

# NOTES OF CONFERENCES

HELD AT

Waterloo House, Leominster,

DURING THE YEAR

1884.

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PRINTED FOR PRIVATE CIRCULATION.

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## PREFACE.

THESE Conferences were set on foot in 1874 by a beloved servant of Christ, WILLIAM YAPP, who fell asleep in November of that year, after he had seen the Lord's blessing richly resting on this closing effort of his diligent life. Since then, during each summer, about four Conferences have been held. For some years no Notes were published; but in 1880, through the aid of kind friends, a few were chromographed, for the sake of labourers in the gospel in other lands, who have no such privileges as are afforded by these Conferences. To meet the desire for more copies, the Notes were then lithographed for two or three years, and in 1884 they were printed.

In order to give distant labourers some idea of the Conferences, not only were the addresses inserted, but the general course of the meetings was also mentioned, and the part taken by different brethren, with the names of many of whom they would be familiar. The Notes being thus intended for private circulation, particulars are given which under ordinary circumstances would not be called for.

A holy and happy fellowship has, through God's mercy, pervaded these meetings, which no account of them can express; but we trust that God will bless the reading of these Notes to many, and will thereby draw the hearts of His children nearer to Himself and to one another.

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Any profit arising from the sale of these Volumes will be devoted to the Lord's work in other lands.

## NOTES OF CONFERENCES

MAY 19-23, 1884.

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MONDAY, MAY 19TH.

### *Evening Prayer Meeting.*

MR. ANDERSON gave out the hymn\*—

“Hail, Thou once despised Jesus!”

Mr. Body prayed. Mr. Stancomb read Isaiah l., xl. 25, &c., and prayed. Mr. Angel read Psalm xxvii., and prayed.

Hymn—“Oh, teach me more of Thy blest ways!”

Mr. H. Groves read Matt. v. 3-6, and prayed. Messrs. Churchill and H. Dyer prayed.

Hymn—“It passeth knowledge, that dear love of Thine.”

Mr. G. Cooke read Psalm lxiii., and prayed. Mr. Knowles prayed.

TUESDAY, MAY 20TH.

### *Morning Reading.*

After breakfast the hymn was sung—

“My Saviour, I would own Thee.”

Mr. H. Groves read 1 Cor. iv. 1, and said: God holds us responsible in our stewardship as His servants. We are not only saved and brought nigh to God, but He has in infinite

\* The Enlarged London Hymn-book is used.

mercy made us stewards of His mysteries—mysteries that cluster round the cross, and of which we know but little. The word “mystery” corresponds with that translated “hard questions” in 1 Kings x. 1, and in other places “riddle,” “dark saying,” &c. If we knew more of these hard things, and had a clearer apprehension of these mighty mysteries, we should be better able to help others. In these days of difficulty and confusion many are bewildered, and know not what to do. I trust that while we are together we may, by God’s help, be able to get a clearer view and a better understanding of these mysteries of God. The mysteries of Satan consist in a great measure of error covered over with truth. We have our Church difficulties, personal difficulties, and difficulties in our work and service for God ; and for lack of a deeper knowledge of the truth we have but little power to cope with them as we ought.

Mr. Dyer said : Stewardship needs to be accompanied with tears and supplications. The apostle wrote, with many tears, that very letter from which our Br. Groves has read this morning ; and the prophet Daniel, when he made supplication for himself and for all Israel, mourned and fasted before the Lord for three whole weeks. Then came those glorious revelations from God to His servant. In chap. ix. 2, he understood by those inspired writings of Jeremiah that which God had purposed concerning Jerusalem, and so became a steward of God’s mystery. In verse 7 he embraces all Israel in his prayer, both those who were near and those who were afar off. May we have more of this largeness of heart in prayer before our God. In verse 11 he confesses Israel’s sin, as himself one of them ; and acknowledges in verse 13 Israel’s state. The result of their sin was, that they did not understand God’s truth. And how can we explain these mysteries unless we understand them ? And how can we understand them without prayer and confession ? In verses 18 and 19 he confesses that this state of things affected Jehovah’s honour ; for His name was bound up with that city and that

people. May we have more holy jealousy for the honour of that name whereby we are called! Then comes the result of this humiliation and confession in verses 20-22. The man Gabriel is commissioned by God to come with haste to Daniel's side. "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." May it be so with us during our meetings this week!

Prayer was then offered.

### Meeting for Confession and Prayer.

10.30 a.m. to 4.30 p.m.

Hymn—"Behold the throne of grace."

Mr. Angel read 2 Peter i., and prayed. Mr. Churchill read Luke v. 1-11 and John xxi. 1-11, and said: We meet for confession as well as for prayer; and as we look back over our past service, have we not to confess that "the net" has often broken, and many fish have escaped through lack of watchfulness on our part, as in Luke v.? In John xxi. we have a brighter picture; a multitude of great fishes was caught, and the net did not break. Let us read Ephesians i. 16-23. With such words as these our nets ought not to break nor our ships to sink. He then led in prayer and confession. Dr. Maclean and Mr. Body prayed. Mr. H. Groves read Psalm cxxxvii., and said: Brethren, we are apt to think we are out of Babylon, and have now nothing to do with those in it; but in Ezra we have "*twelve* he goats" offered for *all Israel* by the remnant which returned from the Babylonish captivity; not for themselves only, but for the whole nation. It is part of the mystery of God to permit the vessel to be broken in order that we might remember its beauty as a whole, and might weep over the fragments around. We want to know more of the ministry of tears. It seems as though God has left a record of Israel's scattered condition to remind us that He does not look on with an uninterested gaze. We

are in danger of surrounding ourselves with a Pharisaical mantle and looking down upon others. May the Lord increase in us all a holy zeal, which can weep over the dishonour brought upon His name by the present state of things in the Church, and which can use the sword against ourselves, the world, the flesh, and the devil! Mr. H. Groves and several other brethren prayed.

Mr. Ashworth read Nehemiah i. and Colossians i. 27-29. Mr. Greer prayed.

Hymn—"Oh, haste Thy coming kingdom!"

Messrs. Brewer, Churchill, Stancomb, and Dyer prayed.

After a short interval the meeting was resumed at 1.45 p.m.

Hymn—"I thirst, Thou wounded Lamb of God;"  
and—

"I would commune with Thee, my God."

Mr. Stancomb read Daniel x. and Revelation iii. 1-6. Mr. Dyer read 2 Corinthians xii. 1-15.

Mr. H. Groves read Daniel xii. 13, and said: In this verse we have a wonderful word of encouragement to the child of God in the midst of impenetrable darkness. God said to Daniel that "the time was long;" but to us it is but "a little while," and all will be fulfilled. Daniel was to be taken away from the evil to come to rest in God's presence. Compare Isaiah lvii. 1. So the righteous are still being gathered home and entering upon their rest on high. Death is said to be a *gift* to the child of God. (1 Cor. iii. 22.) All things are ours, and they work out God's purposes, and are for our blessing and for His glory. All the clouds, sorrows, and tears are working out God's ends, some of which we know now; others we wait to understand hereafter. Daniel was about ninety years of age when these comforting words were spoken to him, "Go thy way." He had still to tread the path marked out for him by God, and "thou shalt rest" was the end of that divinely-appointed path; and the assurance was given to him that he would stand in his lot "at the end

of the days." Thank God, we cannot lose our God-given lot in the coming kingdom; it is secure and certain. Let us remember it is but a *little while*, and all will be realized. Paul compared his years of trial and sorrow to a *moment*, and spoke of his afflictions as *light* when compared with the "far more exceeding and eternal weight of glory."

Mr. Dyer and another brother prayed; also Messrs. Broughton and Hucklesby.

Hymn—"Stand up, stand up for Jesus!"

Mr. Greer prayed. Mr. Brewer then read 1 Cor. i. 26-31, to show what kind of people God was taking up to make stewards of His mysteries. Mr. Churchill read 2 Cor. xii. 7-10, to show the spirit which the steward must be in ere he can be entrusted with these mighty mysteries.

Hymn—"Hark! 'tis the watchman's cry."

Messrs. Knowles and Angel prayed.

Hymn—"The Lord Himself shall come."

Messrs. Hewitt, Bidlake, and Harridence prayed.

Hymn—"O Christ, Thou heavenly Lamb!"

Messrs. Anderson and Stancomb prayed.

Hymn—"How good is the God we adore!"

and the meeting closed with prayer by Mr. Dyer and Mr. H. Groves.

## EVENING MEETING

### For Worship and the Lord's Supper.

Hymn—"O wondrous hour! when, Jesus, Thou."

Dr. Maclean prayed.

Hymn—"Jesus, we remember Thee."

Mr. Dyer read the following Scriptures: Exodus xxi. 1-6; Judges xiv. 1-9; Ruth iv. 1-10; Psalm xl.; John xviii. 1-9. He then prayed and broke the bread.

Hymn—"Jesus, Lord, I know Thee present."

Mr. Angel and Mr. Dyer prayed.

Mr. H. Groves: I would say a word upon "Redemption," which has been brought before us by the Scriptures read, and I would specially commend to young Christians the book of Ruth, in which this important truth is set forth. It brings before us the Redeemer and the redeemed, the joy of the redeemed in the knowledge of redemption, and the joy of the Redeemer in those He redeems.

There were certain obligations binding upon the kinsman, and one of these was, undertaking the work of redemption. But in taking off his shoe, as in chapter iv., he either said, "I cannot," or, "I will not take the responsibility;" and his house was known as "the house of him that hath his shoe loosed." (See Deut. xxv. 7-10.) Thus we may say with all reverence that our Lord, in becoming our kinsman, undertook responsibilities from which He could not shrink—obligations which, as Redeemer, He was bound to carry out. In Ruth iv. two kinsmen are noticed, one being nearer in relationship than the other. - The teaching regarding the nearer kinsman we have in Psalm xlix., where man is declared to be unable to redeem his brother. It commences, "Hear this, all ye people; give ear, all ye inhabitants of the world," which reminds us of the words in Rev. v., "Who is worthy," &c. Heaven and earth are called upon to hear what God has to say upon this important subject. In verse 7 we have the incompetency of man to undertake the work of redemption. He cannot do it, and must therefore "draw off the shoe." But in verse 15 God comes into the scene of man's helplessness; and in the person of His only-begotten Son we have that mighty mystery, "God manifest in flesh," Christ by incarnation becoming our kinsman. He laid not hold of angels, but of the seed of Abraham; yet He did not become so near in kinsmanship to us as to become defiled thereby, but He came as near as was needful to take up our case. He was the woman's seed, and yet the holy and undefiled One. We thus behold the mystery, and understand the needs-be, of the miraculous conception. There was only one way



whereby God could put right what was wrong, and this the incarnation reveals.

Turn to Ruth again. It is well to notice the joy of the redeemer (which is the same word in the Hebrew as kinsman) *in undertaking this important work.* In chapter i. we see Ruth seeking a rest and a portion in Israel, and in chapter ii. we see Boaz attracting her to himself little by little. Naomi did not mention Boaz to Ruth; but in God's providence she was led into Boaz's field. So God's providences bring us to our Redeemer, and He joins us to Himself for eternity. Boaz means "In him is strength," and the poor stranger Ruth, in her loneliness and weakness, is brought into contact with the strong one. As we review our past life, have we not experienced God's kindness in His providential dealings with us, in His way of bringing us to know Himself?

In chapter ii. 10 we have Ruth's lowly question, and her confession, "I am a stranger," which reminds us of Eph. ii. 12; for, like Ruth, we have been brought from the far-off country to the land, home, and heart of our divine Kinsman. Verse 11 shows that Boaz knew all about Ruth, and she stands before him as one seeking shelter under the wings of the God of Israel. In verse 14 we have another step—"At mealtime come thou hither," &c. She sits with the reapers and rests, and receives from the hand of Boaz himself parched corn, and is satisfied. In verse 15 he says, "Let her glean even among the sheaves," and adds, "Let fall also some of the handfuls of purpose for her." So with our divine Kinsman, who knew us so well, and was so little known by us in the past; yet as we look back, we can trace His gentle, gracious dealings with us, leading us by a way that we knew not, and then, when He revealed Himself, making Him doubly precious. In verse 20 we have the first glimmer of hope in Naomi's heart. She had fallen into such a backsliding condition that she had forgotten what God commanded Israel to do concerning redemption. She had nothing to offer a poor seeking Ruth; but now Naomi

begins to learn that God had not left her, in spite of all her forgetfulness.

In chapter iii. 9 Ruth comes and claims Boaz as her kinsman. It is thus sinners come to Christ. His appreciation of her claim is seen in his acknowledging her as a "daughter," although she was but a homeless stranger. The kindness seems all on the part of Boaz; but he speaks of *her* kindness; as in Jer. ii. 2, God says, "I remember thee, the kindness of thy youth, the love of thine espousals," &c. Thus we learn the unfoldings of the bosom of the Son of God, whose heart is filled with joy as we come to Him and claim relationship. What wonders are there in redeeming love, when our coming and claiming all the fulness of blessing the Redeemer has is called a kindness! May it be ours to gladden His heart more and more, by daily coming to draw by faith from His inexhaustible fulness; so shall we be happier and richer still.

Thank God, our divine Kinsman did not take off His shoe, but confessed His willingness and His ability and His delight to undertake our case for us. But there is one solemn place where the Lord is said to take off His shoe—in Psalm lx. 8. Esau sold his birthright, and (I say it with reverence) God could not redeem, and His word is, "Over Edom will I cast out my shoe." So with the rejecter of Christ; a great ransom cannot deliver him.

Mr. Body prayed.

Mr. Dyer said: The reason why the nearer kinsman could not redeem in Ruth iv. was, lest he should mar his own inheritance. The word "mar" always brings to my mind Isaiah lii. 14: "His visage was so marred, more than any man, and his form more than the sons of men." Christ stripped Himself of all, that He might redeem us to Himself, and share with us all the glory given to Him; and He is able to sympathize with us in all the trials and sorrows of the way to that inheritance. Thus Job could say, in the midst of his desolation, "I know that my Redeemer liveth." He

rejoiced to know that he had a Kinsman who knew all about him, although all his friends misunderstood him and misjudged him. Little did he think when he said, "Oh that my words were now written!" that those very words would be recorded on the pages of inspiration and handed down to all generations. The pronoun "I" is double in Job xix. 25, showing how emphatic it is, "*I* know;" so in verse 27, "*Whom I* shall see for myself." Then Job will be fully and eternally satisfied; all his desires will be fulfilled in resurrection, when he and we shall see face to face, and know even as we are known.

WEDNESDAY, MAY 21st.

### **Early Prayer Meeting,**

Prayer for the Lord's work in other lands (7.30 a.m.).

Hymn—"Call them in!"

Much prayer was offered for labourers in India, China, and other lands.

### **Morning Reading.**

Hymn—"Rise, my soul! behold, 'tis Jesus."

Mr. Angel read John xiv. 31 to chap. xv. 1-17, and said: The true vine is that which brings forth wine to cheer the heart of God and the whole redeemed creation—and Galatians v. tells us what the fruit is. He read also 1 John iv. 7-21, and prayed.

Mr. Dyer then prayed that the life-giving sap of the vine might flow unhindered into and through us all, and that the outcome might be abundance of fruit to God's praise, and not only leaf and wood; and that we might be kept, like the branches of the vine, very small, and our fruit very large and abundant. Prayer was then offered for Dr. Baedeker, in connection with his work in Europe.

## Consideration of Scripture.

10.30 a.m. to 1 p.m.

Hymn—"O God of matchless grace."

Mr. H. Groves and Mr. Churchill prayed.

Mr. Dyer then proposed the consideration of that part of 1 Corinthians which brings prominently before us, *Service in the Church of God*; chapters iii. and iv. were then read, and chapter iii. was commented upon by those present.

In this chapter we have three distinct arguments against schism. (1) In verse 7 the servant is said to be nothing; (2) in verse 8 the servants are said to be one, whatever their diversity of gift and work; and (3) in verse 23 they are said to be the common property of the Lord, and of all saints. If when the germ of schism showed itself it caused the apostle such sorrow of heart, how much more should the many divisions affect us to-day?

In verse 1 the apostle tells the Corinthians they are carnal, babes in Christ; *i.e.* spiritual dwarfs; and he has to tell the Galatians the same, and likewise the Hebrews, who were not prepared to receive the "Melchisedec" bread and wine, with which he would have fed them. There must be a preparedness of heart to receive spiritual things. To teach carnal Christians, we must not seek to please, but take them, as Paul did the Corinthians, back to the cross, where we behold the end of man's wisdom, and discern God's estimate of the flesh. We are in danger of dispensing Melchisedec bread and wine, when the state of the heart requires simple fundamental truths, taught over again with Holy Ghost power. Paul begins by making *himself* nothing. It is much easier to begin with others, but God's way is to begin with self. Carnality has many forms, such as fornication, drunkenness, uncleanness, &c., but here it assumes the form of taking the eye off Christ, and being occupied with *man*—with human wisdom, eloquence, &c.

The apostle does not say, "Ye are natural," but, "Are ye not *carnal*?" They were spiritual as to their standing before God, having passed from death unto life, and could not go back to their old natural standing. But their carnality had been ministered to by the enticing words of man's wisdom, that wisdom which is not from above, but is "earthly, sensual, devilish." They had been heaping to themselves teachers, having itching ears; and the apostle seeks to take them from *man* altogether, and to lead them to God; just as in the epistle to the Galatians he commences by telling them that his apostleship was "not of men, neither by man." In Galatians we see man's religion, or Judaism; and in Corinthians human intellect and man's wisdom. They were using God's gifts in the power of the flesh, against which we all have to watch. We are apt to bring our former habits into the Church. The Corinthians were schismatics before their conversion, having their various schools and favourite teachers; and they fell into the same thing when converted, forgetting that they were purged from their old sins. (2 Peter i. 9.) Things around us affect us personally, and if we are not careful will gradually affect our assemblies; hence the need of Christians now being always on their watch against the spirit of the nineteenth century. We have to be as men of the *first* century, who were characterized by cleaving to the Lord, and holding fast His word.

In chap. i. 19 God empties man; in chap. ii. 10 He fills His servant by the Spirit; and in chap. iii. we learn how the vessel is put to use when filled.

There was a danger at Corinth of philosophizing upon the cross of Christ, and we are exposed to this also. We should never have a will if we had not first a wisdom of our own. I first think I have some wisdom, then exercise my will to carry it into practice. *Wisdom* begets *will*. "How wise we should be if it were not for our own wisdom," are the words of an aged servant of Christ. It is suggestive that the rebuke in verse 4 comes from a wise man, a thorough scholar,

and not from an illiterate fisherman. God had made Paul what he was, and then utilized his early training for His glory in His service. We live in a superficial age, an age of show and mere external appearance.

In verse 6 we have man's feebleness and dependence upon God. David might well say, "What is man?" Man can cast the little seed into the ground, but the mighty life-giving power is of God. (See Mark iv. 26-29.) So in our gospel work we may sow the seed, but it must be the power from on high that causes it to spring up and bear fruit. We want to have high thoughts of God, and very low thoughts of ourselves; then we shall not cause divisions.

While God must give the increase, He gives the harvest according to our labour. God gives the servants, and He entrusts to each servant His work, and gives prosperity to work done according to His own mind. The oneness in verse 8 is oneness in Christ. We are God's joined-labourers. God is the mighty Worker. He bestows the gifts, and joins the workers together. (See 2 Cor. vi. 1, leaving out italics.) But at Corinth they were divided, and the apostle exhorts them to be united. In verse 10 he drops the figure of husbandry and takes up that of a building. In the field we seem to have more the thought of *individual* growth, but in the house the *collective* result of work. In the former thought, gospel work seems prominent; in the latter, service in the Church, where God holds each servant responsible for what he puts into the building. "I have planted" corresponds with "I have laid the foundation;" that is, Paul was used in bringing them to the Lord; but he attributes all to the grace of God, hiding himself as in 1 Cor. xv. 10. He does not disown that which God had made him—that is, "a wise master builder"—but he gives all the praise to God.

The building must be in keeping with the foundation, which is Christ; but the Corinthians had begun to build on man in saying, "I am of Paul; I am of Apollos," &c. The

wood, hay, and stubble may refer to persons or doctrines, but doctrine precedes persons. If worldliness is taught, the result will be worldly-minded converts. In Acts v. 13 we read, "And of the rest durst no man join himself to them;" such was the power and result of what was taught. It was doctrine which did not pander to the itching ears of the multitude, but was in keeping with the cross of our Lord Jesus Christ. (Compare Matt. xxviii. 19, 20; and Acts ii. 41-47.) The faithful servant is the successful servant in God's account, whatever he may be in the eyes of men. (Compare Joshua i. 8.) The day of Christ will reveal the counsels of the heart, and then shall each one have his praise from God. Often now one man gets praise from man for another's work. One man works for months and years, and another comes for a few days, and reaps what another has been sowing for years, and, it may be, gets all the praise; but in the day of Christ both sower and reaper will rejoice together. At the judgment-seat there will be a perfect adjustment of reward.

Judging by "man's day" the Lord Jesus seemed to have spent His strength for nought; but He could still say, "My reward is with my God." So we are assured in 1 Cor. xv. 58 that *our* labour is not in vain in the Lord. The apostle here looks on to that day, the light of which will reveal all our service, and the fire of which will put all to the test. (Compare 2 Cor. v. 10.) The word "every man's work" reminds us that the most obscure worker, as well as the more prominent one, will be put to the test. The wood, hay, and stubble, which will be burnt up, occupies much more space than the gold, silver, and precious stones, therefore let us not judge by outward show. God seeks quality rather than quantity. Nature desires a "show," some great thing, "a tower to reach up to heaven," as in Gen. xi, and then it is "brick for stone, and slime for mortar."

The slothful servant in Matt. xxiv. 48 is only a nominal servant. He did not know his master, and said, like the

slothful man in Proverbs, "There is a lion in the way." The apostle inculcates diligence, and does not treat the subject of reward with indifference. In Heb. xii. 2 we see that the Lord Jesus Himself had the reward before Him, and so has Paul in 2 Timothy iv. 8. Peter's desire for saints was, that they should have an *abundant* entrance into the kingdom. The Lord will have joy in dispensing His rewards, and will not be unrighteous to forget our little acts of service done here below. (Heb. vi. 10.) The reward will be for life-work, and not for mere words; for real service, and not for empty talk. God will *righteously* reward that which He has graciously inwrought. The judgment-seat has two sides—positive reward and positive loss; both are eternal. If Abraham has an eternal gain out of his "tent" life, Lot will have an eternal loss for his life in Sodom. In Peter's first epistle we have the unfading inheritance, and also the unfading crown.

There are three incentives to service—love, reward, and fear. Our faithfulness and our unfaithfulness will be very much like a banking account, with its credit and debit sides, and the balance would represent the reward. Two words are closely connected in verses 15–17; viz., "temple" and "fire," and that only which will endure the fire is really fit for the temple. The apostle links the subject of our service with the house of God in 1 Timothy iii. We should not only bear in mind the fire to come, but also the presence of the Holy Ghost in the temple now. God deals now in discipline with us as His servants. If one is going on with an evil conscience, and defiling the temple, God may set that one aside as a defiled one. God appears to have warned Lot when He delivered him from Sodom, but after that he is set aside. "Let him alone," is the solemn word concerning Ephraim joined to his idols. Gehazi corrupted the truth of God in speaking to Naaman, and God corrupted Gehazi by causing Naaman's leprosy to cleave to him. So in Mal. i. ii. Israel had corrupted God's bread and His



temple service, and God said He would corrupt them. (Compare 1 Cor. xi. 30, and 1 Tim. i. 20.) At Corinth only those who were spiritual could detect the inroads which Satan was making. Many had been defiled by the bringing in of the wisdom of the flesh as well as by moral evil. Satan used the tree of knowledge of good and evil in the first creation to defile the work of God, and so in this Church dispensation he uses man's wisdom to lead away from God's foundation. To-day the cross is looked upon and spoken of by men of the world as "an oriental tale." What a mercy it is that we are fools enough to gather around this Word, and seek to know more of its mighty depths and hidden mysteries!

### AFTERNOON.

#### Answering of Questions.

The afternoon (from 3 to 5 p.m.) was occupied in answering written questions, chiefly bearing on church matters and difficulties in service.

### EVENING MEETING.

#### Addresses.

Hymn—"There's nought on earth to rest upon."

Mr. Nobbs prayed.

Mr. Dyer read John xiv. 31-xv. 16, and said: Israel had degenerated into a vine which bore only poisonous berries, and was now about to be set aside, and the Lord calls Himself "the true Vine," and likens His people to the branches. It is not a question here of eternal life, but of fruit-bearing upon earth. Although they were pronounced "clean," yet they could not bear fruit when severed from Christ. The husbandman desires "*much fruit*," and there is no limit to the fruit which may be brought

forth for God if we abide in Christ. The branches which are cast forth and are withered are in contrast with those that bear much fruit; they are not cast into perdition, but set aside as fruitless. In Ezek. xv. we have a similar line of thought. If the vine does not bear fruit it is worthless. It cannot be used for timber, and is only of value as it is fruitful; so with Israel in the midst of the nations. They were nothing as a nation when compared with Babylon, Assyria, and Egypt; and in failing to bear fruit God has cast them forth. At verse 9 the Lord drops the parable, and applies the truth it contained to the disciples. The Father's love is the very sap of the vine. The vine is a tree of joy to God and man, and the Lord desires our fulness of joy. The whole gist of the passage is fruit for God upon earth, and only God's people produce it, through their union with Christ. He has no other vine upon earth save the Church. I desire to press this simple truth upon us all.

In John xiii. we have the washing of the feet; in chap. xiv. communion of heart; in chap. xv. fruit-bearing to God; and in chap. xvi. suffering and testimony for Christ in the world. The Holy Spirit is the only power for each of these. Fruit-bearing branches are always cut back and kept short close to the stem. They are not allowed to run to wood or to bear many leaves. May we learn the lesson, and be kept close to Christ, and very small in ourselves. A pruned vine is a very unsightly thing with its closely-cut branches and very few leaves. Contrast the apostles with those luxuriant Corinthians. (1 Cor. iv. 8, 9.) Paul uses the sharp edge of God's word upon their worldly life; for they were only running to wood. Not so with the apostle himself. He came unto them not with excellency of speech or with man's wisdom; he would rather speak five words to their edification than ten thousand in an unknown tongue, to display his gift or to gain their applause; he was cut back to a very small branch so that he might bear fruit to God and be helpful to souls. May we ever be exercising self-restraint,

and it will be the delight of the divine Husbandman to purge and prune, and not leave us alone to run to wood and leaf, like Lot in Sodom. He became a great man in that city; but, alas! there was but little, if any, fruit for God; whereas Abraham, the fruitful bough, gets the promised Isaac, and was privileged to deny himself still further, and put that beloved son upon the altar, and then what rich fruit was borne for God! So our Father deals with every fruitful bough, but not against our own will; for we may resist the divine Husbandman. But remember the other side—"Every branch that abideth not in me He taketh away." It may be by sickness or by death, as in 1 Cor. xi. 30, or by giving the desire of the heart, and sending leanness into the soul.

We have but one short life on earth. May we put ourselves more and more into the hands of the divine Husbandman, and thus be kept cleaving to Christ, receiving from His fulness; so we shall not only be enabled to bear, but to bear *much* fruit to His praise and glory.

Dr. Mulock read John xiii. 36-xiv. 3, and said: God is for us. This is set forth in John xiii. and xiv. Then in John xv. we have the believer for God, and in chap. xvi. the Spirit of God in the believer. Before I can realize that I am for God upon earth I must clearly see that God is for me. In chapters xiii. and xiv. Christ washes His disciples' feet, and puts the Father's house before them, with the blessed promise, "I will come again." We are all more or less affected by *hope*. This hope was given by our Lord as He was about to leave His own in the world, and it was repeated by the angels on Olivet after He ascended into heaven. It was carried on by the inspired apostles, and in Revelation xxii. we have the threefold mention of His coming. No truth acts upon the conscience like the coming of the Lord. Oh that we may prize it more, so that our hearts and lives may be continually purified by it! If we substitute anything for this in order to purify ourselves we make ourselves wiser than God. Some

would give us "perfectionism;" others, death. Death and the grave may make us sad, but the coming of the Lord held in Holy Ghost power will make us both blessed and holy. We are like the miner working in the coal mine, whose home and heart are up in yonder cottage. We are in this poor dark world of sin and sorrow, but our Lord shall soon take us up into His bright home of light and song.

This subject is viewed differently in the different gospels. In Matthew and Mark we have the official glories of the Lord Jesus, and in Luke we have His personal glory. Hence in Matthew we have the Lord's coming associated with the kingdom. In Mark He comes to reward the servants, and in Luke we have more the moral condition of the heart (see Luke xii.); but in John we have pure grace. Never do we read in John's gospel of angels coming to purge out of His kingdom all things that offend, as in Matt. xiii.; or of Christ's coming with His mighty angels, as in Matt. xxiv. 30, 31; nor as we have it brought before us in Rev. i. 7. There we enter the arena of judgment; but in John xiv. it is unmingled grace. The Lord will judge His people, as in 2 Cor. v. 10, and reward all faithful service; and He will cause them to sit down with Him at His table. This will be the blessedness of heaven, and the special portion of the *watching* ones. (Luke xii. 35.) Then (v. 42) we have the reward to the worker, each having his appointed position in the kingdom of the Son. But in John we have nothing about the rule of the kingdom; here it is the Father's house, and the blessed Lord Himself our everlasting portion. He is coming to receive us unto *Himself*. For this He waits, for this He longs.

But I would say a word more for the heart and life. The disciples had often misunderstood their Lord; they had often failed, and they were all about to forsake Him in His dark hour of sorrow. Even Peter with all his boasting would leave his Lord alone, and deny all knowledge of Him; yet the heart of Jesus never changed towards Peter. "Having

loved His own which were in the world, He loved them unto the end." He had touched their consciences and washed their feet, and now He sets their hearts at rest, placing before them this glorious hope of His coming. His love remained the same towards them; and to-day that heart is unchanged towards His own, although He is upon the throne, and we are here in all our weakness and failure. His love towards each one is as deep and real as when He died for us upon the cross. He told Peter that he would thrice deny Him; yet He adds, "Let not your heart be troubled." He would not forsake them or give them up until they were with Him in the Father's house.

Hymn—"Nothing between, Lord."

Mr. H. Groves then read Exodus xxiv., and said: Many Old Testament types lead us very simply into some of the profoundest New Testament truths. May the Spirit of God make Exodus xxiv. real to us all! Then it will be a lasting sunshine, and we shall have "nothing between." There are trials and sorrows here, but we have a power that can lift us up above them all into the sunshine of His presence. Let our hearts be in sympathy with God's, and then there is nothing which the Spirit of our God may not reveal unto us. May we see the rich provision God has made for us and avail ourselves of it!

Connected with the altar which Moses built at the foot of the mount there were twelve pillars (*v.* 4), representing the whole nation. May we learn to take in all the Israel of God! Mark the contrast between the scene at mount Sinai, in chap. xx., and the one here. There all was terror and alarm; here all is quietness and peace. The blood made the difference. From this chapter we may learn the value of the blood of Christ and the efficacy of the antitype of the burnt-offering, which sets forth what Christ is to us personally, as in the sin-offering we learn what He is in respect of our sins. Until we see this we cannot enjoy abiding communion with

God. When we understand the meaning of those words "IN Him," in Ephesians, we enjoy the sunshine of His presence on the mountain top. In Him God rests and we rest. The reason why we rest so little on His bosom is because we know Him so little. Hence the words, "Abide in me."

The blood had been sprinkled on the book of the covenant and upon the people. God was satisfied, and Israel was at rest. Many try to work themselves up to something, instead of lying down in the rest which God has provided. God does not now tell us to stand "afar off," but to draw nigh, having "boldness to enter into the holiest by the blood of Jesus." Moses and the elders having ascended the mount in virtue of the blood, they found there was nothing between them and the God of Israel.

We have been reminded how our perplexities and our sorrows come between us and our God. But whence these clouds? The elders saw all before them as the very "body of heaven in clearness." They had such a view of God and of heaven that language fails to express it. Divine realities were unfolded to them by reason of the blood that atoned. Has the blood done this for us? Thank God, Christ is ours; but do we know what Christ is in His grace and love, in His omnipotence and glory? Do we know Him with nothing between our souls and Himself? God's desire is that, like these privileged men, we should eat and drink in His very presence.

God beheld Israel under the shelter of the blood, and this explains that word, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." God's eye rested on the altar of burnt-offering where the fire was ever burning. Connect this with John xiii. 1: "Jesus having loved His own which were in the world, He loved them unto the end." God brought Israel out of Egypt and brought them unto Himself; nothing short of this. He has brought us out of the world: are we practically dwelling in His presence?

They saw the God of peace, and peace filled their hearts as they partook of the peace-offering in His presence. This reminds us of Zeph. iii. 17: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." God rests in Christ; and faith sees beneath His feet the sapphire pavement of the deep blue of the heavens, and rejoices that (as far as God is concerned) there is nothing to darken or hinder unclouded communion and untold delight. "Upon the nobles of the children of Israel He laid not His hand, also they saw God, and did eat and drink." What perfect safety, and what wondrous privilege! Is this our experience? Do we in this manner eat our peace-offering as we assemble around the Lord's table week after week? It is only thus that we are truly satisfied with God and God with us. Later on, after Moses had been forty days with God upon the mount, he came down, and his face shone with the glory. (Compare 2.Cor. iii. 18.) But in order to have this reflection of the glory there must be "nothing between." "We all with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image."

Is it any wonder that God rests and rejoices in His love, and in such a work as that of Christ? We do not read of God rejoicing in the old creation. "The morning stars sang together, and the sons of God shouted for joy;" but God foresaw the sad, dark sequel. He will, however, rejoice eternally over His new creation work, and "we are His workmanship, created in Christ Jesus unto good works;" and soon we shall be with Christ, and like Him for ever. May this hope become brighter and more real day by day. Thus shall we "be transformed into the same image from glory to glory, even as by the Spirit of the Lord."

The hymn, "Oh for the robes of whiteness!" was sung, and the meeting closed with prayer.

THURSDAY, MAY 22ND.

**Early Prayer Meeting.**

At the morning prayer-meeting (7.30) much prayer was offered for gospel labourers in the British Isles—for tent work, Bible-carriage work, &c.

**Morning Reading.**

After breakfast the hymn, "Jesus, I rest in Thee," was sung, and Messrs. Allan, Scott, and Dyer prayed.

Mr. H. Groves, having read John xvii., said: In this prayer of our Lord there are three points of unity connected with the thrice-repeated words, "That they all may be one;" and in these days, when foundation truths are being shaken, and when difficulties as to fellowship are raised, it is important to have the mind of God as to our true oneness.

Verse 11 gives us the first element of our fellowship: "Holy Father, keep through thine own name those whom thou hast given me; that they may be one, as we are." It is, as it were, the *door* through which we enter; and the question of receiving one another is intimately connected with it. The door of our fellowship must be open to the babes in Christ, those whom the apostle calls "little children," who know their sins forgiven for Christ's name's sake, and cry "Abba, Father," and thus manifest their relationship with Him who is here called "Holy Father." This door must also be wide enough for those who are weak in the faith. I do not touch the question of discipline, of putting out of the assembly, for which God has made provision, and for which we have clear Scriptural guidance.

Notice the words, "Those whom thou hast given me." In receiving into fellowship we have no right to any will of our own. We have no right to pick and choose, but must receive all those whom Christ has received, to the glory of God. God has given, and Christ did not pick and choose,



but welcomed all, and welcomed us ; and we can but accept those whom Christ has received. Relationship is the basis of the oneness here. God, who gave each one to Christ, has joined us together for eternity according to the essentials of His truth, binding us up together in the same bundle of life. Alas, how little we pray this prayer of our divine Master ! But to do this we must live in the prayer itself, and move in the atmosphere that pervades it.

In verses 17 to 21 we have the second point of union, and that is in the sanctifying power of the Spirit of truth. This is progressive, and is connected with our growth in grace and knowledge, and our obedience to the truth.

The third point, contained in verses 22-24, is our ultimate union in the glory, as we read, "The glory which thou gavest me I have given them, that they may be one as we are one ;" and thus we are even now one in a common hope.

I would connect these three elements of fellowship with the three great feasts in Israel—(1) The Passover, which sets forth how God receives into fellowship ; (2) Pentecost, which is connected with the indwelling of the Holy Spirit, and shows how God sustains fellowship ; and (3) The feast of tabernacles, which is connected with the coming glory, and shows how God will consummate fellowship.

In the first feast we see all Israel as redeemed ones gathered at the Passover before the Lord. Their position in the nation would greatly differ ; but all stood before God upon the same ground. So likewise that which admits the believer into the family—namely, his being a child of God—entitles him to Church fellowship here, and will give him a place in the Father's house on high hereafter.

The second feast reminds us of the operation of the Holy Ghost. This depends upon the state of soul. If the Spirit of God is grieved He does not act as He would ; He does not act without us, but in us and with us. When we think of the many ways in which the Spirit of God is grieved on every side, need we wonder at the low, cold condition of

things around us or within us? Nothing shows the low state of the believer more than his going on for a length of time grieving and hindering the Spirit of God, and not knowing it. That was a solemn word which our Br. Dyer gave us about being "left alone," and at the judgment-seat of Christ its true meaning and all its solemnity will be understood. A Christian out of fellowship may go along now apparently quietly and prosperously; but, like the branch in the vine, he is left alone by the heavenly Husbandman, and is only running to leaf and wood. He is like a person who has a fatal disease, but because it is painless he does not trouble about it, for he knows not what ravages it is making. It was a blessed day for David when he was led to pass through that painful, bitter experience of Psalm li. It may not be any outward act of sin that is eating up our spiritual life, but some hidden thing of darkness which God sees and knows, and which the judgment-seat will uncover and bring to light. There are often such things of darkness in our private life, in our family circle, in our Church relationship, and in our transactions with the world.

Now in the matter of fellowship there is a danger of making the second point—the believer's spiritual condition—the door, and so putting it in the wrong place. Many of the saints of God are sick, and require good nursing; others are hungry, and need good feeding. What we want is to have the eye, the hand, and the heart of Christ; then shall we hold the sheep inside the fold, receiving them as Christ received us, not because of spiritual attainments, but because of the purchase of the blood. Oh for more of the bowels of the Good Shepherd for His blood-bought flock! Then we shall cultivate within the fold that fellowship of the Spirit which will lead into a deeper and fuller knowledge of union with Christ, in the power of the Holy Ghost. But this is an after-question; for we are bound to all the family, and can separate from none and refuse none but those from whom God has commanded us to be separate.

Thirdly, we have the door at the other end, if I may so speak, the entrance into the heavenly home. This seems to correspond with the second-advent feasts in Lev. xxiii.—the feasts of trumpets, of atonement, and of tabernacles, which carry our minds on to the time of entering upon the glory given to Christ as the risen, glorified Man, and to those who are Christ's; for the Church is His fulness, the complement of Him who filleth all in all. There will be no difficulty in regard to this third point of unity. We shall all hear His voice, and see His face, and share His glory; but in the meanwhile may we have more of David's spirit in Psalm li. about ourselves, and more of the spirit of Christ in John xvii. about those who belong to Him, giving diligence to maintain the unity of the Spirit; then we shall deal more tenderly and gently one with another, and many of the difficulties as to reception and other church questions will vanish.

Mr. H. Groves and Mr. Churchill then engaged in prayer, asking that we might have more severity towards ourselves, and more tenderness towards one another.

### Consideration of Scripture.

11 a.m. to 1 p.m.

Hymn—"Bride of the Lamb, awake, awake!"

Messrs. Greer, Churchill, and Boyt prayed. Mr. Groves suggested the continuation of the subject of the previous day; viz., "Service in the Church of God," and 1 Cor. iv. was read.

The mistake of the Corinthians was in glorying in the servant while the Master was present. (Compare chap. i. 31.) The apostles use the word *doulos*, or bond-servant, of themselves. A bought-servant never had the opportunity of doing his own will; he was his master's property, and his was a lifelong service. The word *doulos* is used in reference to the Lord in Phil. ii., and He has fulfilled the type of the Hebrew servant in Exodus xxii., whose ear was to be bored

in token of his becoming a servant for ever. Christ thanks God for the wife and children which He has given to Him. The word *diakonos*, also meaning "servant," was a more honourable title; but the word used in verse 1, *hypēretēs*—literally "under-rower"—implies neither place nor power.

The wise ancient men said to Rehoboam, "If thou wilt be a *servant* unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." Thus the apostles were as servants, stewards of the mysteries of God, and ruled because they served. In 1 Thess. v. 12 mention is made of "those that labour among you, and are over you in the Lord."

Much discretion is requisite on the part of stewards, as to *what* to minister, as also *when* and *where*. Thus Paul knew how to feed with milk when meat was unsuited. There is a "due season" which the wise steward will embrace. Paul kept back nothing that was profitable unto the Ephesians.

How are we to know the state of saints? A shepherd knows the state of his flock by going among them. If the pastor and teacher does not visit the homes of saints, and learn their spiritual condition, he may shoot over their heads when he ministers the Word.

The Lord gave authority to His servants in Mark xiii., and as stewards we represent our Master; but a wrong use may be made of authority. (Compare Luke xii. 45.) A steward is over the servants, but he is under the master, and must seek to exercise authority in his master's spirit. On the other hand, we have to guard against radicalism in the assembly of God. Stewardship in this scripture is especially connected with responsibility in dealing out the mysteries of God. A steward should be *faithful* rather than *liberal* with his master's goods, and must act as one who has to give an account.

The Corinthians were sitting upon the judgment-seat too soon, and were judging the Lord's servant Paul. But to him it was a very small thing what their estimate was of his

service. If we are faithful, we can stand before the Lord, as did Elijah, and manifest to others in our lives what we believe and teach, and need not excuse ourselves to them.

The apostle speaks of the "mysteries of God," which shows that there are many. There is the "mystery of the gospel." (Eph. vi. 19.) It was veiled in type and shadow in Old Testament days; but now God "has brought life and immortality to light through the gospel," and it is preached "with the Holy Ghost sent down from heaven."

Paul had the special mystery of the Church revealed to him, as in Eph. iii., Col. i. 24 to end, Rom. xvi. 25, and therefore was a special steward of this mystery. In the Incarnation we have the mystery of mysteries.

Hezekiah showed all his treasures to the Babylonians, a warning to us against telling to the world what is only for the household of God. We are not to cast pearls before swine.

In verses 3 and 4 we have "man's day" in contrast with "the day of the Lord" in verse 5. We can only judge now by the light that shines. You can see only certain colours by candlelight, but sunlight will reveal more. So now the partial light given in man's day only reveals the outside of our service, but the day of the Lord will lay bare the thoughts of the mind, and expose the motives of the heart. The word "appear" in 2 Cor. v. 10 implies laying bare, and making manifest at the judgment-seat, when all will be seen in the light of God's presence. God will not entrust us by-and-by with the riches of the kingdom, if we are not faithful now in the things of to-day.

We are called upon to examine ourselves and our service, but not to pass sentence. Paul did not pretend to estimate his life and work, but he did judge the state of his heart, exercising himself "to have always a conscience void of offence toward God and toward men." To be able to say, "I know nothing against myself," is the normal condition of the Christian; but he is not herein justified, for the Lord is

his judge. Paul could afford to wait for "that day" for Christ's approval, and that is the only praise worth having. How important this line of truth is for us to-day, when there is so much of the Corinthian state of things around.

This would not lead anyone who professes to be a steward of God's mysteries to say, "I unfold the mysteries, and do not care whether the assembly is edified or not." Nor does it lead to indifference as to life or conduct before the world. A natural man may have a very high estimate of right and wrong in moral actions, and expect much from Christian professors.

When the Lord comes, the "hidden things of darkness" are to be brought to light. There are many of these in matters of discipline, and many motives of the heart in professed service for God which we cannot explain or judge of righteously now, but the judgment-seat will reveal all. At the judgment seat it will be seen in a moment how far Paul was like Christ, and how far Cephas and Apollos trod in the footsteps of their Lord. May we act up to the light God has entrusted us with, and expect further light from Him, and not judge others who may not be acting up to our measure, but leave them to the Lord. Let us ever seek to do and teach God's revealed will, and deal severely with ourselves, and very tenderly towards others. The truth must be *lived* out, as well as *told* out. But whatever failure there may be in living out the truth of God, we must not fail to teach what we believe to be right. What should we say of a builder who gave up using his line and his plummet because the wall bulged out here and there? We must guard against deliberate disobedience.

The wisdom and grace of the apostle shine out in verse 6, by referring as if to himself in describing the unpleasant state of things in Corinth. He would not put them to the blush by mentioning the actual names of the schismatics. So keenly did the heart of Paul feel the state of things there, that he could not go on with his gospel work,

although a door for preaching was opened by the Lord for him at Troas. (2 Cor. ii. 12.)

Paul draws a graphic contrast between the ease, luxury, and boasting of these carnally-minded Christians and the trials and experiences of the apostles, and closes the chapter by saying that the kingdom of God is not in word, but in power. We are in danger of making much of the mere word, of being content with empty theories, and losing the realities, and thus hindering the manifestation of power.

No apostle says so much of apostolic authority, and none got so low down, as Paul. We find him on the floor of God's temple, weeping over the terrible state of things in that temple.

The meeting closed with prayer by five brethren.

## AFTERNOON.

### Reports of Work.

Meeting for prayer (3 o'clock) and for accounts of the Lord's work in different places. There were many requests for prayer.

## EVENING MEETING.

### Addresses.

Christians from neighbouring places assembled at tea, and a meeting was held afterwards from six to nine p.m.

Hymn—"Yes, Thou art mine, my blessed Lord."

Mr. E. K. Groves announced the safe arrival of Mr. and Mrs. Müller from India, and requested thanksgiving on their behalf.

Mr. Stancomb prayed; he then read 1 John i.-ii. 2, and remarked: As this meeting is for fellowship, the subject of "*fellowship*" will not be out of place. In this epistle the family of God is divided into three classes—"children," "young men," and "fathers." But all are children, and cry,

"Abba, Father!" having been made such by faith in Christ Jesus, and as such we have this wonderful thought, that God has called us into fellowship with Himself. This is never said of Adam, nor of angels; but it is the purpose of Father, Son, and Holy Spirit to bring us into this wondrous place of blessedness. In Proverbs viii. we read of God delighting in His own eternal Son, who alone could say "Father." He who was from the beginning became manifest in time, and was ever God's delight. At His baptism in the river Jordan God could say of Him, "This is my beloved Son, in whom I am well pleased." And again on the mount of transfiguration. We have thus the Father's estimate of the Son; and in John i. 18 we read, "*We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth;*" or, as John says in his first epistle, "That which our eyes have seen." We see Him lonely, tired, and hungry; we behold Him sympathising at Bethany, and weeping over Jerusalem, and in all this we may have fellowship with Him.

The little child receives Christ, and is brought into fellowship with God about His Son. The blood maintains our fellowship within the veil. The salvation which comes to us through the sacrifice of Christ brings us from the place of wrath into the bosom of the Father. In communion God speaks to us, and we speak to God, like Moses in Num. vii. 89, and Abraham in Gen. xviii. 23. This is set forth also in the peace-offering, where God had His part, and the priests had their portion. So we are called to have fellowship with God in the person of His Son.

"God is light," but the blood of Christ cleanses us from all our sins, and for ever puts them away, and we are now viewed by God as in Christ risen. In resurrection He said, "I ascend to my Father and your Father, to my God and your God." He is full of joy with God's countenance, and anointed with the oil of gladness above His fellows, which through grace we are. For a brief moment His communion was interrupted when He cried, "My God, my God, why



hast thou forsaken me?" But our communion need never be broken.

We have also fellowship in worship. Christ is God's chief worshipper, as it is written, "In the midst of the Church will I sing praise unto thee." He leads the praises of our lips, the worship of our redeemed hearts as the risen, glorified man before God, and we by the Holy Ghost are enabled to worship God in spirit and in truth, and to delight in Him who is the Father's delight. There is no veil now between God and the worshipping priests, as in Old Testament days. The worshipper has a purged and a perfected conscience, and a perfect High Priest before the throne, who appears on his behalf, and ever lives to make intercession for him. These things are written that we sin not; but if any man has sinned, we rejoice to know that we have such an advocate, Jesus Christ the Righteous, who meets all the claims of that holy place. The One who prayed for Simon Peter before he fell, who looked upon him after he had fallen, and by that look of love broke his heart, and who afterward spoke the word which restored him to service, is the same to-day, and the knowledge of this causes confession and contrition when sin comes in between our souls and Himself.

Mr. E. K. Groves said: I would like to read three scriptures which may help us in this subject of fellowship—Acts xi. 22, 23; Dan. i. 8; 2 Cor. ix. 7. In the first we have Barnabas exhorting the saints to cleave to the Lord with *purpose* of heart; in the second, Daniel *purposing* in his heart to abstain from the king's meat; and in the third, the apostle Paul exhorts and encourages the saints to give of their substance according to the inward *purpose* of heart before the Lord. A threefold cord is not quickly broken. It is upon this *purpose* of heart that I desire to speak a little, so that we may have a definite thought as to how we are to please God. We are in danger of getting hold of "half" truths. Satan did not overcome Eve in the garden with a deliberate

lie, but by raising a question, and then mixing up a certain amount of truth with his satanic lie.

As an illustration of the first of these three scriptures I would mention the case of Ruth. In chap. i., when Naomi requested her to return to Moab, she found that Ruth was steadfastly-minded to go with her, and that she would allow nothing but death to separate them. She clave unto her. This was the result of the purpose of her heart. May it be ours too ; so that with purpose of heart we may cleave unto the Lord, and permit nothing to come between our souls and Himself. Then, in Daniel's case, we do not find him exhorting others to this ; but he applies the rule to himself. In the midst of that heathen court-life, he purposed in his heart before God that he would not defile himself. Cannot we apply this to ourselves now ? Daniel would not defile himself by eating the king's meat which might have been offered to idols. The pulse and the water came from God's hand ; with these he was content. God still delights to see His children walking in a clean path, with clean hands and a pure heart, and avoiding the possibility of defilement. Lastly, in 2 Cor. ix. the apostle gives directions as to our giving to God — "every man according as he *purposeth in his heart*." Our giving in a right way is an outward confession to God of our true state of heart. We need to pray daily to God to keep alive in our souls this precious grace of giving. We are apt to be so occupied with the passing things around as to overlook and forget this grace. We often sing—

"Love so amazing, so divine,  
Demands my soul, my life, my all."

Let us, then, remind ourselves of the Lord's servants in other lands and their many needs. Then there is Israel to be considered and helped as well as the Gentiles. Remember too evangelists at home, devoting their time and talents to preaching the glorious gospel.

I would notice four things in verse 7 which are required to complete any gift, reminding us of the four ingredients

which composed the sweet perfume in the tabernacle. First, our giving must be the *deliberate* purpose of our heart before the Lord; second, it must not be done with regret; third, nor of necessity; fourth, but with cheerfulness; "for God loveth a cheerful giver."

The four ingredients of the incense of old had to be beaten very small and beautifully blended, and then a sweet perfume ascended before the Lord. So the gifts which the Philipians sent to Paul went up as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." May the Lord grant to each of us the power to cleave unto Him, and to walk with undefiled garments through this defiled and defiling scene, and to present our bodies to Him a living sacrifice, which is our reasonable service!

Hymn—"Thou art my joy, Lord Jesus."

Mr. Greer read 2 Cor. vii. 2-15, and said: Of old the mighty God took up a tiny nation, and condescended to fill a little tent with His glory, dwelling in the midst of Israel. As a whole that people failed, but in Malachi ii. we find that God reserved a remnant for Himself. The ten tribes had been taken into Assyria, and the two tribes into Babylon, yet the excellency of Jehovah's spirit was reserved to that feeble remnant, so that God might still have a godly seed upon earth, whose names and deeds are recorded in God's book of remembrance.

The national testimony of Israel for God upon earth has been set aside, and now we have a more wonderful thing brought about, viz., the church of the firstborn ones, whose names are written in heaven. (Heb. xii. 23.) To see what it is to be a firstborn we have but to read in Gen. xlix. 3, where Jacob's firstborn son is said to be "his might." Compare with this Eph. i. 19 and vi. 10, where we have the might of God's power put forth on our behalf, and are exhorted to "be strong in the Lord and in the power of His might." Reuben is also said to be "the beginning" of Jacob's strength, and what does this tell us when applied to

God? Yonder star in the heavens is said to be a million times larger than our sun, yet it is only the work of God's fingers. Sun, moon, and stars are never said to be the work of God's might and power; to see these we must come to His new-creation work. Jacob also calls Reuben "the excellency of dignity." Compare 1 Peter ii. 5, 9; in the former verse we have the Godward aspect of our dignity, and in the latter the manward aspect. Then comes "the excellency of power." Connect this with 1 Cor. iv. 20: "The kingdom of God is not in word, but in power."

But if we read on in Gen. xlix. regarding Reuben, we find that defilement comes in, and is it not so with the Church of God? God's rest in creation was disturbed; so is it in the new order of things. The Church in her external character is in ruins. Are we like these Corinthians, who, when defilement had come in, sought to show their clearness in the matter? Paul wept over the condition of things in their midst, and his tears and prayers melted them down into tears. Their sorrow, according to God, was manifested by seven characteristics: "What carefulness . . . what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" May we also manifest these characteristics. Remember, dear young Christian, that you are in a defiling scene, and may we all be found walking softly and humbly with our God. What earnest care, what clearing of ourselves from evil, are called for!

"What indignation!" And should it not be so with us as we remember how we have been tripped up in the past? "Yea, what fear!" Fear of offending our God and Father, and of grieving that Holy Spirit whereby we are sealed unto the day of redemption. May we seek only the glory of our Lord, and learn to shed tears for the dishonour done to His name during His absence, and long with vehement desire to see Him face to face.

Mr. Heath said: Turn with me to the book of Revelation,

chap. xxii. 7, 12, 20. This is no new truth, but we know it is the prerogative of the Spirit of God to bring to our remembrance with new power things we have learned of old. It is His work to make God's truth drop upon our souls as the dew of heaven. We are greater debtors to the Holy Spirit than we think; for it is only in the power of an ungrieved Spirit that we can know or enjoy this fellowship of which we have been hearing.

The word "fellowship" is a wonderful word. It implies something in common between two or more persons. In John xvii. we have *fellowship of life*. By the Father's love, by the death of the Son, and by the power of the Holy Spirit, God has given to us eternal life. The Father hath life in Himself, and we have heard the voice of the Son of God, and now, by the quickening power of the Spirit, we live; we possess an indestructible life, which is hid with Christ in God. Many things may rob us of our communion, and take away our peace and joy; we may lose health, wealth, and friends, and even the heart for service; but nothing can deprive us of this *life*. It is eternal, like the Giver.

Next, there is *fellowship in love*, and this is maintained by continuing in the love of the Father, and of the Son, and of the Holy Spirit. "He that dwelleth in love, dwelleth in God, and God in Him."

Then we have *fellowship of will*. There is but one will between the Father, Son, and Spirit, and God's will should be ours; so should we "prove what is that good, and perfect, and acceptable will of God," and by His grace say, "Not my will but thine be done." Self-will *must* bring bitterness and sorrow. It was the delight of Christ to do the Father's will, and it is the delight of the Spirit to reveal unto us by the Word what God's will concerning us is, and it is the delight of God's heart to see His children willing and obedient. But in order to this, we must be diligent readers of His word, and *subject* readers too; not sitting in judgment on what we

read, but subjecting ourselves to the revealed will of God. Thus alone can we enjoy this wondrous fellowship.

We now come to *fellowship of purpose*. And what is the purpose of the Father, and of the Holy Spirit? Is it not to exalt the Lord Jesus Christ? This was Paul's purpose in Phil. i. 20, that "Christ shall be magnified in my body, whether by life or by death." "For me to live is Christ," said that man of God. May we have grace to follow in his steps as far as he followed Christ.

Lastly we have *fellowship of hope*. This is what we have in Rev. xxii. "The Spirit and the Bride say, Come." The Bridegroom up there says, "I come quickly." And who is supposed to know the mind of the Bridegroom as well as the Bride? She has walked with Him, and talked to Him, and He delights to tell her all His heart. Having purchased her by His blood, He has promised to come again, and receive her unto Himself. She knows His desire, and exclaims, "Come." This is the hope. Christ loved us before we had a being. God gave the Church to Christ long before He gave Eve to Adam. That was but a shadow of this divine reality. The woman was taken out of, and made for, and presented to the man. So with the antitype; and for this we wait. The Spirit dwells in the Bride, and He through the Word communicates to us the mind of the Bridegroom, to cheer us on, and to separate us from the world. It is the thing of things to His heart, and it should be all in all to ours. Again and again He repeats the words, "I come quickly," and then adds the word, "Surely." It is a verity; "for yet a little while, and the coming One will come, and will not tarry." Shall we not send forth one united cry, and say, in response to His thrice-repeated promise, "Amen, come, Lord Jesus"?

Hymn—"A little while, our Lord shall come."

Mr. Dyer said: One thing I would add on this subject. We have heard, blessedly, to-night of our God-given fellowship, of the privilege of having purpose of heart, of the privilege too of keeping ourself as betrothed to Christ, of

being indignant against our own flesh, taking revenge of the wretched things that are in us and which are against us. Fellowship began our theme; fellowship has been continued in the words just uttered. And I want to impress this upon us, that our time for having these things below is solemnly and preciously short. To-morrow morning we shall be with the Lord! Have I a text for this? "*The night is far spent, the day is at hand.*" The whole force of Rom. xiii. is exhortation as to shortness of time: "Therefore cast off the works of darkness." Oh, for grace for the remaining hours of life! We have not the whole of the night; the marriage-day will soon dawn. "Now is our salvation nearer than when we believed." Let us listen then to the exhortation, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Love has a double aspect—to God, and to our neighbour. "And that, knowing the time, that now it is high time to awake out of sleep." Three things characterize a sleeping saint—he does not see with his eyes, he does not hear with his ears, and he does not feel a touch; whereas we should ever "see Jesus," hear His voice, and our souls should feel His living touch. We may be busy in the world, busy in the church, busy at preaching, and yet our souls may all the while be asleep. "Now," let us say, "it is high time to awake out of sleep." Salvation according to Romans is *the hope*. Now is it "nearer than when we first believed." The night is far spent—the night of girding our loins, and trimming our lamps, and feeding upon the passover lamb—the night in Egypt. There was also the night of keeping up those walls of water as Israel passed through the Red Sea, and we also need God's preserving power on the right hand and on the left. We are nearly over, and presently there will be the song of triumph. We see the shore, and we are taking our last steps to that shore. Always keep together these two nights—the night of the Paschal Lamb, and the night through walls of water. "*The day is at hand.*" We shall soon be above; and whether

present or absent, may we be equally well-pleasing unto Him. "Not in chambering and wantonness;" nothing in private that will not bear the light of day. "Not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." But I must close. My object in speaking was to enforce the thought, *only "a little while."* The night is far spent, and in the morning Jesus comes. This is the one grand object of these last words of Revelation. There is no further vision of glory in the book. The last ended with the Bride and the heavenly city, and the rest of the book is the threefold utterance of how soon these things will come. Quickly! quickly! quickly! It is to bring the whole force of the precious things of the book into immediate expectation.

Things affect us in proportion to their nearness. A small matter brought very close to our eyes will fill up the whole field of vision; and so let this coming glory affect us by its nearness. The next thing to Christ is His marriage. Let it be the next thing to His Bride.

Let us use well this "little while." I have only a little while to struggle against sin; let me do the revenging work now.

"Till He come!"—oh, let the words  
Linger on the trembling chords!  
Let the 'little while' between  
In their golden light be seen;  
Let us think how heaven and home  
Lie beyond that 'Till He come!'"

This hymn was afterwards sung, and the meeting closed.

FRIDAY, MAY 23RD.

### Early Prayer Meeting.

At the early prayer-meeting (6.30) Mr. Anderson spoke on prayer from Exodus xvii., and much prayer followed.

This was the concluding meeting of the Conference.



## NOTES OF CONFERENCE

JULY 7-11, 1884.

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MONDAY, JULY 7TH.

### **Eveuing Prayer Meeting.**

MR. R. C. CHAPMAN gave out the hymn—

“O God, our help in ages past!”

After it was sung he read Col. ii. 1-4, and prayed. Mr. Saunders prayed. Mr. Dyer read Psalm cxxxix., and he and Mr. Stancomb prayed. Mr. Walter gave out the hymn—

“Nothing between, Lord, nothing between.”

Several others prayed.

After supper the hymn was sung—

“Without a cloud between.”

Mr. Dyer read Rev. vii. 17, and made a brief remark with reference to the last verse of the hymn—

“Without a cloud between—

Lord Jesus, haste the day,

The morning bright without a cloud,

And chase our tears away.”

“God shall wipe away all tears” should rather be “wipe out,” or make to cease, never to come back again. In another place in the New Testament the same word is thus rendered, “*Blotting out* the handwriting of ordinances.” Think of the connection. The same hand that blotted out our curse will blot out our tears. As Christ made our condemnation utterly

to cease by His death on the cross, so will He as completely make our sorrow to cease when He comes again.

All present were then commended to God for the night.

TUESDAY, JULY 8TH.

### Morning Reading.

Mr. Stancomb having read 2 Cor. viii. said: Observe what was the *root* of the precious grace manifested by these Macedonians, and which is made known to us in order that we might share with them in the same rich grace. It was this: *They first gave themselves to their Lord.* Our giving ourselves to the Lord is as much of grace as His giving Himself to us. We are truly insufficient to yield ourselves to God, and it is entirely of God's grace that we can do so. We know that He has promised in the new covenant that He will write His laws on our hearts and put them in our minds, and that we shall be His people, and that He will be our God. Therefore we may look to have this accomplished in the entire surrender of ourselves. The chief thing was not the giving of their substance; that was only the expression of giving themselves. In order that this grace might be accomplished in the Corinthians, the apostle brings before them the grace of our Lord Jesus. (v. 9.) Oh that our hearts may be enlarged as to the work God is doing *in us*, as well as to what He has accomplished for us in His Son! The same grace which gave Christ for us works *in us*, in order that we may yield ourselves absolutely to the Lord Jesus; that spirit, soul, and body may be entirely surrendered up to Him, in response to His great love to us. The grace given to surrender ourselves absolutely to Christ is the grace to receive from the fulness there is in Christ. God is able to do exceedingly abundantly in us through the blood of the everlasting covenant. He is able to work in us, to make us perfect in every good work to do His will, and to put us altogether under the constraint of the love of Christ. May the result of our

present coming together be this first giving of ourselves to the Lord, that so we may lay hold of the power of the Holy Ghost! It is He who works in us both to will and to do of God's good pleasure, that we might present our bodies a living sacrifice, that there might be fulfilled in us that word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Have we not to confess we have been straitened in this matter?

Hymn—"Nothing between, Lord."

Mr. Chapman read Psalm lxiii., and said, How naturally this psalm follows, and is the fruit of, the sixty-second. We all remember, "He only is my rock." "The rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your hearts before Him: God is a refuge for us." And Psalm lxiii. begins, "O God, thou art my God!" But without further examining it, let us just take it as the psalm of the rightful king, anointed, but persecuted, by the king then on the throne. Let us for a moment consider it as the heart utterance of the son of Jesse, suffering at the hand of Saul. Beloved, taken thus, will it not help us in what we have had already before us—the fully yielding ourselves to Him to whom we belong? You observe that with all his persecutions David sees the future as the thing *present*. Beloved, let us see ourselves in glory with Christ, and we can but behave ourselves aright. "Whom He called, them He also justified: and whom He justified, them He also *glorified*."

Our great business is seen in verse 5: "My mouth shall praise thee with joyful lips." Our business is not so much to get *from* God as to give *to* God. We have received so much that He expects us to be *givers*, especially of praise. And while we give thanks for benefits bestowed, for His precious consideration of us in smallest as well as greatest matters, let us remember that in which God chiefly delights is, our praising Him *because of His ways in grace by Christ*. This is the chief

sacrifice, and is an indication that we have indeed given ourselves unto God, as Christ gave Himself for us unto God, who sent Him.

### **Meeting for Confession and Prayer.**

10.30 to 4.30.

Mr. Dyer read 2 Samuel vii., and Mr. Stancomb Hebrews x.

Hymn—"The veil is rent, lo ! Jesus stands,"

was followed by prayer.

Hymn—"Not what I am, O Lord !"

Many brethren engaged in prayer ; and after the hymn—

"O my Saviour, crucified !"

Mr. Chapman read Psalms xl. li., and there were several prayers.

In the course of the meeting other scriptures were read : 2 Cor. vi. 12, by Mr. Stancomb ; Exod. ii. 23, iii. ; John xi. 33 ; Rom. viii. 22, by Mr. Connor ; Psalm xxii. 3, 23 ; lxix. 21, 25 ; cix. 8 ; 1 Tim. ii. 2, by Mr. Chapman ; and very much prayer was offered.

### **EVENING MEETING**

#### **For Worship.**

Hymn—"O love divine, how sweet thou art !"

Mr. Newberry spoke from the words, "In that He died, He died unto sin once ; but in that He liveth, He liveth unto God." (Rom. vi. 8-11.) We have here death and life—death unto sin, life unto God. This is the centre truth of Christianity. It is the secret of victory over sin, and of yielding ourselves unto God and of living for Him. "He died !" Oh, wondrous truth ! Of whom is the Spirit of God speaking here ? We are all familiar with that catalogue of men of each of whom it is recorded that he lived for centuries, "and he died." (Gen. v.) But what a depth of meaning have the same words here ! This is indeed the

death of a Man, but that Man is Immanuel. It was a human body that hung on Calvary's cross and was laid in Joseph's tomb ; but therein was the great mystery of godliness, " God manifest in the flesh." He *died* ! What power of man or Satan could have overcome the Lord of life and caused His death ? No man took that life from Him ; He laid it down of Himself. He knew no sin, and death had no dominion over Him until He was made " sin for us." It was only as bearing our sins that He could die in our stead, because, as the sinless, the perfectly obedient One, *He* had no debt of sin to die for. Justice could not claim it ; man could not inflict it. Satan could not triumph over Him in death ; but as the Sin-bearer Jehovah laid upon Him our sins, and as the sinner's Substitute He died.

But what a marvellous death was that—He died *unto sin*. Truly He died for us, and each believing soul may say, " He loved me, and gave Himself for me." He put away the sin He bore by the sacrifice He made. Oh, what a wondrous moment was that when the Son of God incarnate bowed the head, and with that strong voice which proclaimed Him to be the conqueror of death, the victor of Satan, and the accepted sacrifice of God, said, " It is finished," and yielded up the ghost ! Yes—if I may so speak—that moment in which the Son of man and Son of God bowed His head and gave up the ghost, was the centre of eternity. That moment stands alone, unequalled, without compare. To speak after the manner of men, everything in the eternity previous was preparatory to, anticipative of, that one moment. The purposes of the triune God in eternity—when Father, Son, and Holy Ghost existed alone—were all in anticipation of that one moment. All the creative acts of God were preparatory to it ; all the permissive acts of God were in anticipation of it ; and all the providential dealings of God looked forward to that one moment. The histories of individuals and nations, all the types and shadows of a former dispensation, looked forward to and prefigured it ; from Adam

downward all pointed on to that one moment. It occupied the heart of Abel as he slew that victim and offered it; the first of the ceremonial types. All the faith of Old Testament saints looked for, grasped, anticipated, rejoiced in the prospect of that centre-moment of eternity. Every line converges to that one point; from thence every line diverges. Why was the Lord's Supper instituted? To commemorate this—"In that He died, He died unto sin once." Ah, beloved, what is the foundation of our hope, of our faith, of our joy? What gives deliverance from the fear of the second death, and of an eternal hell? On what rest our hopes and expectations of an eternity of bliss? of those robes made white by blood? What is our title to the mansions fair in heaven? What will be our theme around the throne of God and the Lamb for ever? What will strike the keynote of heaven's hallelujahs? What will give the first note to that song, swelling, widening, and rolling on, which the Lamb in the midst of the throne shall commence, and which shall be taken up by the four living ones around that throne, and the four and twenty elders, causing the white-robed multitude, which no man can number, around that throne to strike their harps and wave their palms in ecstasy and triumph? What is it that calls forth the praise of the innumerable company of angels there? Whence that pealing from afar, like the voice of mighty thunderings, as the whole universe joins in that hallelujah chorus of the skies, that boundless anthem of unequalled praise? What, what is the burden of that song? "THOU WAST SLAIN!" "Salvation unto our God that sitteth on the throne, and unto the Lamb." Beloved, what one moment in the past will fix our remembrance, call forth and stir to the very depths the gratitude and the love of the heart? That moment which tells us that *Jesus died!*

Is there one moment in eternity that vindicates the justice, that magnifies the mercy of God? that opens the great depths of unfathomable love? Yes, the moment of the cross. Is there one Being in the universe by whom God was glorified?

Yes, in Him who died then. He did glorify Him in the earth ; but He now says, "Glorify thou me with thine own self with the glory I had with thee before the foundation of the world." How God is glorified in that crucified and risen One ! He laid down that body, and took it up in resurrection, and manifests it in eternal glory. "He died unto sin once ; in that He lives, *He lives unto God.*" Oh, what glory will be to God throughout eternity in the life that Jesus in resurrection will for ever live ! Beloved, when the Word was made flesh, and tabernacled among us, Deity stamped its stamp on humanity, and through humanity on the creature and creation. But if in incarnation Deity has put its stamp, never to be effaced, on man, the creature, and the creation, what has resurrection done ? It has stamped humanity on Deity, and given that Deity a glory and an interest such as it never had before, and such as it could never otherwise have had, and such as will never be surpassed throughout the eternal ages to come. Through Calvary's cross the angels understand more of the depth of unfathomable love, and from it they learn more of the holiness of God, and the truth of God, than they could learn from the smoke of the lake of fire.

Jesus has taken up into resurrection glory the perfected work He did on earth. He died unto sin, He lives unto God ; and He brings home to our hearts the scripture, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God IN Jesus Christ our Lord." Beloved friends, it is only as abiding in Him that we can treat death as annihilated in the cross, and can reckon ourselves dead indeed unto sin in Him. The *example* of living in holiness we have in His life ; the *motive* in His death ; the *power* in His resurrection.

After the singing of the hymn—

"O God of all love !"

Mr. Dyer having broken the bread, and read 1 Cor. xi. 22, 23, said :

We need to be continually *looking back* at the Lord Jesus

hanging on that cross for us, bearing the sole penalty due to our sin. We are never tired of singing—

“Sweet the moments, rich in blessing,  
Which before the cross we spend.”

Oh, what help we have received thereby! what vigour we get as we contemplate that scene! We know that every blessing we have yet enjoyed has come through that cross; we know likewise that every blessing we shall have in this world and the world to come will likewise flow to us through that crucified One.

But let us be *looking up*, and see our Lord Jesus now. The One who had the worst place on earth has the very best place in heaven—“crowned with glory and honour.” We need to keep before us continually that our blessed Lord Jesus is in the midst of the throne, with absolute power in heaven and on earth. What encouragement this ought to give us to come boldly to the throne of grace! We ought to be always living in heaven even while walking here on earth. Let us also be *looking forward* for the coming of the Lord Jesus Christ. Is it the desire of our hearts that He should come quickly? I believe that the Lord Jesus has the marks in heaven now which He received on earth—in His hands, His feet, and His side—when He was crucified; and I gather from Scripture that the Jews will see those marks in days to come. I believe also that we shall see them, and shall be ever thinking what it cost to save us. Let it be the delight and joy of our heart to praise the Lord Jesus. We ought to be always praising, even as the psalmist could say, “Seven times a day do I praise thee;” and again, “I will bless the Lord at all times; His praise shall continually be in my mouth.” If we understand the cross aright we shall never murmur. Do not let any of us measure God’s love to us by our health, our strength, our riches, or our easy circumstances. God in His wisdom may take them all from us; but if we learn God’s love at the cross we shall fall down and worship, though He take everything away.



WEDNESDAY, JULY 9TH.

**Early Prayer Meeting.**

Prayer specially for distant labourers.

Hymn—"Bride of the Lamb, there is for thee."

Many requests for prayer were made, and were responded to; and servants of Christ in different parts were remembered before the Lord.

Mr. Jordan mentioned that seventy letters to distant labourers had been written from Greenwich. Prayer was offered for the labourers mentioned in the *Missionary Echo*.

**Morning Reading.**

Hymn—"O God of matchless grace!"

A letter was read from Mr. Macrae in India.

Mr. Chapman prayed, and read 2 Cor. iv. 10: "Always bearing about in the body the dying of the Lord Jesus;" also Hebrews xii. 1; John xvii. 15-18; Heb. xii. 2; and Isaiah vi. 8. Beloved, how needful it is for every child of God to be on the watch that he forget not in what character the eye of God his Father sees him in this world. Have we not all need to examine ourselves and see whether the settled mind in us, wrought by the Spirit of God, is this, that we regard ourselves in everything, and at all times, as the *sent ones* of the Lord Jesus Christ, even as He was Himself the sent One of the Father? God cannot possibly see us in the world in any other character. And we need also to remember that out of the brief sojourn of Christ here on earth, thirty years were spent in doing what would be accounted in the eyes of the world as nothing. But everything He did was *great*, because He did it by the Spirit; even the bread He ate, and the water He drank, were partaken in communion with the Father; and all His thoughts were full of God's love to Him, and His love to God. While we care for what we are

pleased to call missionary work, must we not begin with each child of God (a sent one by the Lord Jesus) according to those words in John xvii: "I pray not that thou shouldest take them out of the world"—that is, before the appointed time—"but that thou shouldest keep them from the evil." And everything is evil; not in the eyes of the natural man, nor in the eyes of Moses, nor in the eyes of disciples in the days of Christ's flesh, but everything is so to us as raised with Christ, and taught by the Spirit, if it be out of character with God's thoughts of us. Now, beloved, let us bear in mind that whereas Christ ever walked in perfect faith, and made every little thing great, because He did it to the Father, we make little things great, not because of what we are, but because we do them in the name of the Lord Jesus, and by faith in His name. And we cannot possibly be engaged in *little* things unless self-will make us little people. Now I would bring before you the very precious example and the very great faith of our Lord Jesus in Psalm xvi. Verse 1 really gives us the whole course of perfect faith of our blessed Lord: "Preserve me, O God: for in thee do I put my trust." Then verse 8 is: "I have set Jehovah always before me: because He is at my right hand, I shall not be moved." A wise man's heart is at his right hand; a fool's at his left. The wonder of our Lord's faith and hope is, that the death of the cross is not made mention of. "My heart is glad, and my glory rejoiceth." Oh, what a name for the tongue, "My glory!" Let our hearts be full of Christ, and our tongues will be a glory. "Moreover also my flesh shall rest in hope." The heart of Christ was set on the fulness of joy before Him. What a perfect pattern of faith we have therefore before us! As we were reminded last night, it is our highest obligation to count ourselves as having died and risen with Christ, and as living by Him and with Him to God. Now if we have death behind us, under foot, as our servant ("all things are yours . . . life or death"), what manner of persons ought we to be, to do our

part as missionaries from the heaven of heavens, sent down, every one of us, into this strange land? We do not often hear of a man being a missionary on his own estate; but that was the case with the Son of God. In that very land that belonged to Him He was a stranger, a pilgrim, and a missionary. Beloved, the world is ours, and we ought to be missionaries on our own estate; and it is indispensable to us to know that God never regards us in any other character; not as Adam's children, but as His own children by the operation of His Spirit, and the atoning blood of His Son, according to His purpose before the world was.

Beloved, let our eyes be opened indeed to the necessity of having a loving heart for all men; but we must begin where God has been pleased to put us—in a foreign country; we must begin by doing our part *here*, if we are to be fit to go to Asia, Africa, or elsewhere. Now if we have the truth and faith and cleansing of Isaiah vi. 6, we shall surely hear the still small voice saying, "Whom shall I send? and who will go for us?" We are never to rest without a testimony in our hearts by the Spirit that we are pleasing God. And to please Him is to walk in the Spirit. This will not make us sluggish, but diligent. We shall not *talk* of courage, but be as lions; but first as doves and lambs. Further, I would say, if we are to be sent only and fully of God, we should always crave for fellowship and fellow-helpers. And God will give them. You remember the words, "Separate me Barnabas and Saul." The Holy Ghost never said, "Separate me Barnabas from Saul." Sad breach that! But turn to Acts xvi. Paul neither would nor could do without fellowship. "A certain disciple was there, named Timotheus, who was well reported of by the brethren at Lystra and Iconium: him would Paul have to go forth with him." And the whole epistle to the Philippians is not merely one of service, but it is one of service in the spirit of fellowship. And let us entreat that God would give us hearts so furnished by the Spirit, that there might be abundant fellowship here; and

that brethren going to other lands might never go single-handed. Wherever there is a heart that is a counterpart—as it ought to be—of the heart of Christ, there will be a craving for fellowship; and God will not suffer that craving to go unsatisfied. Whatever the trials of those who go forth—and they will be troubled, afflicted, and tempted to discouragement; yet they will never give way to it, so long as they have this mind—“My judgment is with the Lord, and my work is with my God.”

### Consideration of Scripture.

10.45 a.m. to 1 p.m.

Hymn—“With joy we meditate the grace.”

After prayer by several brethren, the subject suggested was, “Christ our pattern in His faith, His meekness, and His self-sacrificing love.”

H. H. : If Christ’s honour and blessing came in the path of obedience, then that which hinders ours must arise from our not having the mind of Christ.

H. D. : The apostle said, “We have the mind of Christ,” but instantly added, “I cannot speak to you as unto spiritual.” I suppose that word “spiritual” is equivalent to having “the mind of Christ.” See 1 Cor. ii. 16 and iii. 1.

H. H. : We get the hindrances in verse 3—divisions and schisms.

R. C. : And Paul says, “Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit.” Would you not say that the filthiness of the spirit is in such things as divisions and schisms, which the natural man never condemns but exalts?

H. D. : The spiritual conscience would condemn them; the natural conscience would not.

R. C. : I am persuaded that the natural conscience is the engine of the devil for the destruction of the soul—for it always goes wrong in matters affecting man’s relationship to

God. An example of this we have in Paul. He persecuted the Church of God out of a very determined conscience—a conscience according to Moses. When the natural conscience is pressed by the truth of the gospel, the device of the devil is to give a counterfeit gospel. We see more of this in this land because there is more conscience. Where there is no conscience there is no room for a false gospel. If the heart rejects the gospel, conscience must have a good counterfeit, as in the semi-popery that is working through the breadth and length of the land. Even among saints of God the judgment of their natural conscience is rarely tried by the word of God in matters of obedience to God. And they can go on in courses that the natural conscience does not condemn, but which, had they a truly well-instructed heavenly conscience, they would abhor.

H. D. : And the Spirit of God would teach them that it was a refined form of the flesh, as in 2 Cor. vii. 1.

J. S. : The apostle had previously referred in 1 Cor. v. to the filthiness of the flesh which they had had to put away, but they were then blinded in spirit and gloried, thinking it was a grand thing to disregard sins of the flesh, in order to show their sublimity of spirit.

R. C. : The heavenly conscience is always judging thus, "Is this like Christ?" "Is the Lord in fellowship with me in this?"

H. D. : "Am I treading in His steps?"

H. H. : Then, in order to ascertain that, the enquirer must be well acquainted with the steps of the Lord Jesus.

R. C. : A believer who neglects the Scripture would be certainly a sufferer, going on in what is not like Christ, and thinking himself quite right.

H. D. : At Corinth there was one who said he was of Christ, yet Paul put him down as carnal.

H. H. : In these days many converts stop after attaining a certainty of their salvation ; but they never search into the Scriptures as to what Christ was in His life and walk.

R. C. : The heavenly conscience should judge in a moment, not needing any consideration at all ; just as the eye discerns the light of day, without effort or question. Does it not come to this—Christ is accepted as Saviour, but shut out as friend, and also as lord of our ways ? Lot and Demas are examples. Demas was to Paul what Lot was to Abraham. The one forsook Paul, and the other forsook Abraham. The gospel is too often accepted by God's children rather with a view to creature advantage than for the glory of God. If we all accepted God's call, to the great end for which He gave it, we should be putting everything in its proper place, making all subservient to the glory of Christ.

H. H. : Ought we not to go back beyond the convert to the preacher ? The mode of presenting the gospel is rather in sympathy with human nature than in fellowship with God and with a view to His glory through His Son.

H. D. : Gospel preaching is often simply getting men out of hell, and this is only the underground part of the gospel, not the upper part.

H. H. : The salvation of man is looked at as God's *first* object in redemption, whereas His first object is the display of His own character ; man's salvation is the means. The two goats on the day of atonement present the two features of redemption—manwards and godwards.

J. S. : Connect this with John xii. 23 ; xiii. 31 : " Now is the Son of man glorified, and God is glorified in Him."

R. C. : The highest act of God's will and sovereignty was that by which He revealed Himself as Father. " It pleased Jehovah to bruise Him." That was the highest act of sovereignty—the bruising of His own Son. The greatest danger of our time is a preaching of the gospel that does not exalt God above the creature. God's joy, and Christ's joy in us through the Spirit's operation, are two things little before the mind, and *our* discomfort of soul is more considered than the heart of Christ.

H. H. : There are three great hindrances to our blessing,

namely, unbelief, pride, selfishness ; and in contrast there are the three characteristics of Christ—faith, lowliness, and love.

J. S. : Do not these scriptures give the whole mind of Christ : “Lo, I come to do thy will, O God,” and “I will put my trust in Him”?

R. C. : The natural man always shuts out God, and he can never be better than the worm of the dunghill, because “that which is born of the flesh is flesh.” As believers we only live to purpose so far as we walk by faith, so far as we stoop in self-abasement, and live to exalt Christ.

H. H. : The joy of the Father is not first and foremost in gospel preaching as it should be. The gospel is the gratification of His own heart’s affection, and the display of His own glory, and the blessing of the sinner comes in after.

J. S. : Repentance is returning to God. The prodigal traces all his sin to breaking away from his father’s rule ; he judges his sinfulness at the fountain-head.

R. C. : The natural conscience only asks, “What evil have I done?” The heavenly or spiritual conscience says, “Against thee, thee only have I sinned.”

T. N. : The case of Saul of Tarsus was mentioned to show that he had a conscience according to Moses ; but it seems to me he lacked this. Christ said, “If ye had believed Moses ye would have believed me.” He had only a conscience according to the tradition of the elders.

H. D. : Yes, “I was alive without the law once : but when the commandment came, sin revived, and I died.”

T. N. : Like Saul of Tarsus, people have a standard which they call after Moses ; but it is not so. As there may be some evangelists present, I should like to say a word on the preaching of the gospel. “Covet earnestly the best gifts, but rather that ye may prophesy.” Have we coveted? Have we prayed that we may prophesy? Prophecy is not simply foretelling future events ; it is communicating the mind and will of God as learned from God. Now if the evangelist prayed that in the preaching of the gospel he

might prophesy, that he might get the mind and will of God on each particular occasion, and preach the preaching that God bid him, God, who searcheth all hearts, would give him the gospel needed for the occasion. It is vain to lay down certain rules. God only knows the exact word and time which may be most for the good of souls. Pray that you may prophesy. Get the message from God which you tell for God; that is, be not content with preaching the gospel learned at colleges, taught at academies from fellow-men, but get through the word of God the mind of God, and the heart of God. That, I take it, was the secret of the marvellous success of Whitfield. I believe it is the same with those who in the present day are meeting with such marvellous success.

Take your preaching from the four evangelists, not from one or the other only, then you will get the fulness of the glories of Christ. What is the gospel according to John? "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." What is the gospel according to Luke? "Repentance and remission of sins, beginning at Jerusalem." That was the gospel Peter preached to the multitudes at Pentecost. What is the gospel according to Mark? "Preach the glad tidings to every creature. He that believeth and is baptised shall be saved; and he that believeth not shall be damned." That is the gospel Paul preached to the Philippian jailer. But do not stop there. Preach the gospel according to Matthew. "Make disciples . . . teaching them to observe all things whatsoever I have commanded you." And, if I may so speak, that was the gospel preached by the Lord Himself to Saul of Tarsus on his road to Damascus. Do not stop at one evangelist; but, as God gives the opportunity, preach the gospel according to Matthew, Mark, Luke, and John, presenting your own body a living sacrifice; holy and acceptable unto God, like Him who came saying, "Lo, I come to do thy will, O God," and



who departed with that word upon His lips, "I have finished the work which thou hast given me to do."

## AFTERNOON MEETING.

### Answering Questions.

Hymn—"Great Captain of Salvation."

The afternoon was occupied with answering written questions, chiefly of a practical nature.

## EVENING MEETING.

### Addresses.

Mr. Chapman gave out the hymn—

"Abba, Father! Lord, we call Thee."

Mr. Dyer spoke on Psalm xxi., and said: The three things that were dwelt on by us this morning were these—Christ's faith, His meekness or lowliness; and His self-forgetting love. And in opposition to that we were reminded of our unbelief, our pride, and our self-serving, which we have to detect by the word of God. I would add a word on the first of these grand features of our Lord's character; namely, His infinite and unalloyed faith in God. The author and finisher of faith, and the perfect pattern for our faith, He always waited for help outside Himself. Faith led Him to wait on God, silencing His tongue until God gave Him words to speak. People are surprised now if there are a few minutes of silent waiting on God in our worship. I remember the day when there used to be longer periods of such silence, but faith does not grow well in the soil of this busy nineteenth century. Psalm xxii. tells us how Christ trusted His God in the deep and boundless woes of His atoning death; but Psalm xxi. teaches us that Christ trusts God now. Contrast the words of Gethsemane—"My soul is exceeding sorrowful," with "Thou hast made Him exceeding glad with Thy countenance, for the King *trusteth in Jehovah.*"

In what respect does He still need to trust in His character as *King*? In this, that He must have all His subjects delivered because they belong to Him. When a king trusts, he does not trust as an individual only. In Scripture a king is a shepherd. And what does a shepherd do? He does not lose one of those given him to take care of. Earthly kings lose their subjects by their feebleness, and by the shortness of the sceptre which they sway; but the resurrection of the last of His redeemed ones, and the bringing to glory each one given to Him, will show the perfection of Christ's work as King. According to another of His titles He will, as "Captain of salvation," bring many sons unto glory. We are taught in one place in the Scripture that He does not know when He is coming again, for He trusts God as to the right time as verily as He trusted in Gethsemane and on Calvary. The King trusteth in Jehovah to give Him power to tread down every foe; and the last enemy that shall be destroyed is death. And how is death to be destroyed? By being "swallowed up in victory." (1 Cor. xv. 54.) And mortality is to be "swallowed up of life." (2 Cor. v. 4.) Behold, then, the King, with all His subjects. How did He get them? The King trusted in Jehovah, and through the mercy of the Most High He was not moved, nor did He lose one of those committed to Him by His Father. Glorified at God's right hand He waits, even though He is the appointed executor of the wrath to come. As His Father sent Him to suffer, and He trusted when He was a sufferer, so He waits on God to send Him to execute justice and judgment in every item. Nothing but faith exalts God. Nothing but faith learns the mind of God or pleases God.

Mr. Chapman having read Matt. xi. 20, said: Let us remember, beloved, that we walk in the midst of men in this land who are far more guilty than the men of Sodom. We need hearts full of hopeful affection, full of sympathy with Christ. Why is not the judgment executed now that was executed upon Sodom? It is because of Christ's presence on

high that judgment is delayed and long-suffering displayed. I desire to bring this before our thoughts and hearts, that the meek One in the days of His flesh, when He uttered those lovely words, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls," had not as yet sunk down to those lowest depths of self-abasement which He reached on the cross, when He uttered the words that begin Psalm xxii. He is the meek and lowly One still, and as, in one sense, faith is past when sight comes, that state of faith has ceased to the Lord. But all that our eye sees tries faith, and is contrary to it. Faith means ceasing from the creature and trusting only in the living God. In the old covenant proud man would accept the terms and meet the demands. "All that the law saith we will do." On the other hand we have said, "Nothing the law saith can we do." But standing in the everlasting covenant of the eternal God, we shall always be trusting and shall always be secure. In Hebrews v. 7-9 we read that He who had nothing to unlearn, yet "learned obedience by the things which He suffered; and being made perfect"—that is, fitted to be the priest—"He became the author of eternal salvation to all that obey Him." He learned obedience, and His faith grew with the demands upon that faith; and now, in the glory at the right hand of God, He is the meek and lowly One still, and His meekness has passed through the fire of the cross. May we learn lowliness of Him in His life on earth and in His glory.

Mr. Stancomb: I will just seek to contribute to what has already been said on the subject of our morning meeting. Among other things it was noticed that there were two scriptures which gave us the theme of our Lord's life here below. "Lo, I come to do thy will, O God;" and "I will put my trust in Him." Now we know that that blessed One had to empty Himself, and take upon Himself the form of a servant, in order that He might be thus dependent. "Thou art my God," He said, "from my mother's belly." We know

that all the course of His life here below was one of entire dependence. "I live by the Father." The works that He did were not His own, but the Father's. "The Father that dwelleth in me, He doeth the works." The Son could do nothing of Himself. "My doctrine is not mine, but His that sent me." The thought I would press is the connection between these two things—"faith," and "doing the will of God;" and that unless there be, by God's grace, the entire consecration of ourselves to do the will of God, there cannot be the exercise of faith. The two things go hand in hand. If there be self-will, there cannot be dependence upon God. It is only in the measure in which we have drunk into the blessed Master's Spirit—"Lo, I come to do thy will, O God" that we can also participate in His faith. We see this exemplified in the apostle Paul. He began his course with, "Lord, what wilt thou have me to do?" Perhaps there never was a saint of God in whom the life of faith was so marvellously exhibited as in the apostle Paul. "The life which I now live in the flesh I live by faith in the Son of God." The apostle began his course by emptying himself so as to have "no confidence in the flesh;" nothing in which he could glory. Not sufficient of himself to think anything as of himself, all his sufficiency was of God. Just as the blessed Lord Jesus, as man, offered Himself through the eternal Spirit without spot unto God, so too we find the apostle, in his measure, following in the footsteps of His Master in dependence upon the Holy Ghost, thus presenting himself a living sacrifice unto God, rejoicing even in the prospect of being poured out as a sacrifice in the service of the beloved Philippians.

We see that the Lord Jesus, in Matt. xi., found rest to His spirit in entire subjection to the will of His heavenly Father. Bewailing those cities in which His testimony had been rejected, He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father, for so it seemeth good in Thy sight." And then His

soul, in the enjoyment of that blessed Father's will, pours forth these words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It seems to me that the special rest is in the revelation of the Father. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and He to whom the Son will reveal Him." It is as if He said, "Come unto me, and I will show you the Father, and you shall have rest." In the knowledge of the Father there would be the enjoyment of that blessed rest the Lord Jesus knew while down here. Apart from the entire surrender of ourselves, I repeat, there cannot be the exercise of this faith in God. We know how Satan sought to assail the obedience and faith of our blessed Master when he sought to cast Him down from His excellency, by tempting Him to work a miracle to supply His own need, instead of resting on His Father. Satan even sought to turn Him out of God's ways by that Scripture which he misquoted, "He shall give his angels charge over thee to keep thee," leaving out the words, "in all thy ways." In all paths of obedience to the will of His heavenly Father He manifested implicit trust. Then at last, at the cross, we still see faith's shield upborne by the Son of God, and all the fiery darts of Satan quenched therewith. There the whole energy of His obedience was called out: "Not my will, but thine be done." Thus He went to the cross, and hence the stedfastness of His faith. Obedience and faith went hand in hand in the Son of God. His obedience was perfect, and His faith never failed. May we have faith in God that we may be yielded entirely to the will of God, presenting our bodies a living sacrifice, and in the measure we do this we shall be able to trust Him for our bodies and for our souls.

Mr. Heath: I would notice two points of this blessed, holy subject. Let me read two passages of God's word—Zechariah iv. 6 and 1 John iii. 24. Observe the important part the Holy Ghost took in the whole life of the blessed Son of God—in the incarnation, in the baptism, in the

temptation, in His entire ministry, in His mighty deeds, His miracles of mercy and of grace, and in the offering up of Himself upon the tree, and in His resurrection from the dead. We have sometimes dwelt upon those precious words in Genesis xxii. : "They went both of them together." With one mind, one purpose, one will, father and son went together to mount Moriah. In creation it was said, "Let us make;" and so in the glorious work of redemption through the cross, the Father, Son, and Spirit had one mind, one purpose.

You remember, when the birth of Jesus was announced, it was said, in answer to Mary's inquiry, "How shall this be?" "The power of the Highest shall overshadow thee." Do we then wonder at that wondrous stoop from the seat of glory, and from the place of dominion and sway of sovereign power down to the feebleness of the babe formed in the womb? The Spirit has His part in that wondrous stoop—the incarnation. Then again, if we pass on to His baptism, we see the Spirit taking His place and having His part. After that, in the temptation, "the Spirit led Him." By the wisdom of the Holy Ghost He detected, resisted, and vanquished Satan, and bade him quit the field. If we stand and admire the record of His mighty deeds of grace, let us remember that He Himself stood in the sanctuary, and said, "The Spirit of Jehovah is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." So we see the might of the Spirit and the wisdom of the Spirit all through His life.

Paul tells us distinctly in Hebrews that He, through the eternal Spirit, offered Himself without spot to God; and then as to the resurrection, we are told that He was declared to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead; and when He ascended up on high the Holy Ghost, having witnessed to the ascent,

and having witnessed the instalment of that blessed One on the throne, comes down, sent by the Father and the Son to indwell believers individually and the Church collectively, to reveal the secret of light and power, of knowledge and obedience, and of victory. We have indwelling us no less a Person than that glorious "Holy Ghost."

We have heard of the glorious example of the Son of God, stooping to trust while He upheld the universe; we have admired the lowliness of Him who could at any instant have crushed the creature; we have thought of the unselfish love of Him who had naturally the right to every affection of the creature, and there is something within every renewed heart that responds to such a presentation of Christ; and each is ready to say, "Oh that I could be more like Him!" To this end I bring to your remembrance the words of Jehovah, "Not by might, nor by power, but *by my Spirit*, saith the Lord of hosts."

Mr. West: There is a little verse in Isaiah which reads thus: "The Lord God, and His Spirit, hath sent me." (xlvi. 16.) We all profess to believe in the Holy Ghost; but how we grieve Him! how little are we subject to Him! As living in the Spirit, we should walk, sing, and pray in the Spirit. What debtors we are to the Spirit! Some of us desire apostolic days; but is not the Spirit of God doing great things now? What we need is, to do the work of the Lord, and to look for fresh power for every service. The Spirit is ever drawing our souls to Christ, and our thoughts should be always going out to the Lord now in glory, and going on with Him into the future. God grant that we may dwell much at Calvary, and then we shall be like our blessed Master, who sought not His own. We have privileges here which we shall not have in heaven. There will not be a sinner there needing to be told of God's love; there will not be a needy saint to be ministered unto. May God teach us to value the precious remaining moments we have.

## THURSDAY MORNING.

**Early Prayer Meeting.**

This meeting had special reference to the Lord's work in the British Isles.

Hymn—"Call them in—the poor, the wretched."

After singing which, many led in prayer.

**Morning Reading.**

After breakfast the hymn was sung—

"O God, our help in ages past!"

and two brethren prayed.

Mr. Chapman read Hebrews xi., and said : In this chapter, and the beginning of the twelfth, the records of the deeds of faith are given, and the Spirit of God commences with, "The worlds were framed by the word of God ; so that things that are seen were not made of things that do appear." The world, in the pride of wisdom, seeks to rise from nature up to nature's God ; but so debased is man, that he never can truly apprehend the Creator until his conscience is cleansed by the blood of the Redeemer. One of the most precious attainments for a believer is, to maintain a conscience void of offence toward God and man. And then to him the book of Creation will be full of the voice of God, as his Father. Even among saints there is little understanding of man's accountability to God, apart from the revelation of Christ and the preaching of the gospel. "The heavens declare the glory of God, and the firmament sheweth His handy-work." The savages that hear the gospel are accountable for it. But had they no opportunity of hearing it, they would be accountable to hear the voices that day and night sound in their ear—the works of God. Man made himself a sinner, and is therefore accountable. Although it is most true, that "by one man sin entered into the world, and death



by sin, and so death passed upon all men, for that all have sinned," yet it is not until the *fifth* of Romans that we have the mention of Adam; but first of all (in chapter iii.) each child of Adam is brought in guilty before God. And, beloved, it would be a mighty help to us, in caring to send out the gospel, if we understood the accountability of mankind apart from the gospel. We should not only be diligent to read the book of Nature, that tells us of the Creator, but we should enter into this by Him, for whom and by whom all things were created. And then, beloved, how blessed to be able thus to make the outward Bible and the written Bible continually tell the same tale. Everywhere the book of Creation is open to us; it speaks to us in a still small voice. I read Psalm xix. for the sake of pointing out the voice which this double book gives—the one the outward book of Creation, and the other the written page of Scripture. Jonathan had to break his father's commandment in order to get his eyes enlightened, but "the commandment of Jehovah is pure, enlightening the eyes; the fear of Jehovah is clean, enduring for ever." The effect of this double book on every divinely-taught reader is, to make him cry out about his sin, "Cleanse thou me from secret faults;" and also, "Keep back Thy servant also from presumptuous sins"—outward sins of action—"let them not have dominion over me."

### Consideration of Scripture.

10.45 a.m. to 1 p.m.

Hymn—"O Christ, Thou heavenly Lamb!"

The subject of the previous day was continued—"Christ's faith, meekness, and love."

Mr. Chapman read Psalm xvi. 4-8, Zech. iii. What a joy it is to know that God had one Man who never doubted, though tried as no man ever was or could be! The deeper the trial, the greater the trust. And in perfect suffering there was the "My God" before He uttered the word "forsaken."

The first Adam learned suffering by disobedience, but Christ through obedience. How remarkable it is that in this psalm the word "glory" is only used concerning the Lord's lips and speech! It seems to me a great point, in order to apprehend the mind of Christ, to see that glory is always in His mind a servant to love.

H. H. : Does the apostle John give the idea that the family fellowship will be the glory of the final state in the new heavens and in the new earth?

R. C. : Yes.

H. D. : When the reigning work is over?

R. C. : I should say when the work of subduing is over.

H. H. : The fatherly character will then be supreme.

R. C. : God will be all in all, and the creature made manifest to be nothing; God in Christ, and Christ with God. It is not the sins that our conscience testifies to that we have for the most part to confess, but offences against love. Now I verily believe that, next to God's being pleased with Christ's love to Him, He is pleased with our love to Him. If I go with my confession to Him, I must at once be in fellowship with Him, and then I have a testimony that I please Him. There is too much of beginning with the advantage to ourselves instead of the joy to God. In Psalm lxiii. this is the joy, "Thou art my God."

J. S. : Hence, I suppose, the lack of godly sorrow among us, and therefore so much of the sorrow of the world. The prodigal said, "I have sinned against heaven and in thy sight." Br. Heath touched last night on the power of faith to separate from that which is contrary to God around us.

H. H. : The perfect Truster was a perfect Nazarite to God, by virtue of His perfect trust, and His satisfaction with God as His portion.

H. D. : And yet I suppose we must keep in view that the life of faith is a life of constant conflict. While we look at the pleasing side of faith, we also have to look at its agonizing, conflict side.

R. C. : So far as unbelief prevails in us we do not fight. We are only aware of the bitterness of the warfare, and the godly sorrow in it, as far as we have faith.

H. D. : However peaceful was the river of Christ's faith in Psalm xvi., yet there were torrents and cataracts of opposition to that stream, and these He must keep to Himself. When He agonized in Gethsemane the disciples slept for sorrow. Therefore if we come short of fellowship with Him in the peacefulness of His faith, how much more in the conflict of His faith !

R. C. : "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." (Heb. v. 7.) This shows the steadfastness of His faith. In the Gethsemane scene in John there is no suppliant. "Whom seek ye?" and, "They went backward." The only Gethsemane utterance in John is in chap. xii. 27 : "Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour."

A brother read John xiii. 31 : "Now is the Son of man glorified ;" now He will be manifested in His true character, in the depth of His love. "And God is glorified in Him." Suffering is coming on, but it will soon be over ; meanwhile it is true glory.

R. C. : The whole humiliation and obedience of Christ in the days of His flesh, according to the gospel by John, is a revelation of glory. Now He is the glorified Son of man.

T. N. : In connection with Christ's glory as Son of man as given in John, I am reminded of a certain kind of photography. The person is in the shade, and a light shines from above ; so that while most of the figure is in the dark, the leading features of the person are brought out. This is, if I may so speak, the photography of the gospel of John. Christ's humanity is in the shade, but it is seen in the light of the glory from above, and the prominent features are brought

before us. It is not said, "The hour is come that the Son of man should be *crucified*," but "that the Son of man should be *glorified*." Even death was seen in the light of the glory.

H. D. : In Heb. xii. 1-4 the apostle reminds those who had suffered a few scratches, lost their goods and what not, that they had not "*resisted unto blood*." Little faith means little conflict and little ability to suffer. They had not yet done what the Hero, the mighty One of faith, did : He resisted unto blood. Paul said, "I am ready to be offered up." That does not mean a comfortable death, but a sacrifice. In Psalm xvi. the cross is not mentioned, though the joy out of the cross is ; but in Hebrews we read, "For the joy that was set before Him He endured the cross, despising the shame, and is set down at the right hand of the throne of God."

H. H. : "Consider Him"—look ! It reminds one of Paul's words, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."

R. C. : Christ's faith always looked to the eternal issues, and He never did anything save with respect thereto.

H. D. : I have heard you say of Christ that He was the Man of faith, the Man of Scripture, and the Man of eternity.

H. H. : Faith was to Him "*the substance of things hoped for*." Might we now pass on to the service ? We are not only children, but servants. "Thou art my servant, O Israel, in whom I will be glorified." (Isa. xlix. 3.) Then follows the faith of the fourth verse, and Jehovah's answer in the fifth.

R. C. : The great issue of Christ's service was rejection—"Away with Him !" though He was the perfect Preacher, and His was perfect preaching. Does it not show how the Lord's faith sustained Him in service ? "My judgment is with the Lord." As Paul said, "We are unto God a sweet savour of Christ in them that are saved and in them that perish." Is it not indispensable to our continuance in patient, loving, humble, ceaseless service, that we should always make "pleasing God," the highest thing, our great aim ?

H. D. : Christ's faith in His service had two branches—He knew He was pleasing God in it, and He also knew there would be results from it. "Lift up your eyes and look on the fields ; for they are white already to harvest," He said to the disciples, when there was nothing but the water-pot in view. The woman of Sychar was a slight indication of the harvest, although it was only a cloud as small as a man's hand. A rich man up in a tree was another such indication. The Lord give us to see large things coming out of small !

H. H. read Matthew xi. 25.

R. C. : Contrast these words of Christ in Matt. xi. with the words of Elijah under the juniper tree. (1 Kings xix.) Remember also the Lord's words in John viii. 29 : "He that sent me is with me : the Father hath not left me alone ; for I do always those things that please Him." If I seek to please God I must then be more and more in my affections towards man like God in His love to man. Every human being would be an object of love to me, even the wretched drunkard in the street and the proud ritualist. My affections would also be one with His towards the Church.

H. H. : Would you not say another line in which Christ's faith ran was in holding God's estimate of His own word, though He did not receive any present results from it ?

A brother said : We may sum up all our sins in one word, pride. What would cast God down from His throne and take His place ? Our wisdom. We set our wisdom above His, our will against His. We need to see the hideousness of this in God's sight, and God shows us His equal emptying Himself, taking the form of a servant, and becoming obedient even to the death of the cross. Does not this admonish us to self-abasement before God ?

H. H. : No creature left to himself is content to be what God made him. Adam was not content ; he sought to rise ; but here is One who humbled Himself.

R. C. : The epistle of Philippians teaches us not only how to serve, but to serve in fellowship—"Let nothing be done

through strife or vain-glory ; but in lowliness of mind let each esteem other better than themselves."

J. S. : We can only have this mind of Christ after we have submitted ourselves to His judgment of us at the cross.

R. C. : Our fellowship is to be with the Father, and He never sees any one of us in Adam ; but, according to John xvii., "They are not of the world, even as I am not of the world." We must begin with God's mind concerning His saints, and embrace them with God's love ; and if we see aught in them contrary to Christ, we shall then know how to deal with it.

H. D. : We know no man after the flesh. The very saints that are walking according to the flesh we are to see as in Christ.

R. C. : It is a great mercy we have trials in the Church of God. They are a mine of wealth to us, and a set of polishing instruments ; but by taking them into our own hands we make them instead a hedge of thorns. We have always to watch against natural character, and beware lest what marks us naturally should mislead us spiritually. In the blessed Son of God there were all virtues and excellencies, and every action brought out what was within Him.

J. S. : True lowliness is not in thinking badly of oneself, but in not thinking of ourselves at all.

A brother read from Malachi i. Evil in the Church of God can only be met by the grace of God and the wisdom of God. Our danger lies in bringing in the wisdom of man and the strength of man—meeting the evil by sectarian means instead of in God's way.

## AFTERNOON.

### *Answering Questions.*

Hymn—"Jesus, Thou joy of loving hearts."

The afternoon was occupied in replying to written questions, which were read by Mr. Heath.

## EVENING MEETING.

## Addresses.

Hymn—"My God, the spring of all my joys."

Mr. Chapman: Let me endeavour, beloved, to help on the fellowship of the evening by reading Phil. ii. This company is mostly composed of Christians, but there may be one or two who have not received Christ. Now, to such I would say, compare the words spoken to the Philippian jailer in Acts xvi. with the words we have read to verse 12. These words would be to the unsaved like a cup of deadly poison. But Paul's words to the jailer were, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Instead of a command to work, it was a command to cease from working and to believe on Christ. And why? It is the property of faith to bring together the guilt of the sinner and the atoning value of Christ's sacrifice. A sinner is fitted for Christ by his guiltiness, his pollution from head to foot—and in that he is without strength; and faith brings Christ and the sinner together, and when they meet they never part. "There is a Friend that sticketh closer than a brother;" "A friend loveth at all times"—"Jesus Christ, the same yesterday, to-day, and for ever."

Mr. Newberry: My mind has been dwelling on that sentence in Genesis v. 24: "And Enoch walked with God: and he was not; for God took him." We have been hearing repeatedly of the pathway of obedience as the pathway of blessing and progress; but what is that pathway, that "path of the just, that shineth more and more unto the perfect day"? It is *walking with God*. "Enoch walked with God." The pathway which he trod was not simply one of obedience to God, but of fellowship *with* God; and the only Guide to that pathway, who will never leave us nor forsake us, who will keep us in the way and enable us to overcome every difficulty and danger, is God Himself.

To walk in the path of obedience we must "walk with God." If you want to find that pathway, get into communion with God, and you are there—without an effort, without a thought. I never shall forget the language of a lady, who some forty years ago was telling me her own experience. She had been in the habit of keeping a diary, and at the close of each day recorded her failures; want of temper with one, and something wrong towards another. At last she thought, "What is the secret of it all? I have not been abiding in Christ; I have not been walking with Him." From that time, she said, her effort was not to control her temper, nor to seek patience; but to abide in Christ, to remain in fellowship with Him, and all was plain. She laid aside her diary from that day. The secret was, she walked with God. You cannot take the pathway of evil or of error while walking with God. He will not take that pathway with you. He will not deviate one single footstep out of that strait and narrow way which leads to life eternal.

I have long found that the way to detect error or evil is to look at it in the light of God's countenance. In any other way one may be deceived. In the light of human intellect or human opinion, one may be misled; but to examine our thoughts in the sunlight of God's presence, through the teaching of God's Spirit by His word, is the safeguard against error, either in thought or doctrine.

"Enoch walked with God." We all know the happy termination of that pathway. "He was not, for God took him." He had chosen God for his daily and hourly chief Friend on earth. He had made Him the man of His counsel, the companion of his thoughts. Down-sitting or up-rising, he was in fellowship with God.

We are told the secret of it in Heb. xi.: "*By faith* Enoch walked with God." By faith he saw Him who is invisible, and walked in the pathway in which God could walk with him step by step, and "he was not." He was translated, but, says the Holy Ghost, the result was, "he had this



testimony—that he pleased God.” Without faith it would have been impossible. Faith was the starting-point. If we would please God we must not neglect companionship with God, we must have fellowship with the Father—“Our Father which art in heaven;” fellowship with the Son—the “Friend that sticketh closer than a brother;” and fellowship with the Holy Ghost. In order to have fellowship with the Father and the Son, there must be unbroken communion with the Holy Ghost. Oh, how short the waste desert becomes in communion with God! How bright the darkest night! How sweet those long lingering hours in fellowship with God!

“Enoch walked with God.” When Enoch first struck out that path he was not the inventor of it. Long before this we have it recorded that Adam and Eve, on the very day of their fall, heard the voice of Jehovah, walking in the garden in the cool of the day. That word “walking” is precisely the same as is used in reference to Enoch’s walking with God. They heard the voice of Jehovah; it was a well-known voice. That footstep was a familiar one, and it is implied that in the garden of Eden God walked with man, and man walked with God. God set the example, and I believe our beloved brother Chapman would tell us that God is more anxious for companionship with us than we often are for companionship with Him. There is a wail of sorrow as well as of reproach in that enquiry of Elohim, when walking in the garden in the cool of the day: “Adam, *Where art thou?*” Where is my companion? I have lost my companion, my friend. Adam, my friend, my companion, where art thou?

“Enoch walked with God.” It was a long pathway. Enoch signifies *dedicated* and *initiated*; and this name tells us much. As a child he was probably *dedicated* to God by his parents, and also *initiated* as to walking with God. What delight it gives to a mother when she is able to let go the little tiny hands of her child, and it can *walk alone*! It is a far more important thing to train, to initiate

the child, to *walk with God*. The grandmother Lois, and mother Eunice, taught Timothy the way of walking with God. Oh, train your little ones to walk with God, to begin and to close each day with God, and not to forget God during their pleasures, their pastimes, or their tasks!

But not only was Enoch dedicated to God in infancy, and trained in the right pathway—serving his apprenticeship in early youth to the best of all businesses, in order to co-partnership by-and-by with his heavenly Father; not only in early childhood and early youth, but as a family man, for three hundred years, did he pursue that pathway with patient perseverance. “*Enoch walked with God*” amidst the *anxieties and perplexities of family life, amidst the evil of the world around, with no companionship outside*. He was shut up to the fellowship of walking with God. He lived amidst all the growing iniquity of that world which was exhausting the patience of a long-suffering God, who had to break open the fountains of the great deep and open the windows of heaven to blót it out of existence.

What a blessed pathway! what a glorious end! He walked with God, and he was not; for God took him. But perhaps we may not be taken as Enoch was—a beautiful type of the translation of the Church.

Notice, then, the walking with God in Psalm xxiii.: “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” This valley points to the experience of the soul, in the dark pathway of which we read, in Isaiah I. 10, “Who is among you that feareth Jehovah, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of Jehovah, and stay upon his God”—holding fast the Father’s hand in the dark. And when other friends must leave us on the shore; when all must let go our hand; when we find ourselves amid the shadows of death; and when all our life’s companions must leave us, *then* “I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”

“Enoch walked with God.” We said that God commenced the walk with man in the garden of Eden. Even when man had broken off all companionship, and had turned every one to his own way, how desirous was the Lord Jesus of that communion ! One of His first acts after His resurrection was to renew the walk with man. We remember that seven miles’ walk to Emmaus on the very day of His resurrection, when the two disciples walked with God manifest in the flesh. That walk was commenced in paradise, renewed with Enoch and with Noah, and with the children of faith onwards ; it was broken by man’s own sin and wandering, but was renewed in resurrection. How short the journey to Emmaus ! How sweet the companionship ! “Abide with us : for it is towards evening, and the day is far spent.” A Sunday-school teacher once made this reply, when a little child had said, “Please, teacher, what is meant by Enoch walking with God ?” The teacher said that God and Enoch were in the habit of taking very long walks together, and one evening they walked so long and so far, it was too late for Enoch to return to his own home, so God took him home with Him. Here the two disciples had walked so far and so long, that they took the Lord in to their home. The longer we walk with Him, the closer our walk ; and the more precious our communion with Him, the less we shall be disposed to let Him go, to break up the companionship, or to do without Him.

“Enoch walked with God.” And there is yet another portion of the walk with God. It began in paradise before the fall ; it was renewed in grace, and again taken up in resurrection by the risen Lord ; but it will be continued in the paradise of God, in the countless ages of eternity. “The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water.” (Rev. vii. 17.) That paradise walk shall be renewed ; not in the cool of the passing day, but in that eternal life which knows no eventide, no shadow, no night. “They shall walk with

Him in white, for they are worthy" (Rev. iii. 4), says Christ to those who have been faithful to Him on earth. He won't give up that companionship. *No! no! no!* He will renew it in the paradise of God.

Moses and Elijah talked with Jesus on the mount concerning His decease. These two disciples, also going to Emmaus, talked with Jesus concerning His decease just accomplished at Jerusalem. When we walk by those fountains of water in that paradise of God, in companionship with Jesus, how sweet it will be to talk with Him, while He opens to us the scripture concerning His death in the light of the glory of God, in the light of His own grace, when He tells us that His love to us on Calvary's bitter tree was endured that we might walk eternally with God.

Mr. Heath read Amos iii. 2, 3: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?" Our beloved brother Chapman supposed there might be in this assembly one or two not saved, and therefore not happy—not happy in their present circumstances, not happy in the thought of dying, nor in the thought of the coming of Christ. What is the secret? You are not agreed with God. You say, In what am I not agreed with God? In His estimate of Christ. What is Christ to God? His whole delight; the One in whom, without reserve, He trusts; the One who gratifies His heart; the One who will be honoured by Him throughout eternity. Now you have not trusted Christ; you are not resting in Christ; Christ is not your treasure. How can you and God walk together for an instant in that state of soul? If God were to transport you from your seat there to heaven, you would find it worse than hell. Because, what is the joy of heaven? It is to exalt Christ, to make Him everything. But you have no mind for that; and you could not possibly be happy in heaven, unless you had a mind agreed with God concerning Christ. "Ye must be born again." No natural man ever

formed that estimate of Christ ; no unregenerate man ever trusts Christ in that way. But the heaven-born soul, sought out by Christ, seeks Him, and when the two are agreed, the walk begins. If we are not walking with God, we walk with the world. We have, through grace, begun to walk. God's object and end, in the circumstances of every-day life, is to produce in us fuller agreement with Himself. We may be agreed with God about Christ as our Saviour, and yet there may be many things wherein we are not agreed with God. There may be thoughts, feelings, expressions, actions, associations, that are anything but in agreement with God. And that necessitates Him (I say it with reverence) to use the sharpest discipline in order to produce this end, which is for His glory and our happiness. How shall we know what God approves or disapproves? He has expressed His will in His word, and He has given us His Spirit that we may understand that word, and be empowered to walk and to grow in agreement with God. From this Scripture we learn that God will deal with His children in their failures as He deals not with the world. He bears with the world's wickedness, for their awful day is coming ; but unto that day you can never come. You have passed from death to life ; you cannot pass back into the judgment ; therefore as a Father He must correct. May we then in the exercises of every day, through the circumstances that perhaps touch us to the quick, seek so to walk with God as not to need the sharpness of His discipline ; but if God sees fit to take the knife He will use it. Never mind what the knife may be ; it is in the Husbandman's hand, and God can use even Satan to prune His own children.

Beloved, we can rest ourselves in the hand of God and say, "Lord, what is there in which I am not agreed with thee? There must be something in my spirit, something thou must be debating with, some setting forth of the flesh which no one else can touch ; but thou seest it, and thou art

debating with it." What for? That I may be agreed with thee, that we may walk together more fully than ever. I take Paul as an example. His experiences and visions of the third heavens rendered him liable to be puffed up. God saw there would be the temptation to that in which they could not be agreed. The Lord Jesus had been Himself in the mount of Transfiguration, and seen things that Paul had not seen, and could speak of wonders that no man or angel could; and He says, in John xvii.: "For their sakes I sanctify myself, that they also may be sanctified through the truth"—not only setting Himself apart by death as a sacrificing Substitute, but setting Himself apart in heavenly glory. As He is so shall we be when He appears. "He that hath this hope in Him purifieth himself even as He is pure." "Nothing between, nothing between."

Hymn—"I bow me to Thy will, O God."

FRIDAY, JULY 11TH.

**Early Prayer-meeting.**

Hymn—"Come, ye that love the Lord."

Many engaged in prayer, and the meeting closed with the reading of John xv. 4.

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## NOTES OF CONFERENCE

AUGUST 18-22, 1884.

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MONDAY, AUGUST 18TH.

### **Eveuing Prayer Meeting.**

MR. WRIGHT (of Barnstaple) read Phil. i., and prayed.

Hymn—"O Lord, who now art seated."

Messrs. Groves and Dyer prayed.

Hymn—"O Jesus Christ, most holy !"

Mr. Groves read Isa. lxii. 1, emphasising the word *until*, and spoke of Christ's ceaseless care while waiting the consummation of all that for which He died. His present care is for the Church of God, according to Eph. v., but what is true of the whole is true of each redeemed soul, and Christ will not rest *until* the righteousness of each one goes forth "as brightness," and the salvation of each "as a lamp that burneth."

Mr. Dyer spoke of the "till" in verse 7. Verse 6 says, as it were, "Give yourselves no rest," and verse 7, "Give Him no rest *till* He establish, and *till* He make Jerusalem a praise in the earth."

Much prayer was offered that God might say of each one, "Hephzibah" and "Beulah."

TUESDAY, AUGUST 19TH.

### **Morning Reading.**

Hymn—"O God of matchless grace !"

Mr. Groves read Isa. lxiii. 15 to end, and chap. lxiv., and said : In verse 15 we are brought down from the glories of

heaven to the miseries of earth; and the voice of prayer cries, "Where is thy zeal and thy strength, the multitude . . . of thy mercies toward me? are they restrained?" This beautiful word "restrained" occurs frequently in the history of Joseph, and is rendered "refrained," and implies the anguish of pent-up affections. It cost Joseph more to refrain himself than to declare who he was. So it is with God; He is more ready to bless than we are to be blessed. It cost Joseph much ere he could say, "I am Joseph;" but he would not mar the work of God in his brethren, nor did he mar the type of the One greater than himself. We must not judge God by what we see or hear, but by what we know of Him in Christ. We may be so bad that Abraham would not own us; but we can say to God, "Thou art our Father." *This* kinsmanship has not failed. The divine relationship holds good, notwithstanding all that we are. He is our God and Father in Christ Jesus. In verse 17 we see the hardening effect of misunderstood discipline, as if God had changed or His purposes had altered. Our eternal relationship with God abides, as we see in verse 19, which we would render, "We are thine *for ever*." The electing love of God and His sovereign grace secure everything. God's gospel is both *free* and *sovereign*. We can say, "We are thine in the past, in the present, and in the future—thine *for ever*!" But it is well to remember God's claim on us, as well as our claim on Him. The name of God is very little made known to the world by us as it should be. Our faith to Godward should spread abroad like that of the Thessalonians. Bunyan speaks of a man "tumbling about mountains." How many of us know anything about the faith that removes mountains? This is the kind of faith-work we need to know more of. Heaven's storehouse is open to those who wait on God and remember Him in His ways; God has not changed; in His ways is "continuance" or "eternity." We have come short, but God has not failed.

How deep the cry of the Remnant in chap. lxiv. 6, "Our



iniquities, like the wind, have taken us away." How much we have lost by church iniquity, by boasting of gifts that are not real possessions, and by speaking as if a few saints were the whole Church of God! May we be led to stir up ourselves to lay hold on God, then we shall prevail with God to come in on our behalf. But, as we learn from verse 8, we have to be content to be the clay. Not only to say so, but to be content to be it, and to be willing to be trodden by the mighty Potter, if we are to be vessels of His workmanship. Then we might use the beautiful prayer of Ps. cxxxviii. 8, "Forsake not the works of thine own hands." What a claim we have when we can say, "I am clay; make me what thou wilt." In verse 12, observe again the word *refrain*, "Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?" The chapter thus ends with the prayer of the Remnant; and we may well remind ourselves of the word, "For Zion's sake will I not hold my peace . . . *until*"—for all shall assuredly be realized to the utmost.

Mr. Dyer read Psalm cxxx., and prayer followed.

### Meeting for Confession and Prayer.

10.30 a.m. to 4.30 p.m.

Hymn—"Lord, our waiting spirits bow."

Mr. Stedman (from France) read Ezra iii. 1, vii. 10, ix. 5-15; Dan. ix. 3-23, and said: Ezra not only sought the law of the Lord, but prayed for grace to obey. We have come together to confess our shortcomings. How often we forget the posture becoming worshippers and confessors! The very angels cover their faces when they worship. May God give us the shamefacedness of Ezra this day, and write on our hearts the words, "And now for a little space grace hath been shewed from the Lord our God . . . for we were bondmen;" now we are His freemen. In Dan. ix. 3-23 we have the same spirit of confession over the state of God's people. We want to keep in view that the sins of the Church of God are *our* sins.

Messrs. Stedman and Bragg prayed.

Mr. Angel read Ps. li. ; 2 Chron. vi. 29-31, vii. 1-3. In Ps. li. 6 David says, "Behold." He calls upon God to behold his sin. "Take not thy Holy Spirit from me." Do not to me as thou didst to Saul, though I much more deserve it than Saul himself. Referring to Paul's experience, he said: Godly sorrow made him rejoice, and it will enable us to rejoice also. "A broken and a contrite heart, O God, thou wilt not despise." It is well to connect 2 Chron. vi. with chap. vii. 1-3. There were low notes as well as high ones in the soul of David. Let us unite the two in prayer.

Dr. Maclean read Ezek. vii. 20-22, and chap. viii., and prayed. Mr. Wright read Lev. xxvi. 21-24, and 33-45; Zech. xii. 10-14, xiii. 1; Ezek. ix. 3, 4; Heb. iv. 12-16; Ps. lxii. 8, and prayed.

Hymn—"O my Saviour, crucified!"

Mr. Lear read 2 Kings x. 15, 16, 28-31. He and Mr. Vine prayed.

Mr. Popplestone read Rev. iii. 14-22, and said: So precious are we that the Holy Ghost has been given to us; but it is only as our hearts are going out to Christ that we shall catch the reflection of His image. If there is no need felt it is because we are far from Him. Are our hearts going out to the dear saints of God? His wondrous love to them will never fail. "I will come in to him, and will sup with him, and he with me." It is a greater joy for the Lord to sup with us than for us to sup with Him. His joy is always the greatest. He then prayed.

Hymn—"Oh, teach me more of Thy blest ways!"

Mr. Dyer prayed, and the meeting was suspended at one. After an interval of half an hour the brethren reassembled.

Hymn—"O love divine, how sweet Thou art."

Mr. Hind prayed.

Mr. Dyer read from Matt. xx. : "Grant that these my two sons may sit, the one on thy right hand, and the other

on the left, in thy kingdom." Our high place will cost us something. John's place on the Lord's bosom cost him banishment to the Isle of Patmos. We have similar teaching in John xii. 21-26.

Messrs. Brewer and Groves prayed. Mr. Silversides read Rom. viii. 1-27, and prayed. Mr. Barker read James v. 16-20.

Hymn—"Thine, Jesus, Thine!"

Mr. Dyer prayed.

Mr. Cruickshank read James iv. 5: "The Spirit that dwelleth in us lusteth to envy," and said: It should be rendered, "The Spirit that He placed in us jealously desireth us." What a wonderful thought is here expressed of the Holy Ghost's concern about us!

Mr. Stephens prayed.

Mr. Angel read Heb. xi. 32-34; Judges xv. 9-15; Acts iv. 31, and said: We never need ask for the Holy Ghost, but we need to pray that we may be filled with the Spirit, and then there would be no double hearts or backbiting tongues. The Spirit of God would burn up all such things. He then prayed.

Mr. Horner read Heb. xii. 1, 2; 1 Cor. xi. 31, and followed it up by earnest prayer.

Hymn (last verse)—"More of Thyself, oh, show me hour by hour!"

Mr. G. Cooke read Acts xx. 15-38, and commented upon the fruits of a faith which enabled Paul to bear his losses. As to the state of the Church, let us not lay all the blame on the poor sheep, but take our full measure ourselves. Let all set an example at home. If family prayer is neglected, what testimony will there be for God in the home? Keep the glory of God in view, and then everything will fall into its place.

"I ceased not to warn everyone night and day with tears." Can any one of us say this? How many tears do we shed for the Church of God? Let us at least have hearts to feel if we cannot weep. As to the coveted position desired

by James and John, the place is still open. The Lord's words are, "It shall be given to them for whom it is prepared of my Father." A man is sure to get up high who forsakes everything for Christ. As our God has given us ability for these things may we use them for His glory.

"Of your own selves shall men arise." The Lord give us heavenly wisdom in receiving and rejecting. Do not let us be anxious for numbers, but for pure hearts and subject minds. Let us hold fast to the Word. It will answer every question for us; it will put everything straight. Paul commends them "to God, and to the word of His grace." If we go away from the word of God we shall surely get into difficulties.

"And when he had thus spoken, he kneeled down, and prayed with them all." The word of God and prayer seem to be the two mighty things Paul relied on. .

Mr. Campbell read Zech. iv. 1-10, and prayed.

Messrs. Bignell, Goodland, G. Brealey, Collins, and Barker prayed.

Hymn—"Praise the Saviour, ye who know Him."

The meeting closed with prayer by Mr. Groves.

## EVENING MEETING,

7 p.m.,

## For Worship and the Lord's Supper.

Hymn—"O patient, spotless One!"

Mr. Horner read Matt. xxvii. 24-26, xxviii. 5-9, and 16, 17, and prayed.

Mr. Dyer read Isa. lii. 13-15, and chap. liii., and made a few remarks.

Mr. Groves prayed and broke the bread.

Hymn—"O Head so full of bruises!"

Mr. Müller then spoke on Neh. viii. 10.—"The joy of the

Lord is your strength" is the divine testimony here given; and the measure of our joy is the measure of our strength. How important then is it that we should seek to enter into what God has given us in and through our Lord Jesus Christ! By nature we were the slaves of Satan, of the world, and sin. Through faith in Jesus Christ we have obtained spiritual liberty; we have gained the victory. Do we enter into this, beloved in Christ, and rejoice in it? It is something infinitely more precious than civil or religious liberty. It is victory over sin, Satan, and self! Let us seek to enter into it, in order that our joy in the Lord may yet more and more increase. For this the precious blood of Christ was shed. Nothing, nothing but that precious blood could have obtained such a victory for us; and as once more we have been permitted to adore our Lord Jesus Christ at His table, let us seek to enter into the joy of this spiritual liberty.

Then again, naturally we are dead in trespasses and sins. Although we can be occupied with the affairs of this life, yet spiritual life by nature we have none. But now we are no longer the children of wrath, but the children of God; not in name, but in reality. God Almighty, the infinitely wise One, the infinitely rich One, the infinitely gracious One, is our Father for time and for eternity.

Oh, the blessedness of having a Father in heaven, and of feeling that we have not to stand alone, but that in our weakness and nothingness we can draw, through our Lord Jesus Christ, out of His inexhaustible fulness, for everything we can possibly need for mind and body, as well as for the inner man, for our service and its difficulties, whatever they may be. We have a Father in heaven to whom we can go; upon whom we can cast our burden. And not only has He advised us to do this, but He has commanded us to do it. Now, are we in the habit of doing this? or do we carry the burdens ourselves? Do we habitually speak to our heavenly Father about *every* matter that concerns us?

Are we walking through this world with Him, dealing

with Him about everything? or do we go alone in our own strength, leaning on nature's experience?

Ah, day by day let us value the precious blood of Christ, which has brought us nigh unto God, which has given us *now* this precious privilege of bringing all our matters to Him, vile and wretched as we are. We can do this *now*, for He loves us *now*; and will love us throughout eternity. Does each one of us say, I am a dear child of my heavenly Father? Do we habitually say, God loves me, I am precious to Him? Is this the language of our hearts, or do we think this would be presumptuous? Verily it is not. The words of the Lord Jesus are, "The Father Himself loveth you." He loves us as He loves His Son. Well, if He loves me as He loves Christ—with an infinite love, with a love that cannot be stronger than it is—how precious I must be in His sight! How comes all this? It is because I belong to Christ; because I am clean every whit.

Now, can I enter into this without being happy? I may talk about it; I may read and write about it; but it is impossible for me to feast on it without being exceedingly happy. The heart must be filled with gratitude to God for the gift of Jesus; and it must be filled with love to that adorable Lord Jesus who gave Himself. To Him we are indebted for all this; therefore we cannot help loving God, we cannot but love the Lord Jesus. And the language of our hearts is, What can I do, my heavenly Father, to show my love to thee? What can I do for thee, my precious Lord Jesus, seeing thou hast done so much for me? Oh, let us seek to enter into this truth by these emblems of the bread and wine which we have before us. For the more we seek to enter into this, and understand what God has done for us, not only the happier shall we be, but the holier.

Then again all our numberless transgressions are all forgiven; so that not one sin, in word, thought, or deed, stands against us. All, all is forgiven; so that before God we are as clean as though we had never been guilty of one

single sin in all our lives. It is impossible to enter into this without having the heart moved with love and gratitude to God for having given us His Son, and to Christ for having given Himself.

My brethren, do we all *enjoy* the knowledge of the forgiveness of sins? Should there be one here without the enjoyment of this knowledge, let me affectionately entreat you not to rest until you come to it. For fifty-eight years and nine months I have uninterruptedly enjoyed the knowledge of the forgiveness of my sins. And thus my beloved younger brethren should not think this is impossible to attain and enjoy. It may be enjoyed, one year after another, and one ten years after another ten years. But you must seek to walk in the ways of God, to act according to the light which God's word gives you, if you desire to be happy in the Lord; for there is the most intimate connection between holiness and happiness. "The joy of the Lord is your strength."

Again, there is an inheritance incorruptible and undefiled and that fadeth not away, which must be possessed by every one of the children of God; for we are kept by the power of God through faith unto salvation, for the inheritance which is laid up for us in heaven, so that as assuredly as we trust in Jesus Christ, so must the inheritance be ours.

And then further, we look on to obtain a glorified body at the coming of the Lord Jesus Christ on the morning of the resurrection, the resurrection of the just, when we shall see Him as He is, and be like Him in spirit, soul, and body.

We are in conflict now, for Satan is not yet bruised under our feet. We are not altogether like Christ yet, but this will be our blessed portion when we shall see Him as He is. Entering into all this blessed enjoyment, how can I but be happy? I cannot but be constrained to please God; I must be drawn to live for Him, to serve Him, to labour for Him.

Now while this joy of the Lord may not only be obtained and *continued* to us, it has been my sorrowful experience in my pastoral life to know many who set out well, but after a

few years turned back to the poor and beggarly things of this world ; in some cases after fifteen years, twenty years ; in others after five and twenty years, and thirty years. But there should be found in the disciples of the Lord, one ten years after another, an increasingly devoted life of love to the Lord. There is nothing whatever to make this impossible ; if there were the Lord would not have sent that message to the Church at Ephesus, "Nevertheless I have against thee, that thou hast left thy first love." And this after He had commended them for so many things. Brethren, have we left our first love? Allow me affectionately to ask you, How is it with you? Are you as much alive to the things of God, as much in earnest as when you were converted? Are you as much dead to the world, and is your heart as filled with the love of Jesus as at the first? If you cannot answer in the affirmative there is something wrong.

Allow me also affectionately to put these questions to the heart of every beloved brother and sister present. How do you stand towards the Lord Jesus? How do you stand towards your Heavenly Father? How do you stand towards the world? How do you stand towards your brethren and sisters in Christ? How is it with you? Have you made progress in the ways of the Lord? Ah! my brethren, progress, progress, progress must have been made, or certainly there has been a going back ; for there is no such thing as standing still. In looking back, then, individually over the three, or five, or ten, or fifty years, how is it with us? How do we stand before God now? How deeply important it is that the joy of the Lord attained at the first be continued. Although growing older and older in years, we should still be fat and flourishing, mounting up heavenwards like the eagle, so that the latter part of our pilgrimage should be the brightest and the best. .

We are not straitened in God. The Holy Ghost is the same ; the Word is the same ; the Lord Jesus Christ is the same ; and our Heavenly Father has not turned His back



upon us. So far as God is concerned, and so far as His truth is concerned, there is no reason why we should not make progress in the divine life.

Now allow an aged brother to throw out a few hints, whereby this progress may be attained. (1) The whole heart must be surrendered to the Lord. If this is not done, be assured you cannot make progress. Perhaps someone says, I wish it were so ; but how can I attain it? If you have but one single object for which you live *for yourself*—I do not say five, nor four, nor three, nor two, but *one*—if you have but *one* object for your own self, your heart is not surrendered to the Lord. If your heart has been surrendered to God, you will live *alone for Him*. Have you attained to this one single object of living for God? I do not ask you if you are perfectly free from sin, if you are perfectly conformed to the mind of God. I have never seen one who could say that, nor do I expect to find such an one while in the body. We must aim at it. Paul had not attained it, though he sought more and more to apprehend that for which he was apprehended in Christ Jesus. I am not speaking of perfection in the flesh, but of the full surrender of the heart to the Lord ; and this I judge to be necessary if we desire that the joy of the Lord be continued to us.

(2) But there is another thing. Being perfectly weak in ourselves we must not merely desire this godly purpose of having but one object in life, but we must seek help of God to carry out our purpose ; and therefore we must acknowledge our weakness and helplessness in regard to it. And not only must we begin to do this, but we must go on day by day, and every day, to the end of our course, if we would live to His honour and praise.

Another means to this (3), and deeply important, is that we come to the word of God to obtain food for our inner man. Now how does it stand with you—first, as to prayer and owning your own weakness day by day before the Lord ; and then as to obtaining help from the Lord through the

Scriptures? Everybody now seems to have the newspaper pressed upon them. I do not say it is a sin to read the newspaper; some men may need to read it on account of their business. But this let me say, Take heed that the time which you should give to the word of God be not given to the newspaper.

Then again, there are thousands of religious periodicals pressed upon us; and the danger is that we give our time to them instead of to the word of God. For let us remember that human writings can never take the place of the Holy Scriptures; it is the book of God that must be the food of the soul. Are we lovers then of the word of God? I ask this question because for three years and a half I was not a lover of the word of God. I read it now and again. But in July, 1829, I became a lover of the Scriptures; so that last July it was fifty-five years since I have been a lover of the Scriptures. Now without this I should not expect to be truly happy; therefore I again ask the question, Are we lovers of the word of God? If not, let me beseech and entreat you to aim at it, and not to be satisfied until you prefer the book of God to every other book. Let it be a delight to turn to the Scriptures; it is a necessity for our joy in the Lord.

(4) Then again, we must read the Scriptures that we may carry out the truths contained in them, to show forth the truth in our lives. And if at any time we fail, let us make honest confession of our failure before God and the Lord Jesus Christ. Let us come again to the precious blood that makes us clean, and seek to act no more in like manner. And again let us surrender ourselves to the Lord; and it is certain that this joy will not only continue, but will abound more and more. God grant that this may be the case with every one of us, for Jesus' sake.

Mr Dyer gave out the hymn—

“Nothing between, Lord, nothing between.”

After prayer by Messrs. Angel, Rohrbach, Groves, and Dyer, the meeting closed.

WEDNESDAY, AUGUST 20TH.

• **Early Prayer Meeting.**

Prayer at 7.30 for labourers in other lands.

Hymn—"Come, ye that love the Lord."

Mr. Groves prayed.

Mr. G. Grove asked prayer for guidance about his going to Queensland. Prayer was requested for the work at Colar by Lakshman Rao.

Mr. Dyer prayed.

Mr. H. Payne gave a few particulars of the Lord's work in Spain, more especially in Barcelona, after which Messrs. Stedman and Popplestone prayed.

Mr. Brewer read Matt. ix. 35-38, and he, Dr. Maberly, Messrs. Lynn, G. Brealey, and Pearson prayed.

Mr. J. Rohrbach spoke of the godlessness of Berlin, and of the Lord's work there. Mr. Stedman gave an account of a recent tour in Norway, and Messrs. Angel and Groves prayed.

Prayer was offered for a fellow-labourer for F. S. Arnot, in Africa; also for Spain, and labourers there, especially in this time of cholera.

**Morning Reading.**

Hymn—"O Christ, what burdens bowed Thy head!"

Mr. Dyer read John iv. 31-38, and chap. xii. 20-24, and said: We have in these passages two allusions to harvest. In John iv. 31 the disciples say, "Master, eat." Christ forgot His very food (which we so seldom do) in order to do the will of Him who sent Him. Joseph knew not that the pit was the pathway to the glory before him. Jesus did know that the cross was at the end of His course here; yet He hastened on as the sent One, though it was unto death.

It was then but the spring-time of the year, and our

Lord said to His disciples, "Lift up your eyes." If Peter, James, and John did lift up their eyes, they could probably see nothing but an empty water-pot, left behind by the woman of Sychar. But that reminded Jesus of a saved one. She had got her soul filled, and forgot her water-pot. That small cloud foretold an abundance of rain. The rich man in the sycamore tree was also a sign to the Lord. He had power to refresh his soul by small indications, as Elijah on Carmel's top well knew that the little cloud betokened rain, though it was no bigger than a man's hand.

"Look on the fields." How often have we failed at the end of preaching to find out those whom we may have observed with tears in their eyes, or to speak to the one who had only entered just inside the door, and so we have not reaped that harvest. Watch for souls. Ah, there is a way of seeing a harvest-field by only such an indication as an empty water-pot! The Lord's harvest lasts all the year round—harvest in winter and in summer.

"My meat is given me," our Lord said; "I get my wages." The Lord had joy in that one woman—both a present and a future joy. We have the double payment in present wages and future eternal fruit. Paul laboured three weeks in a single town, and could say, "For what is our hope, or joy, or crown of rejoicing? *Are not even ye?*" (1 Thess. ii. 19.) The wages are *paid*; but the crown is *given*. Wondrous way of paying! Thus the servant of Christ finds his toil no hard, unremunerative labour.

"Others have laboured, and ye are entered into their labour." See chapter v. 17: "My Father worketh hitherto, and I work." Each chapter in John has something in it to explain the previous one.

He who spoke with thirsty lips in chap. iv. must go down deeper still to make the good harvest in John xii.: "Sir, we would see Jesus," the Greeks say, v. 21. In verse 23 we have our Lord's reply: "The hour is come that the Son of man should be glorified." Every golden field of grain

has beneath it the corn that fell into the ground and died. If we would know the joy of the harvest with Christ, we must know something of burial and resurrection with Him.

"If any man love me, let him follow me." (v. 26.) "Follow me," that means in my character of a buried corn of wheat. We are reminded of these harvest teachings by the time of year, and by the presence of brethren from other lands. How little there is of throwing into this fruitful burial such things as will end in so glorious a resurrection.

### Consideration of Scripture.

10.30 a.m to 1 p.m.

Hymn—"Precious Saviour, may I live—only for Thee."

Mr. W. H. Bennet and Dr. Maclean prayed.

The Scripture chosen for consideration was Romans xii.

The word "mercies" in verse 1 is the same as that rendered "compassions" in chap. ix. 15, that wonderful chapter that deals with the sovereignty of God, a subject much lost sight of in these days. What cause Mephibosheth had for thankfulness in remembering the sovereignty of David! Gratitude to God involves surrender of the will to Him.

In chapter i. God gives man up to dishonour the body; but now in chapter xii. we find the body presented a living sacrifice to God. What a contrast! This is the result of the atoning work of Christ.

Paul uses the word "I beseech," not "I command;" for it is to be a "willing sacrifice," corresponding in character to the burnt-offering. The burnt-offering of Christ is given as the picture for us to follow in our Christian life. A spirit of worship should pervade our lives.

"Your reasonable service." "Reasonable" implies that the service is to be in accordance with the word of God, and also intelligent. All outside the Word is unreasonable service.

"That ye may know." The characteristic word in Romans is "*know*," as "*have*" is in the Hebrews.

There should be definiteness in self-surrender. Each morning should see the deliberate offering up of ourselves to God for His use; but we must first know what it is to be dead unto sin.

A "*living*" sacrifice is asked for. A lifeless sacrifice never moves. A living sacrifice requires cords. Hence we read, "Bind the sacrifice with cords, even unto the horns of the altar." (Ps. cxviii. 27.) The beauty of Isaac's history lies in his willingness to die; though death came not to his body, it did to his *will*. Do we bow, like Isaac, to the *will* of the Father? We need to have continually before us what God has done, is doing, and will do for us; then the love of Christ will constrain. What the law could not do constraining love does.

The first requisite in the living sacrifice is, that it be "holy." Holiness is God's nature. Holiness is typified by a flame. Righteousness is God's government, and the emblem is a pair of scales.

"And be not conformed to this world." We must cease to do evil before we can learn to do well. The world—this age—put Christ to death, and thus we are contrary to it. We are the sons of another creation, and children of the coming age. Make clean the inside, and the outside will be clean also. We are daily learning the uselessness of lopping off little branches of some outward evil instead of laying the axe to the root. It is but whitewashing a sepulchre. We should be better Nonconformists to this world every day.

The will of God is proved to be "acceptable," as well as "good" and "perfect," when we have yielded ourselves a willing sacrifice. Our sacrifice is acceptable to God, and His will is acceptable to us. We are in harmony with God, and His will is proved to be the joy and rejoicing of the heart. We learn to think of ourselves according to His will, and are content to be what His will makes us. This excludes all jealousies, and he who is a living sacrifice accepts his place in

the body, using his gift and ministry not for his own benefit but for the edification of the body and the glory of God. Pride and self-exaltation are subdued, and he finds his delight in the will and appointment of God.

The reading, of which only brief notes are given, ended at verse 8.

Messrs. Collins and H. Dyer prayed.

## AFTERNOON.

### Reports of Work.

Hymn—"Come, let us all unite to sing, God is love."

Mr. Stedman and Dr. Maclean prayed.

Mr. Groves read letters from Messrs. Newton and D. E. Jones; also from Mr. Manders, of Geelong, and Mr. Redwood, of Colar.

The arrival of Messrs. Hambleton and Brewster in Australia was notified. It was mentioned that the man (a Roman Catholic) who built the theatre for John Hambleton in Geelong in former days was still living. On hearing of our brother's return to preach the gospel, he exclaimed, "Dear me, wonders will never cease! When I first knew that man he had no religion at all. It was all nature, nature, nature with him." Prayer was asked for this man.

Our young brother Lakshman Rao, a converted Brahmin from Colar, and chief teacher in the Orphanage there, then gave an interesting description of the mission work with which Miss Anstey (who was present) is identified, and added an account of his own conversion from heathenism.

Miss Anstey went to Colar in 1877, and her Orphanage work was commenced the same year during the famine. This awful scourge proved an exceptional opportunity for beginning such a work.

The people brought their starving children to Miss Anstey, and disposed of them for small sums, ranging from sixpence

to three shillings. The Government also sent a large number. In this way over 1,100 were brought together. Many, however, were in such an emaciated condition that a very large number succumbed. At the present time there are about 350 children in the Orphanage, and a band of workers.

Speaking of himself, he said: In 1879 I came to Colar, and heard of Miss Anstey. I went to call upon her with great interest. She told me the clear gospel at the first interview. When nine years old my mother and grandmother used to frighten me by telling me they would make me a Christian if I was naughty. They little thought I should become one. I accepted Miss Anstey's offer to become a teacher in the school, and thus became more familiar with the gospel. I soon lost faith in my old religion, and was first an idolater, then a theist, and afterwards an infidel. Thus I continued until February, 1881, when one evening the Lord showed me that Christ was the God-man. On the 11th of February, while I was under conviction, the Bible and the newspaper were open before me; but I felt I could read neither; I was miserable. I fell upon my knees, and realized that the Lord pardoned my sins, and since then I have rejoiced in the knowledge of sins put away through Christ's precious blood.

Mr. H. Payne, from Barcelona, next gave an interesting account of the work in Spain in general, and of Barcelona in particular. He said: The Government do not permit any public demonstration connected with the truth; everything must be private, so to speak. There are nine day-schools in Barcelona; about five hundred children are taught in these. They are supported through Mr. Müller's help. Not twenty of the families to which these children belong are Protestant. The chief means of spreading the gospel is through the schools. The great increase of indifference and infidelity is lamentable. The parents consider the acquirement of figures more important than the truths of Christianity. The difficulty of getting suitable teachers is very great. There



are about forty-five believers in fellowship at the meetings in Barcelona.

Mr. Barker spoke briefly on the importance of seeking to lead young children to the Saviour.

Messrs. Barker and Horner prayed.

Mr. Dyer referred to his visit to Spain, and the joy he had felt whilst among the Spanish brethren.

Mr. Nobbs prayed.

Hymn—"O Jesus Christ, most holy!"

Mr. Dyer prayed.

## EVENING MEETING.

### *Addresses.*

Hymn—"O God of all love, Thy presence here prove."

Mr. Müller prayed, and then spoke on Prayer from Matt. vii. 7, 8:—

I have it laid on my heart to throw out some hints with reference to prayer. The first thing that I would observe is this: our heavenly Father knows how we are situated. All the trials, difficulties, perplexing circumstances, and temptations to which we are exposed, He is intimately acquainted with; and for that very reason His word is full of promises, so that we should be encouraged to roll our burdens on Him. For it is not His will that we should carry them in our own strength; but that we should speak to Him about everything, walk with Him continually, and so roll all our burdens on Him that we may find ease and comfort in our trials and difficulties. And it is because we do not make a good use of the help of our God that we find things so trying in this world. Were we habitually to roll our burdens on the Lord, our position would be a hundred times better than it is.

Are you in the habit of rolling all your burdens on the Lord? As trials come, do you bring them back to your heavenly Father? This is the reason why He lays them on

you. And if you make the attempt to carry them in your own strength you will oblige your heavenly Father to increase the trial and burden, so that by the very weight you may be at last forced to come to Him, and leave all with Him.

Then again, our precious Lord Jesus Christ has passed through this vale of tears, and "was tempted in all points like as we are, yet without sin." All His temptations were from without, none from within, because He was the spotless One. Nevertheless Christ was abundantly tried, difficulties befalling Him without number or measure. And He knew how it would fare with us who would be left in this world, and thus His love led Him to make this provision for us, that by prayer we should bring the burden back to Him.

Now let me affectionately ask you, my beloved brethren and sisters, Do you take the advice of our precious Lord Jesus Christ? And do you believe what He says when He speaks, as in these verses, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He means us to understand *literally* what these words convey. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

But wide, and broad, and deep though these promises be, they must be taken in connection with other portions of Scripture. We must compare Scripture with Scripture, because again and again we find that one part supplies what is wanting in another.

(1) Let us commence with 1 John v. 13-15. Here is the first condition to be attended to. If we desire our petitions to be answered, we have to ask God for the things which are *according to His will*. And should we be little acquainted with the will of God about any matter, we must first ask Him to teach and instruct us. We may also ask the help of our brethren. But this point must be attended to, that we ask for things according to the will of God; for He loves us with an infinitely wise love, and not like foolish parents

who give their children all they ask for. He desires true happiness and blessing for His children, and therefore only gives what would be for their blessing and profit to receive.

(2) But while this is one condition, it is not the only one. The Lord Jesus said we should *ask in His name* if we wish our petitions granted. (John xiv. 13, 14.)

Beloved elder brethren here all know what it means to ask in the name of the Lord Jesus, but, for the sake of young believers present, I will say that it means this—we have to ask in union with Christ, as members of the body of which He is the Head. We stand before God in His righteousness; we are justified by faith in His name, and therefore we come before God as those who are one with Christ. We—so to speak—put Christ forward, and ourselves we put in the background. We are in ourselves entirely unworthy of receiving one blessing from the hand of God. Ask God to show you that all you deserve is hell and eternal torment. Nothing else do we deserve; and therefore all we receive (out of hell) must come in the name of Christ. And this is very precious, that we are not only permitted, but commanded, to come in the name of Christ. I have been made clean by the power of the blood of Christ. I myself deserve nothing but punishment; but the Lord Jesus Christ is worthy to receive the choicest blessings which God has to give. Therefore, if I put myself in the background, and put Christ forward, and in His name ask the choicest of God's blessings, they are granted to me. Do we habitually plead the worthiness of Christ when we come before God with our petitions?

(3) But these are not the only conditions that we need to remember in order that our petitions may be granted. There is another point, and that is, that we *exercise faith in the power of God and in His willingness to hear us*. (Mark xi. 24.) We must be looking out for the answer. There are few children of God who doubt His ability to give, but many doubt His willingness, forgetting that large word of the apostle

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" It was in the way of grace that He gave His Son for me; so is He, in the way of grace, willing to give me with Him, everything that will be for my good. What more can we have than this?

(4) Now suppose those three things are found in us with regard to prayer, there is another in Ps. lxvi. 18, which is an important one, "*If I regard iniquity in my heart, the Lord will not hear me.*"

(5) Then, if we habitually walk in the fear of God, and we do not allow anything in us contrary to His holy will, there remains one thing more—that *we continue to wait on God till the answer comes*. Here we frequently break down. We begin well, but we do not go on. If month after month, and year after year, we have been praying, and if our petitions have not been granted, the thought comes, Will God answer? Many break down because the petition is not granted so quickly as they expected. Parents pray for their children. They begin to do so; but we should never forget that we have to *continue*, day after day, week after week, month after month, and year after year, until the answer comes. For God knows the best time for us, and He will in His own time give us our requests. It may be for the trial of our faith, or of our patience, or to see if we are in earnest, that He waits. For these and other reasons the petitions may not be answered so quickly as we desire.

Young evangelists ask God for the conversion of many souls. They go on praying and preaching, but do not get the answers. It may be that they are not prepared for the blessing. If their petitions were granted, it might be an injury to their souls. Therefore He waits till they are prepared to receive the blessing. So with Sunday-school teachers. They ask God for good things for their children, yet do not receive the answer. Now let us go on, and patiently, quietly wait on the Lord. The blessing most assuredly will come.

Now are we all in the habit of thus going on patiently, perseveringly, month after month, and year after year, waiting on God? Then let us set out afresh with renewed earnestness and faith. To all our petitions, if they have been according to the will of God, and in the name of the Lord Jesus, and with faith in the willingness of God to give what we have asked, the answers must come. I have myself had to wait for a long time to get certain blessings. In many instances the answer has come instantaneously, or in the same hour, or the same day; yet in other things I have had to wait years—ten years, fifteen years, twenty years, and upwards—yet invariably at the last the answer has come. And I say it to encourage my brethren and sisters in Christ, Go on waiting, waiting, waiting. Begin afresh to bring your petitions before God. He will hear you. For one thing I have been praying for thirty-nine years and nine months, and the answer has not yet come. Last evening I prayed for it, and the evening before last I prayed again. When travelling in India and in America, year after year I have been praying, and I am sure that in the end the answer will come. I have received tens of thousands of answers to prayer; but in this particular I have to wait. Many of you remember our departed brother R——. For his parents I prayed that they might be converted. At last the answer came, when the father was between eighty and ninety years old. This very individual had cast off his son entirely; for years he did not allow him to come into his presence. At last he sent for him, and then would scarcely allow him to go out of his sight; yet for twenty years I had to pray for his conversion. So with the mother. She had lived a very moral life outwardly, very pharisaically; but at last she saw that nothing but Christ would do for her, and she was saved.

Therefore, beloved younger brethren and sisters, begin afresh with greater earnestness than ever, and you will receive the answers at the last. The Lord delights to bless His children, to give them everything that is for their blessing

and comfort ; and especially does He delight to bless parents in praying for their children. But if we have set them a bad example, and have let them go on in a self-willed course, then the first thing is to make honest confession of our sin and to own that we deserve all that may have come upon us ; and let us humble ourselves in the dust before God, yet pleading the merits of Jesus, and we shall find that God is ever ready in His pity and compassion to forgive us. Then with renewed earnestness let us begin to pray.

My universal remedy for every difficulty, for every trial, is prayer and faith. And in this way for fifty-five years I have been going on. For three and a half years after my conversion I did not do so, but for fifty-five years I have been walking in this way, and I desire on this very ground to encourage my beloved brethren and sisters in Christ who have not tried this universal remedy, and they will find, as I have, that it suits every difficulty and trial.

Mr. Holiday read John xii. 23-28, and said : To those who would not pray in vain, by praying in self-will, it is of the first importance that they should know the will of God. The Lord Jesus ever kept God's word hid in His heart, and it is in the proportion in which we have that Word treasured up in our souls that we shall be sure of answers to our prayers.

We must seek to know the will of God if we would please Him ; and as we please Him we shall find our prayers answered. God has a prepared pathway for all His people, even as He had one for Christ Himself. Our Lord, in John xii., spoke of the time when, as Son of man, He should be glorified, and He knew that the pathway to that glory was in falling as the corn of wheat into the ground and dying.

The cross was to glorify Christ, and to glorify the name of the Father. Hence the voice from heaven, "I have both glorified it, and will glorify it again." Christ was content with the will of God as One who ever said, "Father, hallowed be thy name." God prepared His pathway, and

He trod it. We have to follow Him in the same path, and if we put our feet where He put His we shall find what He found—that our meat is to do the will of God. He is the only One who perfectly pleased God, and through grace God's love does not depend on what we are to God, but on what Christ is to God.

When a few Greeks came to see Him the Lord's eye went on through the ages to the fulfilling of that of which they were an earnest ; yet did He not forget what must intervene. He knew it was by the cross that He was to draw all men unto Him.

May we be helped to contemplate ourselves as our blessed Lord did, regarding it as our work to carry out God's purposes. In present trouble and difficulty we are prone to forget that it is the appointed way, and therefore we faint.

"He that loveth his life shall lose it." Whenever we do not make pleasing God our first object we are losing life, and our life is saved in whatever measure we do that which shall abide to His glory in that day.

We cannot fail to notice how our Lord seeks to apply the truth of verse 24 to His disciples in verses 25, 26. They are to follow Him. Next comes the cry, "Now is my soul troubled ;" and what a bearing it has on the whole matter of prayer according to the will of God ! Our first thought too often is to be relieved of the trouble. The Lord stands under it, and goes through it all in His mind ; yet is He content to pass through it to fulfil the purpose of God.

Though the cup was put into His hand, it was none the less a bitter cup ; yet He took it at the appointed time, and when Satan would say, "This be far from thee," He repelled the intrusive suggestion with, "Get thee behind me, Satan." He saw only Satan in anything that would frustrate the will and purpose of God. What we need to be brought to is, "For this cause came I unto this hour," whatever it may be ; "Father, glorify thy name" being the one desire of life. How well did Christ know what the words of the prayer

meant, "Hallowed be thy name!" and how little did His disciples know its depth when they said their "Amen."

When the Lord came into this world from the presence of the Father He said, "Lo, I come . . . to do thy will." (Ps. xl. 7, 8.) He had not yet proved in the experience of woe what that will was; but whatever it might prove, Christ was content. We often boast, like Peter, that we will follow the Lord anywhere, even to death; but it is in trial and sorrow that we really learn what following is. Christ said, "Thy law have I hid in my heart," as we have been hearing, and He spoke as the Man of faith. Now He says to us, "As the living Father hath sent me, so send I you." The earnestness of our Lord in prayer was linked with His *obedience*.

May the Lord deepen in our hearts what it is to pray according to the will of God.

Mr. Dyer read John xviii. 1, and said: He who prayed in the garden was there strengthened by the angel, and used that strength to pray more earnestly, and to Him Gethsemane was a garden, a place of fruit-bearing, though it bristled with "lanterns and torches and weapons." He had not loved His life, but came forth and said, "Whom seek ye?" and He who wept, and whose sweat was, as it were, great drops of blood, trod with the foot of power the very ground wetted by His tears and blood, causing His enemies to go backwards and fall to the ground at His feet.

Prayer made the place a garden, and the gospel teaches us to do likewise; for the Spirit helpeth our infirmities, and when we cannot utter our desires in prayer He maketh intercession. The place of Christ's agony became the place of His power, and they who know what prayer is understand Paul's words about Epaphras, of whom he wrote that he always laboured fervently (*i.e.* agonized) in prayer. Alas! for those who measure prayer either by the length of time employed or by the multitude of their requests. Prayer in the Holy Ghost is not so measured, nor can it be measured by the yard.



Gethsemane, the place of prayer and of triumph to the Master, was no such place to Peter. Jesus was the only perfect plant in that garden. Peter could not stand the ordeal of suffering, and his sword was soon out of its scabbard to cut the man down at whose head he struck. Peter saw no cup from the Father's hand there. In the three gospels we have the account of Peter's fall, and in the fourth we are told how he lost his temper; for the dust of his sleep was still in his eyes; he had not watched unto prayer, nor learnt to stay himself on God.

The Lord had a double cup—the cup of woe, and the cup of His outward surroundings and circumstances, as He stood in the midst of the temple hirelings who were come to take Him. He knew the cup of the Father, and that by the Scriptures He had read; for in Ps. xli. it was written that he who ate of His bread was to lift up his heel against Him. Every ingredient in the cup which He took was accepted by Him as not from man, but from God; and He pressed that cup to His lips and worshipped as He drank. You go to your morning toil, and know not what is to come—the frown of one or the unkindness of another, because of your following the line of the written Word. Can you take all the sorrows of your path, all the unkindnesses of relatives, all the treachery of foes, every ingredient of your daily lot as a cup given to you by God, and accept it, and by a life of prayer turn every event of life into a victory, and every sorrow and trial into a triumph? May we be firm as a building, grounded in Christ, and growing as a tree rooted in Him. May our prayer be—

“Oh teach me more of Thy blest ways,  
Thou holy Lamb of God!  
And fix and root me in Thy grace,  
As one redeemed by blood.”

Hymn—“My Saviour, I would own Thee.”

Mr. Dyer closed with prayer.

THURSDAY, AUGUST 21st.

### **Early Prayer Meeting.**

Prayer at 7.30 for labourers in British Isles.

Hymn—"Awake, and sing the song!"

Many brethren prayed for matters connected with the Lord's work in these lands.

### **Morning Reading.**

Hymn—"What will it be to dwell above."

Mr. Groves read 1 Sam. xiv., and added: I would say a little upon the history of Jonathan as illustrating what characterizes those who work in faith, and upon the relation between Jonathan and David as giving us the secret whereby workers for God may always get on together.

In 1 Sam. xiv. we have a beautiful example of faith. The path of unbelief will always lead us into perplexities in our work; but if we keep our work within the limits of our faith, we shall be delivered from ten thousand difficulties, and preserved from the many snares that beset the path of those who in their service go beyond the measure of their faith.

We greatly need to have our hearts exercised in connection with the work and walk of faith. These are days of gigantic undertakings in the world, and we are tempted to imitate the world, and to seek great things in our service, and then are in danger of leaning on an arm of flesh to carry us through, instead of resting on the living God and on His mighty arm.

The contrast between Jonathan's victory and Saul's subsequent victories is very striking. Saul can conquer when he has an army at his back, but Jonathan triumphs where Saul is helpless. There was neither sword nor spear in Israel, and it is just in such circumstances that faith shines forth. Had Jonathan told his father what he intended doing, he

would have thought him mad, so he just went and did it, saying nothing to any one but to his armour-bearer, a man of faith like himself. And surely in working for God we need be careful that we take not counsel of the flesh. Jonathan's faith was not learnt in the family of Saul, but, like David, he learnt it in secret with God. Faith ever says, "There is no restraint with the Lord to save by many or by few."

Jonathan had a true fellow-worker, and this is a matter of great importance in working for God. Be not unequally yoked. We cannot take up in faith what has not been put into our hands by God to do. Many fail through taking up a work because it is good, because it is needed, and they never ask, Has God given it *me* to do? In such a matter many are ready to say with Nathan, "Do all that is in thine heart." But though David's plan commended itself to Nathan's thoughts as being right, he had to come back to David with a different message from God, and to tell him that God had not called him to that work.

If God has not given us our work, however good it may be, sooner or later it will grow too heavy, and we shall either sink under it or resort to fleshly means in order to carry it on. Faith has no burdens, for it casts all on God. In a time of much mercantile depression, when banks were breaking, one asked Mr. Müller how he got on in these hard times, and he replied, "My bank never fails." God tries faith to make its arm the stronger, but there is great danger of our mistaking a call of philanthropy for a call from God.

Jonathan had in faith taken this work of attacking the Philistines' garrison as a work given to him by God; and when they sneeringly said, "Come up to us, and we will show you a thing," Jonathan's word to his follower was, "Come up after me; for the Lord hath delivered them into the hand of Israel." They went up on hands and knees—no easy path. The hands for fighting and the knees for prayer is what we all need. The fight began, and then there was a "trembling." How did it arise? Four times does the

word occur in that one verse. (v. 15.) God had come in. Faith began, and God finished what faith in Him had undertaken. Thus is it ever; God waits for faith to act, and then, but not till then, does God come to the front, honouring faith and securing the victory.

Jonathan had commenced the defeat, and now Saul can act, and he seeks to secure the results of what faith began. It is always thus, and we are in great danger also at this point. The devil sees when God begins a great work of faith, and sends an arm of flesh to help it on, and thus effectually to mar it.

From this beautiful example of faith let us turn to chapter xviii. 1-4. David comes back from the field of Elah with Goliath's head in his hand, and Jonathan loves him as his own soul. He never grudged David his victory, but his very soul was knit to him as a man of like faith with himself, and in the delight of his heart he strips himself of his robe, his sword, his bow, and his girdle, and gives them to David. How beautifully does this fulfil 1 Cor. xiii., and give us the secret of undisturbed fellowship in work for Christ; it is one of the special features of true faith that it has no selfish considerations. It strips itself, and is ever prepared to be a living sacrifice, and content to be nothing.

But let us pass on. We come to Mount Gilboa, and there amidst defeat and dishonour Jonathan stood by Saul as God's anointed, and, like another Abel, is content to die as the man of faith still. His bow turned not back in battle.

We are more ready to see faith in an Enoch translated to heaven without tasting death than in a dying Abel; to think more of the faith of those who stopped the mouths of lions than of those whose faith made them willing to become food for lions; to think more of an Elijah taken up to heaven than of a Jeremiah taken to Egypt, and probably martyred there.

Jonathan died in the path of duty, fighting against the enemies of Israel, and herein he rises far above David, who

was then the servant of Achish, and ready to take his place with the enemies of God's people. God willed the death of Jonathan as He willed the raising of David to the throne, and both were content with God's will, though David's lament over Jonathan told how much he loved him.

May the faith of a dying Jonathan stir up our hearts to be content to do our duty, and to die in doing it; for it is God who appoints our dying as our living, and in either, faith triumphs, even as by faith some "were tortured, not accepting deliverance." We need the faith that will allow us to be trampled on because God wills it so, and to find therein a greater triumph than in the greatest victory. There are many martyr souls whose lot it is to die on mount Gilboa, and by-and-by we shall understand the mystery. God give us faith to succeed, and faith to fail, judging of things, not by the seeing of the eye, or by the hearing of the ear, but by God's good pleasure.

### **Consideration of Scripture.**

10.45 a.m. to 1 p.m.

Hymn—"Bride of the Lamb, there is for thee."

Messrs. Campbell and Stephens prayed.

The subject fixed on was 1 Cor. xii. in connection with Romans xii., the subject of the previous day.

This chapter, coming on late in the epistle after the practical chapters, teaches us that godliness in personal life must come first, and then church matters. The only condition in which we can prosper in the divine life is by keeping under the body. (See chap. ix.)

In Ephesians we begin in heavenly places, and come down to the battle; but in Corinthians and Romans the order is reversed.

Had we chapters xii. and xiv. without chapter xiii. between them, they would be like a beautifully-constructed machine without oil.

Christ's name is put upon much that has not the savour of divine life in it. It is easy to say, "I of Christ." To these Corinthians the apostle says, "Satan is transformed into an angel of light." (2 Cor. xi. 14.)

In Ephesians we find *one* building, *one* body, *one* bride—all is unity. In 1 Cor. xii. the oneness of the body and the care of the members one for another is especially dwelt upon. We want more of the spirit of the Master, and not to be satisfied merely with what concerns *ourselves*. The reproaches and troubles of the Church ought to be felt by us: "The reproaches of them that reproached thee fell on me." We are not called into a Christianity that divides and isolates, but into one that builds all together into one harmonious whole, as God's habitation. The Holy Ghost is the mighty Builder of the temple.

"No man can say that Jesus is the Lord, but by the Holy Ghost." How may we know that we are speaking in the Spirit? Speaking in the Spirit implies speaking under the immediate power of the Holy Ghost as well as according to the truth to which the Spirit witnesses. If we so speak we shall not use the words which man's wisdom teacheth, and Christ will be exalted as Lord. We have to beware of the spirit of the world: "Now we have received, not the spirit of the world, but the spirit which is of God." (Chap. ii. 12.)

As an illustration of supernatural speaking, not of God, we may refer to the woman who cried after Paul and Silas, saying, "These are the servants of the most high God, which show unto us the way of salvation." She did not own Jesus as Lord.

To prophesy is to speak under a direct influence from God. As the prophets got their message from God, so we must seek to know what He would have us say, and if we do not get our message from God we had better be silent. In Num. ix., when a question arose about the Passover, Moses went to the Lord, but He was to be the first speaker. Moses says to

Israel, "Stand still, and I will hear what the Lord will command concerning you."

As to the order of the gifts, in 1 Cor. xii. the apostle seems to put "wisdom" in a very prominent place; then follows "knowledge;" but in the next chapter he says, "Though I have all knowledge, but have not love, I am nothing." The gift of tongues is always put *last*. This, and some of the preceding gifts, we have not now.

Wisdom and knowledge take the precedence of all the miraculous gifts, and in Isa. xi. 2, where Christ is spoken of, we read, "The Spirit of the Lord shall rest upon Him, the Spirit of *wisdom*," &c.

In verse 9 faith is a direct gift from God, as explained by chap. xiii. 2. This gift was bestowed for the benefit of the body under particular circumstances, and might or might not be connected with the *grace* of faith. *All* have the grace of faith, though in different measures—some a grain, and others a pound; but all have not the *gift* of faith.

In James v. 14, 15, it is the gift of faith that is spoken of, and unless we possess it, all we can say in the case of any sick one is, "The will of the Lord be done." Faith can be exercised for healing, but only conditionally, as God has not given any direct promise on which our faith can rest. I am not to blame if I have not this faith, but I am to blame for not taking God at His word when He has spoken. "If it be for thy glory, restore," must be the utterance of our hearts. Means for restoration may be used, as Paul recommended a little wine to Timothy for his bodily infirmities.

In verse 13 the word baptize is used in a remarkable way. Four things baptism does for us. It puts us to death; it raises us up; it unites us together into one body; it teaches us to walk in newness of life. (Rom. vi. 4.)

The gifts are received by the power of the Holy Ghost, He fits God's instruments for God's work; and His power works in them for ministry and teaching. In human ordin-

ation man does the best he can, but man cannot communicate power, and there is a pretence of power which God hates. If our ministry is not in the Spirit and in power, it is less than nothing. Better own our poverty than possess a sham. Don't kindle sacrifices with earth's fire. Elijah prayed to God fervently, and God's fire not only burnt up the sacrifice but licked up the water.

There are no honorary members in the body of Christ; everyone has a gift; one is suited for one kind of work and another for another kind. The using of the gift not only helps to develope it, but ensures its permanence. If you do not use your gift it will become *useless*. Our wisdom is in being what God has given us to be. The natural tendency is to be dissatisfied with the place in which God has put us. Let us make a just use of that which God has given us, and we shall glorify Him and be a blessing to others. We need one another; let us take care not to despise anyone. If God has made one the eye, let him take the place and not neglect the office that God has given. We have to fulfil our duty, and are responsible to the other members of the body not to keep back our service, which should be for the profit of all.

The exercise of a gift needs to be coupled with humility. He who possessed more gifts than all, asks the question, "Who then is Paul?" and adds, "Let no man glory in men." "So then neither is he that planteth *anything*, neither he that watereth, but God that giveth the increase."

Mr. Hind, Mr. West, Mr. Seward, and Dr. Maclean prayed.

## AFTERNOON.

### Answering of Questions.

The afternoon (from 3 to 5) was occupied in answering written questions bearing on Church rule and Christian walk.



## EVENING MEETING.

## Addresses.

Christians from neighbouring places assembled at tea, and a meeting was held afterwards from six to half-past eight.

Hymn—" 'Till He come !' Oh, let the words."

Mr. Müller read Gen. i. 24-26, and spoke on Faith—its naked trust, and its triumph in darkest hours :

In these verses we have a most precious illustration of what we are to understand by *faith*. The God of heaven had made promise to Abraham, to Isaac, and to Jacob that He would give them the land of Canaan ; and it was added that the descendants of Abraham were to sojourn long in a strange land. Now this man of God, Joseph, believed that God would be as good as His word. Although there was not the shadow of a natural appearance that that word would be fulfilled, yet he stayed his mind upon God—he took God at His word, and made the elders of Israel swear that they would take his bones with them to Canaan. "God will surely visit you, and ye shall carry up my bones from hence."

Now just in the proportion in which we are enabled to believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions ; it has nothing whatever to do with probabilities or with outward appearances. If we desire to couple them with faith, then we no longer are resting on the word of God, because faith needs nothing of the kind.

"Oh, if I could only feel so-and-so !" "If I only had the impression that God would do so-and-so ;" "If I saw the least probability of it," are words often used. But, I repeat, faith needs no feelings, no impressions, no probabilities, but rests on the naked word of God, and has to do only with the revelation which we have in our hands. As in these days of darkness in which we live men will become more and more daring in their departure from the revealed will of

God, let us see to it that we are satisfied with "It is written." As the disciples of Christ, the word of God is enough for us; and if we want more, we practically say that His revealed will is not enough, and thereby we dishonour Him.

We have also particularly to keep before us, that faith has not to do with this part of truth or that part merely, with this or that promise, but with all the revelation that God has been pleased to make of Himself, as much in the Old Testament as in the New. Whether it be prophetic books or historical books, the gospels or epistles, we take God at His word in every part. We only know God by the revelation that He has made of Himself, and faith has to do with revelation. When we take Him at His word the heart is at peace.

Now, beloved brethren, I will give you a few hints with regard to the increase of our faith. I have sought to explain what we are to understand by faith. Now let us see how it can be increased. God will do His part to increase our faith, but the means which He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness—all these things are employed by our heavenly Father for the exercise and the increase of our faith. If an infant never used his limbs, they would always remain weak; but they are strengthened and invigorated by exercise. So it is with faith, and God delights to exercise our faith—first for blessing in our own souls, then for blessing in the Church at large, and also for those without.

But this exercise we shrink from instead of welcoming. When trials come we should say, My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards. Trial is the very food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children. He is an infinitely wise Father who knows what suits His children, and He orders all for blessing to us, as well as glory to His own name. And it is for this very reason that trials and afflictions come, and thus He shows how true is that word,

“that all things work together for good to them that love God.” Through our trials there is not only the exercise of patience, but the development and strengthening of faith in the degree in which all the other graces grow. You remember when Peter asked the question, “Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?” The Lord’s answer is, “I say not unto thee until seven times, but until seventy times seven.” And what was the result of such an answer? We should have thought and said, “Lord, increase our love, our patience, our readiness to forgive the offending brother.” But no, the answer is, “Lord, increase our *faith*.” Because if faith be in exercise, and we lay hold on the truth that we are ourselves forgiven, we shall always be ready to forgive one another.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Holy Scriptures, that we by them may acquaint ourselves with God as He has revealed Himself in His word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how bountiful He is; in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If you are not able to say so, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children. Now the nearer we come to this in our inmost soul the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, “I will wait to see what good God will do me by it, assured that He will do it.” Thus shall we bear an honourable testimony before the world, and thus shall we strengthen the hands of others. But if we faint under the trial we shall weaken their hands.

In order to trust in God we must acquaint ourselves with Him, as He has in the Scriptures revealed Himself. You know Psalm ix. 10, "And they that know thy name will put their trust in thee." It is not said that those who preach about God, or those who write about God, will put their trust in Him; but those who know His name—those who have learned from His word what He is.

Now, by way of illustration, I will refer to myself. The promises we have in Matt. vi. as to food and raiment, and all the affairs of this life, are given that we may have no anxious care for the morrow, knowing that sufficient unto the day is the evil thereof. All this I have for fifty-four years found to be literally true in my own happy experience. I have found during all these years that God has always acted according to His word. Therefore if any are tried let them remember the word of promise, and let them stay themselves upon it; and they shall find that God most assuredly will act according to His word. This I have found in my own experience; so I stay my heart upon God, trusting Him to help me through every difficulty; and I have never been allowed to sink, because I rested myself on the Word. He hath said, "I will never leave thee, nor forsake thee;" "As thy days, so shall thy strength be;" so that I am able to say, "I can do all things through Christ which strengtheneth me." Difficulties have vanished away, or if they did not vanish away, God did so help and strengthen me that they did not trouble me. These precious promises are given to every child of God; and we have to take them and to say, They belong to me, poor, wicked, hell-deserving though I am. And so I say, these promises belong to George Müller, this poor sinner who never deserved anything but hell; and I have found that God is as good as His word. This I have found for the last fifty years, during which time I have required hundreds of helpers in my work, and these God has given me. For you are unable to make helpers, and there is no society that can provide them for you; but God by His Spirit can fit and qualify them for

the work ; therefore I have given myself to prayer, and have not sought to obtain them by advertisements, and God has shown me how He delights to answer, and has provided me with suitable helpers.

Then in all the little things connected with this life I have found what a blessed thing it is to have the heart stayed on God. I do not carry the little trials myself ; and you know that life is made up of little things. If we do not take them to God we are not happy, the mind is ruffled, and we are in danger of becoming irritable. But if the little things are taken back to God we shall find how ready He is to help us with them. And all this has to do with the revealed will of God.

One point more. Simply in answer to prayer I have received more than a million pounds sterling, simply by looking to the Lord ; but far more than this : in like manner I have trusted Him for spiritual blessings, and in answer to prayer I have received tens of thousands. Many thousands of souls have been given me from the Orphan-houses and various schools, who are now walking in the ways of the Lord, and thousands have gone before. All this also was obtained by trusting in God ; for He gives souls also, not only money. We have to trust God for everything. Let me say to you then, Learn more and more, more and more to trust in God.

Now it may be said, "But you have the gift of faith, and we have not." The reply is, "I have no gift of faith ; my faith is precisely the same as yours ; only while it is the same it may have been more exercised, and therefore having been more exercised is a little stronger ; but it is the self-same faith which we all have who trust in the Lord Jesus Christ."

Oh, seek, beloved in Christ, to have your faith developed and strengthened ! Be satisfied with all God's dealings with you, and be sure that He intends them for blessings to your souls.

Dr. Maclean prayed.

Mr. Horner spoke of the wonderful grace shown by the Lord Jesus even to failing disciples, reading John xxi. as setting us an example of forbearance with each other, for which there is always room: Why should Simon want to go a fishing? Had not the Lord told him he should be a fisher of men? The other disciples follow Peter. Beware of being led by man! How ready is Satan, when we think of entering a wrong course, to urge us to do it "*immediately!*" This suggestion was at once followed by the disciples—"And that night they caught nothing." Many of us have had experiences of that kind. It may be we have been planning our own path without reference to the will of the Lord. Have we not had our plans overturned, and where we had expected happiness found only toil and sorrow and disappointment?

How is the Lord going to act towards His erring disciples? Our first thought would have been to have scolded them; but the Lord Jesus puts the tender question, "Children, have ye any meat?" This question was to arouse their consciences. "Cast the net on the right side of the ship, and ye shall find." Oh, the grace of the Lord!

How remarkable that John should be the only one who recognized the Lord! Peter still shows his impetuosity by casting himself at once into the sea.

Think of the grace and kindness shown by the Lord to these disciples. And have we not found Him the same towards us when we have wandered from Him? Yet are we not afraid, sometimes, to return? How often has the Lord come in and broken our hearts by some wonderful act of kindness! And so now. When they came to the shore their need was already met by the Lord.

We often offend each other. Shall we not follow the example of the Lord, and be kind one to another, tender-hearted, forgiving one another? Show the kindness of God, heap coals of fire on, melt the enmity by love.

Jesus saith, "Come and dine," and they knew it was the

Lord. Who but the Lord would act towards them thus? Then comes the question, "Simon, son of Jonas, lovest thou me?" Beloved, Jesus had shown Peter all this kindness before he put this question. I strongly suspect that Peter looked the most broken-hearted man upon this earth. The Lord meets him, and has it all out with him. Why does he ask, "Lovest thou me?" See how the Lord acts in this wonderful interview. He asks Peter to attend to the most precious thing to Him upon earth—to feed His lambs. I do not think, after that, Peter would ever again go a fishing.

Shall we not show a little of this kindness one toward another? Oh for more grace to imitate the Lord Jesus!

Mr. West then spoke from Genesis iii. 10: "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." This is the first recorded thing man ever said to God! And so it is with all Adam's race by nature—we are afraid of God. Now for the last thing man says to God in the Bible. Turn to Rev. xxii. 20: "Even so, come, Lord Jesus!" Is not that a wonderful contrast? Between these two utterances there is in this volume that which gives the explanation; that is, *the gospel*. This wondrous book shows us how man can be brought even to *long for* the Lord's coming. Can we say "Amen" to those last words? We are not in a right state of soul unless we can. Let us love the truth. The child of God believes in One who has all power in heaven and on earth. He learns it from his Bible. "Faith cometh by hearing, and hearing by the word of God." May the older ones encourage the younger to love the word of God more and more.

I would say a word to backsliders, if there are any present. The secret of your sad state is, that you have neglected the word of God and prayer, and the consequence is you are not happy in your soul. May God restore you to-night, and may you say with David, "Restore unto me the joy of thy salvation." David was a terrible backslider, but we know how God restored and used him; and we know how God

used Peter, after his restoration, in blessing to others. It is beautiful to notice the way in which he acted, in John xxi. The moment he recognized the Lord, he jumped into the water and went to Him. His very failures, instead of keeping him away, brought him straight to the Lord. Do not let us keep away; let us always fly to Him.

The threefold question put to Peter by the Lord seems to answer to his threefold denial. How he must have thought of what the Lord Jesus had felt on that occasion! If we love the Lord, let us show it by feeding the lambs and tending the sheep. Let us have hearts full of love and sympathy for young Christians, and let us care for the older ones too. We have not long to journey side by side in the wilderness. The Lord help us during the little while to serve one another, and please the Lord better.

Mr. Nobbs also referred to John xxi. The Lord revealed Himself, and met all His disciples' need. He had the fire ready, and fish laid thereon, and bread. He first warms and feeds them before He gives them any work to do, thus fitting them for it. How blessed the feast after the night of fruitless toil! Then He says, "Lovest thou me?" How could Peter help loving the Lord? The Lord does not send one of the disciples to feed another, till He feeds them Himself. If a man is not warmed and fed by the Lord, he won't be of much use in looking after the flock.

Hymn—"Oh, blessed Saviour, is Thy love  
So great, so full, so free?"

Mr. Stedman, for the encouragement of younger ones, made a few remarks on John vii. 53 and viii. 1, 2, and mentioned a few incidents in his own life, whereby his faith had been strengthened.

Mr. Barker said a few words on the faith of Elijah, adding that our failures must not keep us away from God, but lead us to seek the Lord's grace afresh. The Lord never fails His people.

Mr. Rohrbach said these had been days of blessing to



him ; and again asked prayer for Berlin, and that he might be made a greater blessing there than ever.

Mr. Groves read 2 Thess. i. 3, and said : The increase of faith and love always go together. In Heb. xi. we see faith acting upon our daily life. The faith spoken of in Romans has to do with the foundation upon which we rest, as seen in chap. v. 1. Thank God for saving faith ; but let us go beyond, to a faith that lives the life of faith.

Consider the triumph of these Old Testament worthies. Abraham's faith makes nothing of difficulties. Faith thinks not of circumstances, but of the God with whom we have to do. Faith led Abel to bleed and die at his altar ; and faith led Enoch to heaven without dying. It seems more like the reward of faith to Enoch than to Abel, but both have their reward ; and we shall see what Abel's blood has gained when we pass into eternity.

We read of some going forth to the Lord's service in these days, and the first thing we hear of them is that one is killed, and another dies of hunger or disease. If we expect always to see the reward of faith here, we shall be disappointed. We like to see the beautiful victories of faith. As we look at David with the giant's head in his hand, we say, "What faith !" As we see Daniel in the lions' den, we say, "Wondrous faith." But had every bone in Daniel's body been crushed by the lions, and had he lain a mangled heap, his faith would yet have been the same. So with the three Hebrews in the book of Daniel. They said, "Our God is able to deliver us . . . *but if not*"—they left it to His will.

Faith has what we would call beautiful victories ; but it has as glorious victories in the opposite direction. God gives us through the cross another line of things ; and Paul was to tread that line, and Peter too, and John, even as Christ had trodden that line before them. And so we read : "And others had trials of cruel mockings," &c. (v. 36.) Oh the martyrdoms this world has seen ! Would God allow His

servants thus to suffer? Yes; and He approved their faith. Seeing them die, some might say, All seems to have failed. But not so; there is a greater triumph of faith in their case. As the martyr dies, perhaps without a soul near him, angels gather round to witness a dying victory; and eternity will give a double crown and a double triumph to such. God leads His children in various ways—He leads, if it is His will, through the fire, and He gives deliverance out of it. He also leads into the fire to be burnt to ashes. How many have been burnt to death for His name!

We must learn not to look with the natural eye. We must leave the result of faith with God. "These all"—those who turned to flight the armies of the aliens, and those who were sawn asunder—"having been borne witness to through faith, received not the promise." Let us remember that word in Heb. xii. 2, "Looking unto Jesus, the beginner and finisher of faith." In Romans Christ is the Author of faith, and lays the foundation; in Hebrews Christ is the Consummator, who leads us into the eternal glory. How little, alas! is our faith borne witness to by the world outside, or by the saints inside! Do not let us be satisfied with merely *knowing* these things, but let it be seen in twelve months' time how we have grown into them. Let us first of all witness Godward, and then to the world around. Are we bearing witness to our God? God delights to bear witness concerning us. He said of Christ, "This is my beloved Son, in whom I am well pleased."

Our church difficulties witness to the lack of this testimony Godward and manward. Do not let us be satisfied by saying, "Thank God, my soul is saved;" let that be the Alpha of our Christian career; but let us remember there are many letters between Alpha and Omega, between the A and the Z of our spiritual alphabet.

"To him that hath shall be given." The one talent should make two, the two make four, the four make eight. God's hand is not shortened. May we have a faith content to

triumph in life, or to triumph in death, as our Captain shall appoint.

Mr. Dyer concluded with prayer. .

FRIDAY, AUGUST 22ND.

### Early Prayer Meeting.

6.30 to 7.30

The meetings closed with thankfulness in all hearts that the presence of the Lord had been felt, and with prayer that all might live out what they had spoken and heard. Maranatha. Amen.

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## NOTES OF A BIBLE READING.\*

### ROMANS V.—VII.

In the beginning of Romans v. we are taught justification by faith, and then instructed concerning the old head and the new One; in chap. vi. we are taught about the old and new nature, and the old and new Master; and in chap. vii. about the old and new Husband. From all these antagonisms the warfare follows, which is constant and terrible, yet blessed to the overcomer.

From Rom. vi. 1-11 we learn the foundation of true holiness. In verse 11 the command to each child of God is to reckon himself to have died in Christ his surety; and then, as alive unto God, he is to present his body a living sacrifice through the power of the Holy Ghost. If we enter into our obligation to be obedient to the command of verse 11, we shall be led into all the obedience enjoined in chap. vi., and shall then understand the why and wherefore of chap. vii., and the blessedness of chap. viii. The real contest between us and Satan is, not about salvation, but about *obedience*. All our obedience must spring from love, and not from law.

\* Taken at a Conference in 1883.

The law of sin in our members is not the sin that breaks out, nor the sin that is kept down, nor the sin that Satan or angels see, nor that which God blames us for, and for which we are responsible; but it is that indwelling sin for which we are not responsible, which draws forth the bitter cry, "O wretched man that I am!" We should judge sin as God has judged it at the cross. It is the judgment of a heavenly conscience that enables us to say, "It is no more I." The experience of Rom. vii. is what we should seek to attain to, and not to leap out of. Ps. cxix. 176 is David's seventh of Romans.

In Rev. iii. 17 we read of some who speak of themselves as "rich" because they do not see their needy condition; but the Lord says of them "wretched" and "poor," because they do not say it of themselves.

"O wretched man!" shows the anguish and sorrow of spirit I suffer concerning the flesh when walking in the Spirit. I aim at entire obedience, and fall short of it. I delight in the law, but am kept down by this body of corruption. The soul's aspiration is for the redemption of the body, and this leads it to realize the presence of evil, and to groan, being burdened.

"I am carnal" of Rom. vii. 14 is not like the "Are ye not carnal?" of 1 Cor. iii. 3; it is not applied to the saint, but to the flesh in him. "Who shall deliver me?" I am in captivity in comparison with what my soul longs for.

If sin breaks out in me it is I that do it; if I tolerate it in me I am to blame, whether it comes out or not. The flesh is incurably bad, and knows no other law than the law of sin. Man tries to cure it. God undertakes to kill it through the cross of Christ.

Romans vii. shows the value of the epistle to the Hebrews, making us feel our need of the priestly ministrations of Christ at the right hand of God.

## NOTES OF CONFERENCE

October 6-10, 1884.

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### MONDAY, OCTOBER 6TH.

THIS Conference was more numerously attended than any previous one, and commenced, as usual, with an Evening Prayer Meeting.

### TUESDAY, OCTOBER 7TH.

#### Morning Reading.

Hymn—"Rise, my soul, thy God directs thee."

Mr. Chapman said : I never sang this hymn with so much joy in God as I have this morning. The penman of it no longer knows what are the temptations of the wilderness, or the conflicts of the land ; he is now in the presence of the Lord.

Let us look at two portions of scripture, Neh. viii. 9, 10, ix. 1 ; and Eph. v. 15-17. In this glorious revelation of God's counsels in Ephesians, we learn that God has chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love ; that is, in the blamelessness of resurrection ; and that God's purpose is to put all things under Christ as the head of the new creation, that God may be all in all. Does He not therefore make a claim upon us to take part with Him now ? These are the *worst* times that the sun has ever shone upon, because the truth is being corrupted ; and those who are quickened by God's grace and Spirit, those who are redeemed and called, even they are taking more part with the world

than with God, and approving rather the ways of human wisdom than the scriptures of truth. Oh, let us seek to see and judge of everything as God sees and judges.

Now if I do not take part with God, and with the Spirit of God, where am I? And what is my state? My knees are weak, and my hands hang down; and I shall be ready to say, "Take away my life, for I am no better than my fathers;" but if I take part with God, then I shall say, "These are the *best* of times." Taking part with Him who is the head of the new creation, I shall see that the guilt of sin must begin and end with the creature; but I shall also see that God is working out His own purposes by the risen Lord, and I shall make melody in my heart to the Lord.

In Nehemiah viii. we read, "The joy of the Lord is your strength. . . . mourn not nor weep;" and then, in chap. ix., we find the remnant assembled with fasting, and with sack-clothes, and with earth upon them. The truth taught is, that we are never fit to mourn unless we begin with rejoicing. First, we are to eat the fat and drink the sweet, and neither to mourn nor weep, for the joy of the Lord is our strength. Then let our mourning be in perfect fellowship with God. And what will be the fruit of it? We shall have right thoughts towards this poor, foolish, distracted Church of God; we shall know what to say, and what not to say, because we shall be taking part with God and with Christ.

Let us remember, beloved, the joy of our blessed Lord, as seen in Psalm xxi. 6, "Thou hast made Him most blessed for ever: Thou hast made Him *exceeding glad* with Thy countenance." Why this gladness? According to Prov. viii. He said, "I was set up from everlasting, from the beginning, or ever the earth was. . . . Then I was with Him, as one brought up with Him: and I was daily His delight, *rejoicing always* before Him." But when He said, "Glorify Thou me with the glory which I had with Thee before the world was," He also said, "I have finished the work which Thou gavest me to do." He now has a joy which, before He came in the

days of His flesh, he had not—the joy of having glorified the Father's name. Beloved, we are sent into the world to do the like. “As Thou hast sent me into the world, even so have I also sent them into the world.” This is true, not of a few only, but of every child of God, of every member of Christ; and as we know it so shall we be making melody in our hearts to the Lord. And in that heavenly joy—springing out of the death of the cross, the life-giving death of the Son of God—we shall be fitted to do and bear anything, small or great, that God might put in our way.

### **Meeting for Confession and Prayer.**

10.30 to 4.30.

Hymn—“Awake, my soul, in joyful lays.”

The subject-matter of the meeting was stated to be prayer for the whole Church of God. Much prayer was made throughout the day, and brief words were spoken at intervals.

Mr. Dyer said: The word “lovingkindness” in the hymn which we sung reminds us of the tender mercy of our God. Turn with me to Heb. iv. 4-16, “Let us labour,” with heavenly labour and heavenly toil, “to enter into that rest”—the eternal rest of the new creation; “for the word of God is living, and powerful, and sharper than any two-edged sword.” The great High Priest, who put into us the joy of the Lord for our strength, has passed through the heavens; and let the business of our lives here on earth be to “hold fast our confession.” Now comes His “lovingkindness.” “For we have not an High Priest which cannot be touched with the feeling of our infirmities,” &c.

Mr. Stancomb read Romans viii. 22-27, and said: I read these verses in connection with the intercession of the great High Priest in the presence of God, which corresponds with the intercession of the Holy Ghost for us. We find, in the case of our Lord at Bethany, that, before the great manifestation of His power in the raising of Lazarus, “He groaned

in spirit, and was troubled." And before the conflict and victory on Calvary, He was groaning in spirit in Gethsemane. We also are exhorted to pray in the Holy Ghost; and what comfort we have in the knowledge that there is One who knows what is the mind of the Spirit! And "the Spirit Himself maketh intercession for *us* with groanings which cannot be uttered."

Hymn—"My soul, amid this stormy world."

Mr. McLaren read Rev. iii. 14-22: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I am struck with the words, "If any man." However great the Church may be as to numbers, yet we have to deal *individually* with God—each one for himself. You remember, when they were building the wall of Jerusalem, that certain of them built before their own door; and so may we have grace of God just to begin with ourselves, and then to reach out towards others.

Mr. J. Denham Smith: We are not left without blessed guidance in going out into a scene like that which lies before us. Someone told the Lord in prayer that we were in the circumcision of Christ. The Lord was especially separated for the Jew, although He never passed by the Greek who wanted Him. Let that guide us whenever we go out into the world with its corruption, or find ourselves in the midst of the confusion of the Church of God; God's children should be on our hearts whatever name they may bear. Take Paul for an example. He went down into the synagogue, got right down among the erring Jews, and taught them the truth as it is in Jesus; and I need not tell you how he went forth into the world. As he preached unto them Jesus, some believed, and some believed not. There was a split directly; he could not help that. But our difficulty is, that we do not know how to bring down the keen edge of the truth of God on what we see around us.

We have been confessing to the Lord the state of the



Church of God, that things are not as they should be. Let me remind you of one of the Lord's parables—that of the three measures of meal and the leaven. We may begin with the corruptions of Rome and of the Greek church; and, lastly, we may come to all that we see around us. What has the woman done? She has put leaven into the meal. I assure you I do not look anywhere without seeing the leaven working. The whole is being leavened. Now when we go from this place, let us go out in the light of God's truth, not imagining that the world is being converted, or that the leaven is going to cease its leavening power. Don't paint the old ship, or paper the cabins; it is going down; the age is hastening on to its doom. When the Church is gone, the whole will go to corruption.

There has been a blessed spirit of sympathy manifested in our prayers to God. Let us encourage a spirit of love towards those who may not see with us in everything, even as Paul would have died for his brethren. But let us beware of the leaven; it will continue its work of leavening. You would be amazed if you knew how far it has got. There are religious periodicals in which extracts from books that contain the grossest error are readily inserted. In some of those books you may find the doctrine of the annihilation of the human soul. Let us remember these things, beloved, and let us go out into the world with power from on high.

Mr. Chapman read Ezra x. 2: "Yet now there is hope in Israel concerning this thing. . . . Be of good courage, and do it;" also John, xvii. 8, 12, 16. Beloved, we have been entreating God to give us right affections towards all the family of God, affections that please God. We never can regard others aright unless we first regard ourselves aright; and for this we have need to understand better *what we were*, and also *what we now are*, according to the eternal counsel of God. We must have God's affections, and understand with the understanding of faith in order to be able to persevere in our affection towards the family of God.

I only remind you of what you all know, that we need to watch our own hearts lest there be some affection which is not like God's. We are apt to look at ourselves *only* in regard to our salvation from the pollution of sin, its guilt, and condemnation and ruin; but we are little apt to consider that we are not only saved from sinnership, but also from mere creatureship. Creatures we ever must be; but let us remember that we now stand in Christ, and not only accepted, but loved in Christ, and worthy of all God's love. No creature can be that, simply considered as a creature. Be he holy or unholy, it is the same. The sinner, the sinning creature, angel or man, is worthy of wrath; but the upright creature, simply as a creature, is never worthy of God's love. On the other hand, we are infinitely worthy in the Son of God; and as He is loved, so are we—"As the Father hath loved me, so have I loved you."

Now I am bold to say that it lay in God's counsel to will our salvation or not; but if He would have us in Christ His love must be upon us even as it is on His Son. Now if I look on every child of God, whoever he may be, remembering that he is saved from creatureship as well as from sinnership, the Spirit of God claiming him, and possessing him for ever for the rest and joy of God the Father, it is impossible for me so to look without embracing him as God the Father does. This is the great secret of our love to each other.

I see the world's declension as we have been hearing, and, oh, let us better and better see it, and more powerfully deal with it! But, my beloved brethren, we shall never have right affections towards the world if they are not first right towards the saints of God; and if we have right affections towards the saints we cannot fail to have right ones towards the world, and our behaviour will be right too.

But just turn a moment to Jeremiah ix. 1, "Oh that my head were waters, and mine eyes a fountain of tears!" The spirit of this has been in our hearts to-day. Now look at verse '23, and mark there is no mention here of the sin of

the drunkard, or of the sin of the whoremonger, or of the idolater; there is no mention of aught that the natural conscience condemns; but there is mention of the chief sins that are now in favour in the hearts and minds of God's children—sins which make the church of God the sport of the harlot, and the jest of the Philistine. "Let not the wise man glory in his *wisdom*, neither let the mighty man glory in his *might*, let not the rich man glory in his *riches*." It was man's wisdom that rent the church of God at Corinth, and it meets with high approval now, as earthly power and glory also do. God's saints are contending for the highest place, running the race with the world for earthly honours; and the love of money is a root of all evil. Ah! there would be no poor members of Christ in the workhouse if the love of money were rooted out. These are the great sins of the day—the pride of *wisdom*, the pride of *power*, the pride of *wealth*; and in chap. vii. 4 we read of another, the pride of *religion*, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." Oh, beloved, let these things not be nourished in our hearts, but let them be seen as God our Father sees them, as Christ saw them in the days of His flesh! What then? "There is hope in Israel" touching our difficulties; and all our dangers of dividing those who are in the body, and hold Christ the Head, are gone.

If it be asked, How shall the lost sinner be saved? have you any answer? If I look at God's justice, or at God's law, I have no answer. On the contrary, I have Scripture for me to say there is none. "In the day thou eatest thereof, thou shalt surely die;" and, "Cursed be every one that continueth not in all things written in the book of the law to do them." But there is an answer, and but one possible answer; it is, "Believe on the Lord Jesus Christ, and thou shalt be saved." But how is it possible that the Church of God can ever keep the unity of the Spirit? The answer is easy. Cease from those things which grieve the Spirit of God. Has God less

delight in saving us from these things than in saving us from the hands of Satan? Surely not. There is "hope in Israel" touching these things. But let us remember that God has provided no armour for the back; therefore let us trust, and we shall see what God will do for us.

Mr. Dyer said: Prayer avails according to what we are who pray. The Lord shows us this by the words, "Though Moses and Samuel stood before me, yet my mind could not be towards this people" (Jer. xv. 1); that is, He could not listen to the prayer of His mightiest pleaders, Moses and Samuel, who had uncommon power with Him. But why those two? Because they gave themselves to God fully, and so their prayer had power with Him. In another place He says, "Though these three men—Noah, Daniel, and Job—were in it, they should but deliver their own souls," teaching us again this truth, that if any had power with Him, it was because of what they were as men of God. Noah as an intercessor with God on behalf of a guilty world; Daniel on behalf of his own people Israel; and Job on behalf of his own friends. But He could not grant even *their* requests. How true, then, that prayer is prayer according to the weight of the character of the man who prays. There is something in words, men say, when there is a man behind them. Take the words of our closets, and the littleness of the ways of any of us behind our words, and what can we say? This came before me as I heard Isaiah lviii. read. No sooner had Samuel offered up his sucking lamb than the heavens by thunder answered his prayer. But he could say, "Behold, here I am: witness against me before the Lord." No sooner had Daniel begun to pour out his heart in prayer and confession than the angel could not fly swiftly enough to bring the answers. But who was Daniel? The man whose history began with the food he ate, and he who would not eat that which was not according to the law of his God. He ate his bread in the fear of God, and God says, as it were, I must listen to that man. Finally, turn to Heb. v. 7, "Who in the

days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard *in that He feared.*"

Hymn—"O Lamb of God, still keep me."

Mr. Kyle read Matt. xxv. 34-40 ; Mark ix. 41-46 ; Acts ix. 3, 4 ; 1 Cor. viii. 10-12, xii. 26. Our prayers and confessions prove that we acknowledge the oneness of the Church, and the Lord would encourage us to acts of service to each other because we belong to Christ. That is the mind and will of God concerning us. When we see any one honoured let us rejoice, whoever he may be ; and when we see any tripped up let us mourn, because all are dear to Him as members of His body.

## EVENING MEETING

### For Worship and the Lord's Supper.

Mr. Chapman gave out the hymn—

"Lord Jesus, are we one with Thee?"

He then read Ps. xci. 14-16, xxiii. 4 ; John x. 17, xviii. 4-8, xix. 30, xvi. 32. Beloved, by-and-bye the justice of God must make an end of the season of God's long-suffering towards His enemies. Every moment of that long-suffering is exercised through the atoning death of God's Son ; and when justice shall be administered, by whose hand shall it be executed, and who shall be the judge? The once-judged One. And what is to be the rule of that justice which will at once be rigorous, admirable, and wise? The rule and measure by which the Son of God was judged is to be that by which He will Himself judge, and this will be the never-ending death of the enemies of God—a death from within them, a death of enmity against God, a death wherein conscience shall perfectly justify the sentence against them. It will be an execution

of death, without God and without hope. They will be raised to be dealt with in justice.

From that death we have been by death for ever redeemed. But by what death? By a death in which was manifested infinite love on the part of the dying One—God's Son, the world's Creator, come in the flesh. His was a death always bearing with it a title to resurrection—"Because He hath set His love upon me, therefore will I deliver Him." It was a *life-giving* death, a death wherein was fulfilled that word—"I have declared Thy name." And when the blessed Lord said, in John xix. 30, "It is finished," the great intent of the words which filled His heart was, "I have perfectly declared Thy name." The glory of the Son's obedience is seen in every step of His life, and pre-eminently in the death of the cross, and far transcends creation glory. God the Father's name is declared, God the Father's love is satisfied, and "therefore doth my Father love me" is fulfilled.

While God executed His righteous judgment upon His Son He did so *not* in the character of Father, but in the character of sin-avenging Judge; yet while the sword was in the hand of the sin-avenging Judge all the heart and love of the Father delighted and rested in that Son, and in the deed of that Son. And if it was said to Abraham, "Take now thy son," thine only son, thine Isaac, thy joy, "*whom thou lovest*"—if that was true when they went up the mount together, oh, was it not as much true when they came down from the mount after the slaughterous weapon had been in the father's hand? What yearnings there must have been in the father's heart towards him who had been laid on the altar, had been bound to the altar, and who in purpose was slain! So do we see our heavenly Father's delight in the Son, whom He smote and slew, in the character of sin-avenging Judge—smiting, bruising, shutting out all mercy in the cup which He gave that Son to drink. At the same time we see the perfect trust of the Son in the Father,

according to those words in John xvi. 32 : "I am not alone, because the Father is with me."

Beloved in Christ, never was there such a fulfilling of such a promise as, "There shall no evil befall thee." Never such a fulfilling of a promise by the seemingly perfect breach of it. But He trusted, and the sustaining of His faith was the fulfilling of the word, "I will be with Him." "The Father is with me," He said. Put that side by side with "My God, my God, why hast thou forsaken me?" Let us never forget, beloved, the one or the other—the wrath and anger of offended justice spent upon Christ, and the Father's love at the same time delighting in the Son ; the Son forsaken, and at the same time trusting in the Father, even when uttering those words in Psalm xxii. Infinite justice and infinite love wrought together the work on mount Calvary. Eternity will never finish the unfolding of the sufferings of the Son of God on the cross. The suffering on the Son's part was the suffering of perfect faith in Him at whose hand He suffered. In comparison with His sufferings there can be no other.

We shall never bear the curse, because He has borne it. We can never be forsaken, since He was forsaken for us. We may forsake Him, but He never forsakes us. And if His rod smite us, it is as those raised up together with Christ, and as being under the discipline of the God and Father of our Lord Jesus Christ. And let us remember that while our trials are never to be compared to the trial of Christ on the cross, yet are we to be admonished by two great things that we see there. One is, that when God is excellently keeping His promise, He will often begin by a seeming breach of it ; the other is, that we are to seize the occasion for trusting the love, the faithfulness, the wisdom which we see in the cross. We are to trust Him as doing us no evil, nor suffering any to befall us. Whatever be the occasion of the trial—be it personal, be it in the Church of God, or in the state of the world around us, whatever it may

be—let us take heed to this one thing, to keep Christ before us, and to copy His example in trusting the hand that bruised Him, trusting the love that did not spare Him, and trusting the wisdom that led Him out of death into the glory which He now has and shall for ever have. Let us worship. Mr. Chapman prayed.

Hymn—"To Calvary, Lord, in spirit now."

Mr. Dyer broke the bread, and read John xiv. 30, 31 ; xix. 28-30, 32-37. He then gave thanks.

Hymn—" 'Till He come ! ' Oh, let the words."

Mr. Groves said : The Lord's table reminds us of the Lord's coming, and till He comes in His kingdom and glory we are to do this in remembrance of Him. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

The first epistle to the Thessalonians shows the Lord's coming for His church, and the various points of view in which the Lord's coming is looked at in this epistle are peculiarly interesting. It occurs in five different connections, to which I would severally refer.

1. It is brought forward in connection with gospel testimony. "Ye turned to God from idols to serve the living and true God ; and to wait for His Son from heaven . . . even Jesus, which delivered us from the wrath to come." We are apt to forget the linking together of the coming of the Lord with our gospel testimony. It was in Thessalonica that the unbelieving Jews stirred up lewd fellows of the baser sort against Paul and others, and brought them to the rulers, and charged them with doing contrary to the decrees of Cæsar, saying that there was another King, one Jesus. (See Acts xvii. 1-9.) We do not emphasize this fact as we ought, that the Lord Jesus Christ is the coming King. It was this that stirred up the enmity of the Jews, and it would, perhaps, stir up greater hostility to the gospel in the present day if it were preached as the



gospel of that kingdom which will upset the world's present order of things; and it might also lay firmer hold of the consciences of the hearers. The apostle links together Christ the Saviour and Christ the King, whom we are called to obey. The King is coming, and He is coming to judge the world. Notice the effect Paul's preaching had on these Thessalonian saints—"They turned to God from idols to serve. . . . and to wait for His Son from heaven." As years roll over our heads I sometimes think that the coming of Christ has not the same power and joy in our hearts it once had. May our hearts be stirred, and may we be found really waiting for the coming of Christ. This was the attitude of these Thessalonian converts, and this ought to be the attitude of young converts as well as older ones now. We need to bring this expectation into every concern of life—"He that hath this hope in Him purifieth himself, even as He is pure." (1 John iii. 3.)

2. Again, in chapter ii. 19, Paul alludes to the coming—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." Connect this with 1 Peter v. 4, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away;" that is, a shepherd's crown. In reading this chapter I often think of the yearning heart of the apostle over these young converts. He makes himself both father and mother to them (chapter ii. 7-11), and he watches over and cares for them as his children, joying in their steadfastness, and weeping over their failures. In connection with the family of God, we need, as servants of Christ, not only the strength of the father, but the tenderness of the mother. These two characteristics combined make up God's ideal of what a shepherd is. The apostle's service was one of love, not only to the Thessalonians, but to the Corinthians also. Though his heart was wounded and grieved by their lack of love and their unkind ways toward him, yet his love re-

mained the same to them, and was even more abundant. Whether his service was owned and appreciated by the saints or not, he could look forward to his Master's approval ; and though the labours of the Lord's servants among saints now may bring them many sorrows, and though they may be evil spoken of, yet if they have not shirked the work the Master has put into their hands, their sufferings will only bring additional reward. During our whole life and service to the Lord, whatever may be the character, manner, or measure of that service, it is a great thing for us to look forward to the recompence of the reward. We must expect difficulties, and trials, and tears in connection with all our service down here, but let us remember that the crowning day is coming by-and-by.

3. In chap. iii. 13 the apostle alludes a third time to the coming of our Lord Jesus in connection with personal holiness of life, and the increase and abounding of love. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we toward you : to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." We are prone to forget that our love is not to be limited to a certain few, but must go out to the whole family of God, as well as to a lost world. Just as God's love embraces every sinner in the world, so God would have His love in the hearts of all His children to go out to all men. The connection between love and holiness deserves special notice. There is more unholiness, coupled with want of love, than we often imagine. The Lord grant that at this feast of love we may have our hearts stirred up with love to Him who spread the table, and with love to all who gather round that table, and are with us partakers of a common life in Christ, and a common joy ; that is fellowship. . May we have fellowship in the trials and cares and perplexities of the way, even as we shall be sharers throughout eternity in the bliss of the world to come. It is remarkable that the apostle

links together our love one to another, and to all men, with Christ's coming. Are we conscious that we have said hard things about a brother or sister, and have not judged ourselves concerning it, or acknowledged our fault? Shall we not to-morrow morning be ashamed to meet the Lord of that brother or sister whom we have wronged? May we so live in the power of the Spirit, and in the love of the Spirit, that when we meet each other by-and-by we shall not be ashamed of our hard thoughts, words, and actions.

Let us remember our Lord's word, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." Inasmuch as ye said one hard word, or did one little unkind action, ye did it unto Me. And as ye did not treat the least of these my brethren with the gentleness with which they ought to have been treated, ye did it not to Me. The Lord said to Saul, "Saul, Saul, why persecutest thou Me?" And in after-life Saul the persecutor became Paul the persecuted one, and was willing to lay down his life for his Lord and Master. In our relations one with another God would have us connect holiness of life and love to all saints with the coming of our Lord with *all* His saints. God grant that there may be no unforgiven grudge in any heart towards another. It is to be feared that many unpleasantnesses in our assemblies arise from hidden grudges that have never been confessed nor judged in the light of God's presence. Our fellowship with one another is a very tender thing, and may easily be checked and hindered. As has been remarked in reference to the golden pipes of the golden lampstand in Zech. iv. 2, it does not want much to choke up a small pipe, and it does not need much worldliness or much of an unforgiving spirit to hinder the inflow of life, light, and joy into our souls. If we take the "little foxes" there will be no big ones to take.

4. The end of chap. iv. reminds us of sick-beds, of dying-beds, and of yonder graves; but the coming of Christ lightens up the scene, and dispels the gloom and darkness of the grave.

The second coming of the Lord written on our hearts is God's recipe for all our sorrows, anxieties, and difficulties. They will disappear in the light of a coming Christ, when those who shall remain unto the coming of the Lord shall not prevent them which are asleep; *i.e.* we shall not get the start of those that are asleep. They, and we who are alive and remain, shall be "caught up together."

5. Lastly, in the end of chapter v. we have another remarkable allusion to the second coming of Christ, embracing sanctification of spirit, soul, and body—"Now the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I do not think we realize the dignity of the *body*, and God's thoughts concerning it, as the temple of the Holy Ghost, and the member of Christ. (1 Cor. vi. 15, 19.)

May the Lord grant us grace not to take away the edge of that word, "sanctify you *wholly*," as though it were something vague and general. God brings it down to these hands, these feet, this tongue, these eyes and ears. It is when we bring this truth to bear on the members of our body that we begin to feel how narrow is our path, and we learn to thank God that it is so.

"Your whole spirit and soul." The soul must not be confounded with the spirit. The spirit is that which connects us in our spiritual relation to God. But the soul is the intellect, the mind; it is that which we are by nature. What are we to feed the soul or mind with? The devil would give us books of all kinds and descriptions. How many children of God are found who indulge themselves in novel reading! Others, who may not care for novels, take delight in intellectual or scientific literature, which will only pollute the mind, and lead away from God and His word. I do not want to turn your minds away from science that is of God, and has its source in God; but do not let our minds be possessed by science falsely so called, that comes

from the infidel heart of apostate man, and from the depths of hell.

“Faithful is He that calleth you, who also will do it.” He will by-and-by take this spirit, soul, and body, and make them altogether His; and there is not a child of God present who does not thank God in hope of that time when these eyes and ears, these hands and feet, shall no more be used to please self; but we shall all have one desire, one end in view—to please God. God has called each of us to this; He has predestinated us to be conformed to the image of His Son.

The apostle winds up with, “Brethren, pray for us.” So let us pray for one another that the Lord may fulfil in our hearts the life, love, joy, and holiness that are connected with the coming of the Lord.

The Lord is coming—“*Maranatha!*” I found this word the other day in an old Greek MS.; and it shows us how bright an object was the coming of the Lord to the apostolic saints. It is not a Greek word, but a Syriac one; and while they had their “hosanna” and their “hallelujah,” they had also their “Maranatha”—the Lord is coming. Maranatha hopes and Maranatha joys made martyrdom only half martyrdom; so would our troubles be shorn of half their weight if Maranatha were better known to us. May it be the watchword of the whole Church of God, and may the Maranatha glory be preserved in freshness on our hearts—“The Lord is coming.”

Mr. Stancomb said: Our brother has been speaking to us of our hope—the Lord’s coming, and its practical bearing upon each one of us. The original position of those who were called out from this present evil world was to wait for God’s Son from heaven. He said, “I go to prepare a place for you, and I am coming again, and will receive you unto myself.” We cannot read the New Testament without observing that the Lord’s coming is always spoken of in connection with our daily life. We read in Thessalonians iv. :

"We which are alive and remain unto the coming of the Lord." We expect to be changed ; we do not necessarily look to be raised from the dead. Paul says to the Philippians, "We look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation." And in writing to the Corinthians he says, "We shall not all sleep, but we shall all be changed." (1 Cor. xv. 51.) He did not desire to be unclothed, but clothed upon. (2 Cor. v. 4.)

"The Spirit and the bride say, Come;" and the Lord's response to the heart of the bride is, "Surely I come quickly." The Lord Himself shall come, and then shall be fulfilled that word of His, "I will receive you unto Myself." No one has any divine authority for putting any certainty as to the time when the Lord will come. "Ye know not the day nor the hour when the Son of man cometh."

As the Bridegroom, He comes in answer to His bride's call ; but when He comes to deliver His earthly people, He comes as the Lion of the tribe of Judah. As the Bridegroom, He comes to receive the bride to Himself—the object of His love and affection given by His Father. The Lord grant that we may be watching and ready.

Hymn—"Lord Jesus, come !"

After the evening meal,

Mr. Denham Smith said : Who can tell what it will be to be in eternity in that bright scene with the Lord, and with those gathered by the Spirit through the truth ?

The Lord must come at some time, but He did not tell us at what time, that we may be in the position of looking for Him. The Church is a little flock ; Israel will be a great nation. By-and-by the foundations of former generations shall be built, and the earth shall be filled with His glory. He shall come in great power and glory. In a moment, in the twinkling of an eye, we shall all be changed. This mortal must put on immortality. If we want to know what we shall be like in the glory, we have only to look at Him. "For when He shall appear, we shall be like Him ; for we

shall see Him as He is." For, as we heard, God has taken us out of our creatureship and made us His sons. God could not love a mere creature as He loved His Son. There must be oneness in order to there being the same love. "Thou hast loved them, as thou hast loved me." We are never out of that love; for "he that dwelleth in love dwelleth in God, and God in him." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What a wonderful thing the gospel is! To get into the love of God is to get into an ocean that has no bounds. The love of which we have been singing will never die. What we want is to allow more of it to enter into our hearts. In the docks, when the water is shut out, you have only to open the gates and the ocean will flow into them. The love of God is poured into our hearts by the Holy Ghost, who is given unto us.

### WEDNESDAY, OCTOBER 8TH.

The usual Early Prayer Meeting was held, at which distant labourers were remembered; and from 10.30 till 1 o'clock was occupied with a Bible Reading.\*

### EVENING MEETING.

#### Addresses.

Mr. R. C. Chapman spoke on "Family-life in God's Church."

Family-life is a matter laid upon the hearts of all, and we cry to God that Enochs, Abrahams, Samuels, and Daniels may be raised up. We may say with deep reverence that God has great need of such for His own joy, and as an

\* The Notes of this, and also of Thursday's Bible Reading, will appear (D.V.) in the *Golden Lamp*, as the Notes of Addresses occupy much space this time.

answer to them that reproach Him, and we are warranted in saying so by two precious portions in that book of Israel's sonship, called the Book of Proverbs. The first is, "My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things." (Prov. xxiii. 15, 16.) The other is, "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (chap. xxvii. 11.)

But now let us turn to family-life. Must we not accept this statement, that there is more glory brought to God by a man ruling his family according to Christ than by a wise and most just potentate ruling well a kingdom? There is no kingdom under heaven so favoured as this, ruled by the excellent woman whom God has been pleased to give as its sovereign, going out of His course in so doing, because rule does not belong to the woman. She has been a blessing to the land, and yet all the glory of this is as nothing in the sight of God in comparison with a child of God ruling well his family according to God. What is the reason? Just this, that it is not committed to anyone to rule a kingdom *according to Christ*. The thing is in itself impossible, as these words show—"He beareth not the sword in vain: for he is the minister of God, a *revenger to execute wrath* upon him that doeth evil." (Rom. xiii. 4.) It is not required of ministers of a kingdom as such to be Christlike; but rule in the family should be according to Christ. It is required of the child of God as a husband that he should represent Christ. Is he a father? Then it is required that he show the very image of God the Father to his children. Is the wife a child of God? She has a favour from God such as is not to be found in any relationship which rulers bear to each other, even to show forth the future Church in glory in her subjection to Christ; for surely Eph. v. does not refer to the Church *now*, but to the Church as she will be, and that is the pattern for us to aim at. Again, are there children? Christ is their pattern. Are there servants? He



is their pattern in subjection. Christ is also the pattern of rule to the master.

Let me remark, that to the eye of God, and to the eye of faith, and to the understanding heart, this earth of ours is more abundant in types and shadows of things heavenly, and therefore a better world to look at in this respect, than was the earth as yet unmarred by the sin of the first man. To pass by types innumerable that could not be found in paradise, let us look at the most excellent of all types—the husband and the wife, the parent and the child, the master and the servant. In dealing with these relationships do not let us begin with the Church of God, nor the world, nor with our families, but *with God*. Let us begin with God in all matters, and in so doing it becomes us to be of good courage in the Lord.

I would now look at some familiar passages, which the Spirit of God will make fresh and new to us—Eph. v. 15–33, vi. 1–9; Col. iii. 18–25, iv. 1, 2.

The grand secret of blessing in connection with family-life is this, that Christ dwells in the heart by faith, and that God's love is poured abundantly into the heart by the Spirit of God; and there is no substitute for this. While the person whose obligation is to obey is first addressed—for example, the wife is addressed before the husband—yet in God's order the specially responsible person in a family is the head of that family. He is to be the spring of the happiness of the family as between the different members. As between God and each member he is less than nothing.

Thus we each stand in our respective capacities. I stand in my household in the capacity of head, conjointly with my beloved fellow-labourer, Mr. Hake. We stand as fathers to children, and as masters to servants; and for their sakes, next to pleasing God, I do feel it to be my obligation to be happy in the love of God, to have His love shed abroad in my heart by the Spirit, and thus to make others happy. This is the course of His love if I do not hinder it; it flows into my

soul, and then flows out towards others. It is the delight of God to make us happy in His love.

This forenoon we were speaking together of the Church of God. Now what suits the Church of God suits the family, and what makes a happy church makes a happy family. The exhortation we have been reading begins with the relation of husband and wife. And why? The reason is this, that the children will, while closely observing the holy or unholy walk of father or mother, receive true or false impressions of God. They quickly observe the manners of their parents, and in the very order of God they must be affected by the walk and spirit of their parents. If the father and mother be upright and blameless persons in the world, but think little of fashioning their minds and affections, their speech and behaviour, according to Christ, they more or less make void what they may teach their children. . But if, on the other hand, they do walk according to Christ, if the word of Christ dwell richly in them, their children will say in their hearts, "What a blessed thing it is to know the Lord! How happy father is! How loving mother is!" Such convictions will be deep in early days. Happiness and obedience to God go together. If the word of Christ dwell in me richly, it will teach me to do everything, and to look at everything in relationship to God. And remember this, that if the Bible be used aright by anyone, it will be to him the most pleasant book in the world. If I serve it well, it will serve me well. The children will say, "What a lovely book the Bible is!" And they will not wish anything to please and interest them in comparison to the Scriptures when handled by one whose heart is full of the love of God. Beloved, remember it is one thing to read the Bible, choosing something that suits me (as is shamefully said), and another thing to search it, to become acquainted with God in Christ, that I may be fashioned like unto Christ; that I may first of all please God by my affections to Him; and that I may find in Him my deepest joy; and that He may find His

banqueting-room in my heart. If I read the Bible with this end in view, the Spirit of God will always make it to me better than thousands of gold and silver, and sweeter than honey and the honeycomb. (Ps. xix. 10.) But supposing I do not, then I turn the gospel of Christ into the law of Moses without knowing it, and, instead of paths of pleasantness and peace, the gospel of Christ becomes bonds of iron.

Now, beloved in Christ, before I cease I would say a word touching children. (Eph. vi. 1, 2.) "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise"—that is to say, that of the ten commandments given, this is the first with a promise, indeed there is no promise to any other—"that it may be well with thee, and thou mayest live long on the earth." But this is to be understood according to Christ, and not according to Moses. In the present time there is not a clear distinguishing between the promises of God in Christ and those of Mount Sinai.

In promises of the old covenant, the gold, so to speak, was scarce, and the copper plentiful—that is, heavenly things were dimly revealed, but the promises of earthly things, and abundance of them, were express—no sickness, length of days, increase of offspring, flocks, herds, &c. But the command now is—"Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." (Heb. xiii. 5.) And again, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) The child of God has a more secure title to daily bread than has the king on the throne. The dignitaries of this world, simply as such, have no title from God to anything but the wages of sin. As a child of God I have a title to everything, and He speaks to me through His beloved Son, saying, "Consider the lilies of the field. . . . Solomon in all his glory was not arrayed like one of these." "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "All these

things do the nations of the world seek after; and your Father knoweth that ye have need of these things." Thus we *have* promises of earthly good; but in our day the *gold* of heavenly things is plentiful—the gold of communion with the Father and with the Son—the gold of the full revelation of the mind of God touching the past, present, and future of the children of God. And if the gold is indeed plentiful, will God fail in dealing out to us the copper of things temporal? Committing this to the will and counsel of Him who "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.) And when He says, "It shall be well with thee," it is to be understood in connection with our portion as the children of God.

But remember this, beloved, Teach your children to *honour* you; not only to obey you, but to obey *at the first word* of command, and to do it joyfully. This will be better for them than ten thousand pounds each, ten times over. Teach them this as soon as they can understand anything, and God will set His seal upon it; and as to earthly things, God will take up your children's case. Another thing is, to let your children see that you esteem God's word, not only because it teaches you how to be saved and how to be happy, but because it reveals the very heart of God in Christ, both in His ways and in His works. See also that you commend it by your speech and by your ways, even before it pleases God to convert your children by turning them from death to life. This will secure the blessing of God upon you and your children. But in your efforts to lead them to the Lord, do not urge them, or over-drive them, or chill them; and this you will not do if your hearts are happy in the love of God.

You will also find this, that your conduct towards your children, and your testimony before them, previous to their conversion, will mightily tell upon their character afterwards. Because we must never forget that whatever the vessel is

before conversion, it will be the same afterwards. For when the heart is purged from an evil conscience, when the affections are sanctified by the truth of God, and the will is subdued by God, the vessel is the same that it was before. Saul of Tarsus was still the same creature of God when recreated and made a new creature in Christ Jesus ; his capabilities for evil were the same—capabilities that were afterwards used by God to make him what he was. And so was it with Timothy ; from a child he knew the Scriptures. Be assured of this, that God will count Himself your debtor, if you so train your children for Him ; and will He be behind in paying the debt ?

Hymn—"Glory to God on high !"

#### THURSDAY, OCTOBER 9TH.

The usual meetings were held, before breakfast, in the forenoon, and afternoon.

#### EVENING MEETING.

##### *Addresses.*

Mr. Chapman, referring to Romans xii., said : This is God's code of laws for His redeemed people. The wise men of the land have their laws and statutes innumerable. This code comprehends all the possible laws of the King of glory. Let me first, for your profit, read the whole ; then let me put forth some things which have been upon my heart, which flow from the great truths that we have been dealing with.

Beloved, we have been endeavouring in our meetings to help each other to high thoughts of what we are to God in Christ. We have been endeavouring to bear in mind what we were, and what we are through God's grace. I doubt not but that all hearts have had this truth impressed upon them (it was there before, but it has been engraven deeper), that

we are precious to God. We cannot think with too much self-abasement of what we were; and we cannot think too highly of what we are in Christ. The more lowly we are, the truer will be our gratitude to God. What I *was* I see in the light of the redeeming death, the sin-bearing, curse-enduring death of the Son of God, the Lord Jesus Christ; and the fruit of redemption is love to God, "because He first loved us." Redemption is the channel of love and wisdom whereby God makes Himself known, and He pours out His love by the Spirit into our hearts. We are God's children by new creation; and as the Son of God is infinitely worthy of God's love, so we as one in Christ are infinitely worthy of that love in Christ. That is what distinguishes us from the world. But let us carefully bear in mind that there is no distinction in John xvii. between branch and branch, between member and member. But "they are not of the world, even as I am not of the world." Be it Demas or Paul, they are alike partakers of God's love; and being God's children, are joint-heirs with Christ, and members one of another. Do we not very often hear God's children say, "God can do very well without us"? No, He cannot. Oh, no! To say so is to do grievous wrong to Christ. He neither can nor will do without us, and He is always on the watch to use us, because we are His members. But our business is to be well-pleasing children, chiefly for God's delight; and if we be so minded, we shall be fitted to be used for God in the profiting of others, be they the saints or the world.

So bound up are we in the bundle of life with the Son of God, that each of us is a vessel which God by His Spirit takes up for His use in the new creation. As members one of another we are always called upon to have thoughts of love in fellowship with Christ's heart towards all His members, and therefore in fellowship with the Father, by the Spirit.

Beloved, when that breach amongst God's angels happened, and God cast down the angels that sinned, no preserved

angel was a loser thereby. The life of the one was not bound up with the other; the happiness of the one did not depend on the obedience of the other. They could not but approve the act of justice when God cast down the offending ones into hell. But it is true of Christ as the Head, that He cannot do without His members, any more than as the Bridegroom He can do without His spouse. Now if we are pleasing to God we are sure of success when we take God's way. One great hindrance is that we are tempted to wish we were what God has not made us. I would say that every child of God is required by God's love as well as by God's justice and wisdom to be true to himself. If I desire fully to please God, let me ask that He would teach me perfectly what is my place in the body, and then let me seek to do my part, whatever it may be.

Let me say again that, in the spiritual creation, every child of God is, in one sense, what he was as God's creature by nature. Take Saul of Tarsus for example. When born again he was the same man that formerly breathed out threatenings against the disciples of the Lord. Who made him breathe out these threatenings? The prince of darkness, by working upon him through his *religion*. Remember that as touching the righteousness in the law he was blameless. I have no doubt but he obtained perfect dominion over all the lusts of the flesh, over all the evils that the natural conscience could possibly condemn; but the great engine in the hands of the devil was his conscience and his religion. Natural conscience may guide aright as between man and man, but between the soul and God it will always go wrong. As God's creature Paul was the very same man when he wrote, "Most gladly will I spend and be spent, though the more abundantly I love you the less I be loved." He that was once under the dominion of pride and unbelief, the power of Satan working self-exaltation in him, was now under the dominion of Christ by the Spirit—his conscience cleansed by the blood of Christ, his heart filled with the

love of God in Christ, the power of Christ strengthening him, the Spirit of God dwelling in him ; and he walked in the fear of God and the comfort of the Spirit ; yet he was the very same man, considered apart from the moving spring of action—the Spirit of God. Everyone of us has been baptized by the Spirit of God into the body of Christ, and occupies the place in the body in which God has placed him. Let me know the place, let me fill the place. What then ? If I do, this will be the result : My thoughts will run in the channel of Christ the Head. I shall always be considering the welfare of others, and I shall always have the joy of pleasing God, and I shall have the testimony of God's Spirit that I please Him. I shall never do anything but that which shall be to the profit of my brother, and I shall never be a stumbling-block to the world.

Mr. Dyer added : In Rom. xii. we are told to present our bodies a “living sacrifice” unto God. God's altar is four-square, to receive the whole offering ; and on that altar of a heavenly-appointed obedience the Son of God offered Himself. And we must take care not to make an altar of our own shaping, and not to withhold any part of the offering. God would have us bound with the same cords that bound Jesus to the cross. “I delight to do Thy will, O my God,” was His strong cord. “Bind the sacrifice with cords, even unto the horns of the altar.” (Psalm cxviii. 27.)

Mr. Denham Smith : If any children of God ought to be consecrated to the Lord, we ought ; and we are more responsible than we were before we came together, after what we have heard. We are not called, as the children of Israel were, to give a *tenth* of our income ; but we are called to yield up all, spirit, soul, and body. The body is the Lord's. It has been redeemed by the precious blood of Christ. We belong to Him entirely, therefore we should be wholly given up to Him. God has taken us up from the very lowest place, and has raised us up and made us to sit with Him in heavenly places in Christ Jesus, far above all principalities



and powers. In infinite love, grace, and wisdom God has linked us with Christ in death, resurrection, and eternal glory. We do as we like with what belongs to us, and surely God may do with us as He pleases ; and we should be ready to go to the ends of the earth, if it is His will.

Mr. Stancomb : A passage in Romans viii. came forcibly to my mind in connection with the glorious things that belong to us as God's children. "Brethren, *we are debtors*, not to the flesh, to live after the flesh." Having the Holy Ghost given to us, and being thereby joined in one spirit to the Lord, we have been, through the death of Christ, taken out of our connection with the first man, and brought into association with the Lord from heaven ; and "as we have borne the image of the earthly, so shall we bear the image of the heavenly ;" when we see Him we shall be like Him. When Stephen looked steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, his face shone as an angel. He was changed, as it were, by the Spirit of God, into the image of the same blessed One on whom he gazed ; and, like his Master, he said, "Lay not this sin to their charge." That same power by which we shall be changed into the heavenly is working in us now. And so, walking in fellowship with Christ, His Spirit in us being ungrieved, we may gaze steadfastly into the glory and see Jesus, and by the power of that blessed Spirit be changed into the same image from glory to glory.

"For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God." Apart from the Holy Ghost, we can neither see nor discern the things of God. We are sealed by that Holy Spirit of promise until the day of redemption.

In Romans xii. the apostle is exhorting by the mercies of God, and all that precedes has been the unfoldings of the mercies of God ; and we are also "looking for the mercy of our Lord Jesus Christ unto eternal life." It was through

the eternal Spirit that the blessed Lord offered Himself without spot unto God; and it is by the same blessed Spirit given to us that we are to present our bodies a living sacrifice unto God, holy, acceptable, our reasonable service.

We are never warranted by Scripture in calling our bodies "vile." The expression occurs in Phil. iii. 21, but it ought to be rendered, "The body of our humiliation." I may turn my body to a vile use, but its members are the members of Christ. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi. 19.) We are to possess our vessel in sanctification; for it is a holy vessel, sanctified by the indwelling Holy Ghost.

In Leviticus xxiii., along with the sheaf of first-fruits that was to be waved before the Lord and accepted for Israel, there was to be a burnt-offering, and a meat-offering, of twentieth deals of fine flour mingled with oil, an offering made by fire for a sweet savour unto the Lord. After seven sabbaths they were to offer a *new* meat-offering; but this, unlike the other, was to be baked with leaven. The first represents Christ, but the latter represents the Church. There is leaven, or sin, in the believer. But along with the leavened loaves there were to be offered seven lambs without blemish of the first year, and one young bullock, and two rams. "They shall be for a burnt-offering unto the Lord . . . an offering made by fire, of a sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them *with the bread* of the first-fruits for a wave-offering before the Lord with the two lambs: they shall be *holy to the Lord* for the priest." God took delight and pleasure in this offering; it was holy and acceptable to God in virtue of the burnt-offering, sin-offering, and peace-offerings, which represent Christ and His perfect work on behalf of the believer. We are therefore holy and acceptable to God.

Not only are our bodies presented before the Lord in all the acceptableness of the one perfect offering of Christ, but our service can be to God also a sweet savour, as we see in the case of the Philippians, who sent once and again a gift to Paul, and it is called by the Spirit of God "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God," for the Altar (that is, Christ) sanctified the gift. When we present to God our body or our service, in the name of the Lord Jesus Christ, it is acceptable to God through Him.

The apostle prays concerning the Thessalonians, that the God of peace would sanctify them wholly, "spirit, soul, and body." God would have us to know what He is able to do for us. "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it . . . 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." (Eph. v. 25-27.) He did not die simply that we might have forgiveness of sins, but that we might be sanctified. Christ is everything to us, not only our righteousness and redemption, but our sanctification. We are therefore exhorted to present our bodies unto God, and it is our reasonable service, because we are not our own; we are bought with a price, even the precious blood of Christ, and are called to glorify Him in our body, which is His.

Mr. H. Heath said: I rise to do little more than to fix in your memories one short sentence of God's word. May He write it on my heart and on yours! We often say to one another that one title of the Holy Spirit is the "Remembrancer." He calls back at the very moment just what is needed—something perhaps that was forgotten—and makes it more precious to us than when we heard it in the assembly. "He shall bring all things to your remembrance, whatsoever I have said unto you." And we know that He is able to bring home to the memory with indescribable unction the words of Christ and of God.

The short sentence I refer to is in James iv. 6—"But He

*giveth more grace.*" One of our blessed God's titles is, "The God of *all* grace." He is the God of redeeming grace, life-giving grace, sustaining grace, restoring grace, grace for patient endurance, grace that will perfect itself in those countless ages of glory and honour. And whatever has been said, or could be said, of coming glories, they are only varied manifestations of this wonderful little word "*grace.*"

This sentence, "He giveth more grace," came to my mind with the code of laws which our beloved brother Chapman read and pressed upon us. There is this difference between Moses' code of laws and the laws of Christ, that Moses in delivering the law of God made no promise of strength for keeping it, nor did he make any provision for failures. He could make no promise of power; grace he could not give; transgression he could not forgive. The law was given to bring Israel out of conceit of their own ability, which led them twice to say, "All that Jehovah hath commanded will we do."

But the code of laws of Romans xii. proceeds from Him who Himself is the perfect Example. It proceeds from Him who is also the atoning Sacrifice, and in whom dwelleth all the fulness of the Godhead bodily, which fulness furnishes us for all obedience. And again, let me remind you that as all the promises of God pre-suppose a need in us, so all the precepts of the gospel pre-suppose the opposite of those precepts in us. And there never was a child of God yet, not even the oldest Christian, who has made the best use of his time; there never was one who obeyed God without a struggle. Why not? Because of inward antagonism, because of the two natures, and because the devil acts on the flesh against the inner man, and so resists the claims of God. Ever since the fall there has been a dispute between God and the devil, a dispute which will not be settled until the end of the millennium. What was the sin in Eden but a dispute between God the Creator and the devil as to whom the creature should belong? God had created man for Himself. His faculties,

his time, his all were to be for God his Maker. The devil disputed it, and sought to obtain Adam with all his powers for himself; and we know how the struggle ended, and how it would have been at this hour but for the grace of God. "But where sin abounded there did grace much more abound." And God, who allowed the sinner's fall, did it with the glorious purpose in view of restoring him, and giving him a more glorious standing than that which he had lost by the fall.

What do we see in Egypt but the same thing? Moses stands for God, and Pharaoh stands for the devil. The antagonism appears to be between Moses and Pharaoh, but in truth it was between God, who claimed His firstborn, and Satan, who would have him for himself. It was settled at the Red Sea. God settled it; and the Red Sea became not only the Egyptian's sepulchre, but a bar between those whom God had redeemed and the enemy who would have held them.

And from the time that the Son of God incarnate planted His foot on this earth, did He not meet with the antagonism of the devil at every step? It came through Pharisees, scribes, and lawyers, ah! and through Peter, His own disciple too, who for the time being was Satan's instrument, by whom he spoke to turn aside the Son of God from the purpose for which He came into the world; but the Lord Jesus conquered by dying, by shedding His blood, and the Father set His seal to that perfect victory. Everything was settled at the cross, everything for which the believer hopes, and everything which the word of God has foretold against sin, against Satan and sinners. Everything predicted and promised of glory for the saved has all been settled at the cross, and ratified by the resurrection. "It is finished," said our Lord concerning His work; faith contemplates it as perfect. The ages to come will develope glory after glory of the virtue and power of the cross of Christ, when He spoiled principalities and powers, and conquered death, and him that

had the power of death, deliberately laying aside His grave-clothes, and walking forth from the grave as the victor over all that was against Him.

Now when we were unconverted and in the world we knew nothing of this inward struggle, this conflict which we are every day feeling. We might have had struggles between light and lust, between light of conscience and fear of judgment; but we had no conflict between flesh and spirit, no conflict between sin and holiness. We were in the flesh, in sin, in the world, and the wicked one armed kept his palace; but the moment that sovereign grace began to recover by power that which had been by blood redeemed, then Satan immediately began the dispute. The conflict between Satan and the Spirit of God began in us, and it has not ceased to this hour.

If you and I have listened rightly to what we have heard we must have felt thankful for the glorious inheritance which is reserved in heaven for us; also we must have felt what mighty claims love has on us. Our brother Stancomb called us back to the words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." And have we not every day this conflict over again, the conflict between Satan and the claims of God? Are we not tempted to use our eyesight, our hearing, our thoughts, our hands and our feet, our time and our purse, for self? Well, the Spirit of God claims spirit, soul, body, time, talent, hands, eyes, feet, ears for God. Hence arises the struggle; and perhaps some young believer may have thought to-night, "How can I resist such powers as are against me? and how can I reach to such heights of obedience as are before me?" Oh, make a full, unreserved surrender to God! "*He giveth more grace;*" that is our power. The God who has purchased us for Himself, the God who claims us, has pledged grace equal to the claim. In the strength of nature we could no more do it than we could have snatched ourselves from destruction at the first,

or have rolled away the guilt that lay against us. But by the Spirit of God we can do this; for "He giveth more grace." And by the grace of God we purpose to do it; and I desire myself that, whenever I read or hear any precept of Christ, the first effect of that hearing may be to convince me that I cannot keep it in the strength of nature, and that thus I may be thrown on this simple, mighty truth—"He giveth more grace." God can effect it in us, and will effect it.

We despaired of working for salvation at the first, and so we accepted it as a free gift; so let us every day despair of our own power in the flesh, and let us reckon on the almighty power of the Spirit of God, and on the pledge of God—"He giveth more grace."

Hymn—"I have found a Friend, oh, such a Friend!"

Mr. Lynn: I wish to speak very briefly on one of the code of laws of Romans xii. "Be kindly affectioned one to another with brotherly love, in honour preferring one another." About this "brotherly love" I wish to say a few words. Let us turn to Eph. i. 15—"Wherefore . . . . after I heard of your faith in the Lord Jesus, and love unto all saints." Two things are put together—faith in Christ and "love to all saints." Observe that it is to *all* saints, not certain ones. It is not to those that see and think with us, who worship as we do, but to *all* saints. They are all alike dear to God, because they are all bought with the same precious blood; and they are all loved with the same eternal love; and they are all to be in glory throughout eternal ages. In chapter ii. the apostle tells us what God's object is concerning us—"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

I will now point out a few scriptures concerning this love. John xiii. 34: "A new commandment I give unto you, that ye love one another; *as I have loved you.*" John xv.: "This

is my commandment, that ye love one another, as I have loved you ;" verse 17, " These things write I unto you, that ye love one another." 1 Thess. iv. 9 : " Ye . . . are taught of God to love one another." If that was true in the apostle's day, is it not as true in our day? 1 Peter iv. 8 : " Above all things have fervent love among yourselves ; for love shall cover a multitude of sins." Instead of exposing our brother's sin, love would lead us to cover it, and go, if needful, and tell him of it ; but this must be done in love. 1 John iv. 11 and 2 John v. were also read.

Mr. Dyer said : The relationship of family life to the Church of God is very important. The wholesome lessons arising out of family relationships result in no little profit in our private walk as saints, and in our public capacity as servants.

The Church of God numerically increases more by the godliness of the nursery than through the preaching-desk, and God is pleased to work His early grace in many hearts through the quiet ministry of family and domestic life. The preached gospel often develops the germ of spiritual life which had been sown in the heart in the nursery, the growth of which had been hindered by many things.

I once said to a Christian physician, " Doctor, I hear you have a large family ; I hope they are well." " I have a large family, and the best thing I can tell you of them is, that they are blest with a godly mother ; for an ounce of mother is better than a pound of parson."

The Bible is a family Book, and all through treats of family life. Genesis begins with it, and in Rev. xxi. 7 we read, " I will be his God, and he shall be my son." Who does not remember these words : " Come thou and all thy house into the ark"? Noah did as the Lord commanded him, and, as the head of the family, led the way into the empty ark. He had walked with God for many years, and his family went in after him into the ark.

But let us come to New Testament times. After the



apostle, in his epistle to the Ephesians, has enlarged on the vastness of the eternal things connected with the Church, he enters into the details of family life.

What then? "Oh," says one, "I am an evangelist, and it is difficult for an evangelist to attend to the cares of children." I know it is difficult; but this Book instructs us. It is written, "Then had the churches rest . . . and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts ix. 31.) They grew out of the central element—"the fear of the Lord." "Be thou in the fear of the Lord all the day long." This includes consideration for others. The wife may be tired, and may want help with the children; so in the fear of the Lord the husband must seek to help her. Dear Br. Hake tells of a conversation he had with some one about the word, "Fathers, bring up your children." "Oh," said he, "I am a London tradesman; I must leave that to mother. I must be in the shop." He thought it was a great mistake to say, "Fathers, bring up your children." Our brother said to him, "Will you go to the writer of this Book and tell Him that he made a great mistake?"

This subject also links itself with Sunday-school work. It is one of the mercies of God if there is sobriety enough amongst us to keep up Sunday-school work. There are demonstrations in our streets, and there are thousands who take part in them, who some years ago were Sunday-school teachers, but the excitement of a noisy Christianity has taken them away from their Sunday-school work.

Think for a moment—the Lord Himself was His mother's child. And what a note shall it ever be in the song of Mary, that she did for Him nursery-work! Can she ever forget it? She might as well forget she ever had a being.

Mr. Lynn read Acts ii. 39; xvi. 34; Prov. xxii. 6.

Mr. D. Smith: The word spoken by our beloved father in Christ, Mr. Chapman, is what the Church wants. If the church of God were filled with the love of God, living in the

light of God, in the enjoyment of His presence, there would be all the power that the Church needs, not only for its own happiness and service, but a power would be felt in its life and testimony towards the world. If we as children of God keep ourselves in the love of God, happy in the sunshine of His presence, what a power we shall be for God in the family and in the Church !

Along with others who came to present their flowers at a certain flower-show there came a little girl, who had no shoes, and was very poorly clad, and the judges awarded her the prize. They asked where she lived. She told them, and said, "I live at the top of the house, but there is no window." "Then how did you get this flower to grow?" "There is a little trap-door opening to the roof of the house; every day I went on the roof, and put it where the sun was shining. When the sun was shining on one side I put it there, and when on the other side I put it there." A mighty secret in heavenly life is this. If we live in the sunshine of God's love, we are sure to realize that infinite love to be our portion, and His word to us is, "Keep yourselves in the love of God." It is not hard to pray when we are consciously in the love of God, nor hard to speak to an anxious soul of that love when dwelling in it; but the moment we get out of that love we get into darkness.