



FREDERICK JOHN WILLIAM,
8TH
EARL OF CAVAN.

A Life Sketch.

Digitized by Google

Original from
MICHIGAN STATE UNIVERSITY

REMOTE STORAGE

B

PLACE IN RETURN BOX to remove this checkout from your record.
TO AVOID FINES return on or before date due.

DATE DUE	DATE DUE	DATE DUE
IL:330176		
MAR 20 2004		

6/01 c:/CIRC/DateDue.p65-p.18

Annie Payne - Oct 28/90

Bridgman
selection entered

B532

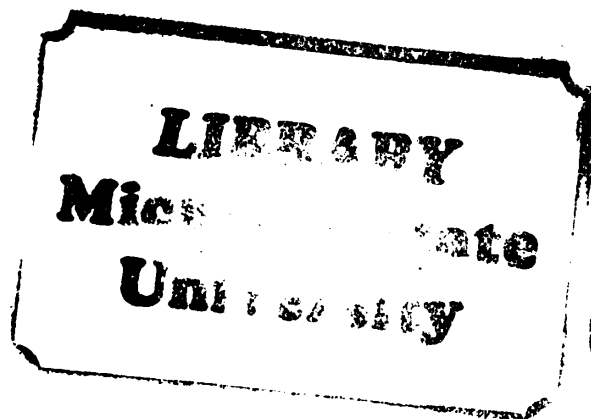
CT

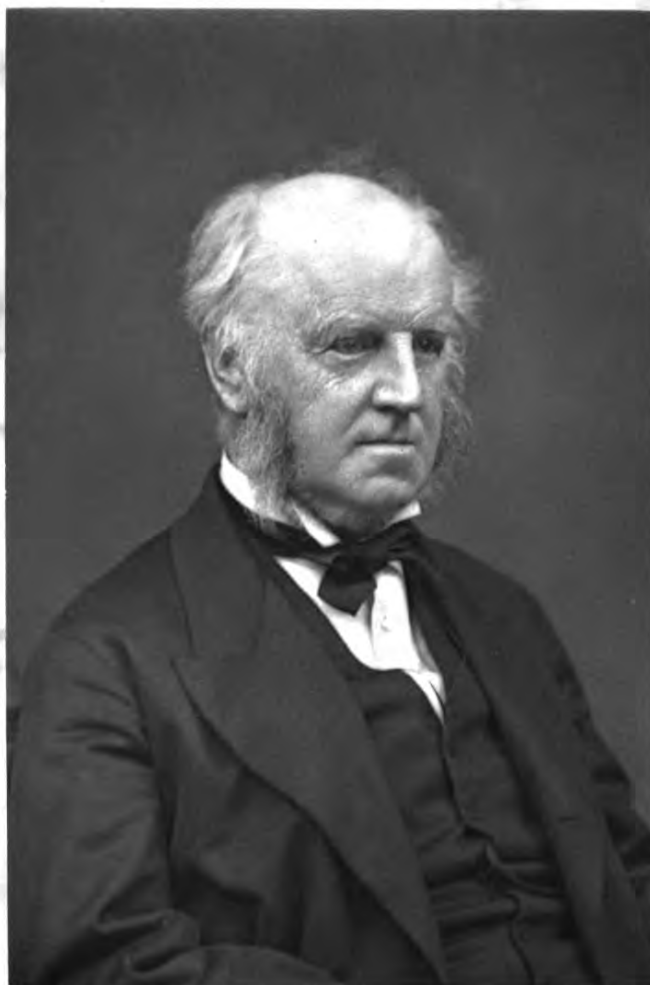
788

C33

77

1888





Yrs. very truly
Cavan



*John
C. Brown*

FREDERICK JOHN WILLIAM,
EIGHTH
EARL OF CAVAN.

A Life-Sketch.



TO WHICH IS ADDED

A Selection of the Late Earl's Addresses.

" Their Faith and Patience, Love, and Zeal,
Should make their memory dear ;
And, Lord, do Thou the prayers fulfil
They offered with us here ! "

PRINTED FOR PRIVATE CIRCULATION ONLY.

P R E F A C E.



It has seemed good to the writer of this sketch to record the exceeding grace of God in calling Lord Cavan out of darkness into "His marvellous light," and also in empowering him for steady progress in that light—a light "shining more and more unto the perfect day"—all to the praise and glory of Christ.

I trust it may encourage others to deal tenderly and patiently with those who in early years do not seem to realize the all-sufficiency of the Gospel of Truth, but who may yet be reserved for some greater usefulness when the chisel and hammer of the Word, in the hands of the great Artificer, have done their appointed work.

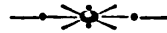
The best part of a man's life is between himself and God, and the record of this is on high. But "he that abideth in Me and I in him, the same bringeth forth much fruit"; and it has been the object of the writer to trace the steps on earth of a soul truly born from above, thus bringing forth fruit to God's praise.

May our heavenly Father give to the effort His blessing.

C. A. C.

WESTON-SUPER-MARE.

CONTENTS.



CHAPTER I.

	PAGE
PARENTAGE AND YOUTH	7

CHAPTER II.

MANHOOD AND DIVINE ILLUMINATION	10
--	----

CHAPTER III.

WITNESSING AND WORKING	15
-------------------------------	----

CHAPTER IV.

A CHAMPION OF FREEDOM OF CONSCIENCE... ..	19
---	----

CHAPTER V.

DUTY AND REST IN IRELAND... ..	23
--------------------------------	----

CHAPTER VI.

SORE FAMILY BEREAVEMENTS... ..	26
--------------------------------	----

CHAPTER VII.

LIVING ONLY FOR CHRIST	30
-------------------------------	----

CHAPTER VIII.

MILDMAY CONFERENCES AND MISSION IN SCOTLAND	32
---	----

CHAPTER IX.

A HELPER OF MESSRS. MOODY AND SANKEY ; A TOUR IN CANADA... ..	35
--	----

CHAPTER X.

GOSPEL MINISTRY FAR AND NEAR	PAGE
	38

CHAPTER XI.

NEARING THE END	43
------------------------	----

CHAPTER XII.

"WITH THE LORD"	48
------------------------	----

ADDRESSES AND BIBLE-READINGS :

THE SECOND ADVENT	51
--------------------------	----

THE HOPE OF THE CHURCH	64
-------------------------------	----

THE HOPE OF ISRAEL	73
---------------------------	----

ATTITUDE OF THE CHURCH TOWARDS THE JEWS	77
---	----

EVANGELISTIC WORK IN IRELAND	82
-------------------------------------	----

SEVEN BLESSED OFFICES OF THE HOLY GHOST

IN THE GOSPEL OF ST. JOHN	85
----------------------------------	----

THE CHURCH	88
-------------------	----

"WHY TARRIEST THOU?"	90
-----------------------------	----

THE END OF ALL THINGS	92
------------------------------	----

HELL AND DESTRUCTION... ..	94
----------------------------	----

FREDERICK JOHN WILLIAM,
EIGHTH EARL OF CAVAN.

CHAPTER I.

Parentage and Youth.

FREDERICK JOHN WILLIAM LAMBART, Eighth Earl of Cavan, was born December 30th, 1815, in the parental home of Ower Cottage, in the village of Fawley, Hants. His father, Viscount Kilcoursie, while serving in the Coldstream Guards, was severely wounded during the Peninsula War, in the battle of Talavera. ~~He died~~ ^{He} died in 1828, the Viscount being 39 years old. ~~The injury resulted in lameness for life.~~

His grandfather Richard, Seventh Earl of Cavan, was a General Officer and Colonel of 45th Foot, and commanded a Division, under Sir Ralph

*errata — The injury resulted in lameness for life.
He died in 1828. The Viscount being 39 yrs old.*

Abercrombie, in Egypt, in 1800.* The first wife of this distinguished soldier was a daughter of Judge Gould, and heiress to much property in Somerset and Devon; his second wife was sister to the celebrated Dr. Arnold of Rugby. The eldest grandson—the subject of this sketch—was, while quite young, very definitely cast upon the faithfulness of the God of the orphan. While, in 1823, his mother lay dying of consumption at Torquay, on the occasion of what proved to be the final visit of a minister of the Church of England, the lad was called to the bed-side. He was only eight years of age; but his mother's dying prayer for God's blessing upon him remained ever afterwards in his memory—a very living and only remembrance of maternal affection. He was the eldest of a family of five—three of them daughters, who had, five years later, also to mourn the loss of their father.

The young orphan was sent to Eton† for education, and seems to have led a sad-enough life there—

* He proposed to the British Government the removal of the obelisk known as Cleopatra's Needle, which for many centuries had lain embedded in the sand at Alexandria. The undertaking was considered too costly. In 1877, the monolith was successfully raised, and, having been transported to England, at the expense of Sir J. Erasmus Wilson, was erected on the Thames Embankment.

† It was through an error of judgment that he was sent to Eton without his title, and known there simply as "Lambart."

uncared for, and uncaring as to the use he made of the advantages of the school. Rev. Dr. Hawtrey, the head master, discerned in him, however, qualities which prompted kindly words. Under such encouraging influence the boy improved, and his whole amiable but spirited character was in course of expansion when, at the age of seventeen, he was placed in the 7th Dragoon Guards, and joined his regiment at Cork, under Colonel Clarke.

This was at the time of one of the regularly recurring manifestations of Irish rebellion, in Mr. O'Connell's day. Martial law was proclaimed, and the young officer frequently spoke of the sad duty he was called upon to perform. Nightly he had to enter dwellings, and pass in review each member of the family, in order to suppress illegal political meetings. He had also to be present at the execution of two leaders of disturbance, very summarily carried out on the same spot where a murder had been committed.

Ofttimes in later years did the late Earl speak with gratitude of God's unbounded mercy towards him through all the slippery paths of youth. He was preserved from many and great dangers and temptations, and he lovingly acknowledged how much he owed to the kind advice of his Colonel.

CHAPTER II.

Manhood and Divine Illumination.

IN 1835, his quarters having been changed from Carlow to Dublin, the young officer, desiring to obviate the singularity of being without a Bible, possessed himself for the first time of a copy of that precious treasure ; and though but rarely looked into, the Book was, even at that time, held in sincere reverence. In the autumn of 1836, he was removed with a detachment to Walsall, Staffordshire, where for many years his kindly disposition and pure life remained a cherished remembrance. His grandfather had written to Lord Hatherton, requesting a neighbourly notice of his relative ; and from the acquaintance thus formed, there sprang an attachment to Lord Hatherton's youngest daughter, Caroline Augusta Littleton, which culminated in marriage on July 24, 1838, when, through the death of his grandfather, he had succeeded to the title and impaired estates.

The union was one of uninterrupted affection, and was blessed to mutual edification for forty-nine years and five months. They resided at the paternal home, Ower Cottage, Fawley, until after the birth of their eldest son, Viscount Kilcoursie, on October 21, 1839.

A year later, owing to the difficulties arising from the rebuilding of Eaglehurst, and inherited debts, they went abroad, and resided on the Continent for about five years. A winter was spent at Frankfort; a summer at Ems, in order to meet Lady Cavan's beloved mother; then two years were passed at Munich.

It was at Munich that Lord Cavan set himself to the systematic study of Holy Writ, as to the past, the present, and the future—as the Divine Revelation with which it concerns every one to be acquainted. In this he was much stimulated by the following note from his able and pious brother-in-law, Lord Newark:—

“Pau, The New Year of 1844.

“My dear Cavan,

“Emily mentioned to me your having spoken of the words ‘this generation’ in St. Matthew (indeed in all the three Evangelists), and I think one or two of Blomfield's notes on Matt. xxiv. and Luke xxi. will assist and interest you, though they are upon the *Greek* Testament; yet you will see each verse referred to, so that they equally serve for the English.

“I am convinced that every hour given to such reading, and perhaps more even to the study of *already* fulfilled Prophecy (as in Keith's book) than to the exciting one of yet future prophetic events, will repay you richly—even if it may seem sometimes to encroach upon the time for what is called ‘general reading.’ A man had better be well stocked with what *must* be of use to him, than with what *may* be of use to him, if he must choose between them. And as he grows old, all knowledge will seem vain to him by the side of Scripture Knowledge—‘Acquaint thyself with Him, and be at peace.’ ‘Then shall we know, if we follow on to know the Lord’—‘for the wisdom of this world is foolishness with God’—‘and God hath chosen the foolish things of the world to confound the wise.’ May this and every

year add strength and light to your steps along the narrow way, by the blessing of Him who is 'not far from every one of us.'

"Yours sincerely and affectionately,

"(Signed) NEWARK."

Lord Cavan greatly profited by pursuing his studies methodically, in hours regularly apportioned to special work. The English services at Munich were at that time conducted by a clergyman entirely under the influence of the recently-published "Tracts for the Times." One day, in the Botanical Gardens, while meditating how worthily to approach the Almighty in the Lord's Supper, a sudden light from heaven, as by electricity, overpowered Lord Cavan for a few minutes, and he returned home in the sensible assurance that Christ was his and he was Christ's; and that Christ was All a poor sinner needs. This assurance he never lost, and an unshaken peace gave stability and dignity to all his goings. A few months later, on listening to a sermon at Geneva, on the words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," it seemed to him as a confirmation of the gift of righteousness, so freely and spontaneously bestowed through the merits of the great High Priest, for us passed into the heavens.

The stay at Munich should not be passed over without reference to the exceeding kindness of Count and Countess Sayn Wittgenstein, and others about

Court, to the young stranger couple who have had no opportunity ever since of expressing their grateful recollection of favours received. Repairing to Pau in the Pyrenees—passing by Constance, Geneva, Lyons, and Avignon—the little family enjoyed the next winter in a new-found Christian fellowship with that beloved brother-in-law and sister who had largely participated in their trials and joys; also with several followers of the Lord in simplicity and truth; and especially with Rev. W. and Mrs. Kerr, whose fellowship was a help to life's end.

Having sojourned awhile at Biarritz, their last winter abroad was passed at Caen in Normandy, where a third boy was added to the family. Lord Cavan's sister, Lady Alicia, attached to him by ties of grace as well as by those of nature—having been brought to Christ under the ministry of the Hon. and Rev. Baptist W. Noel—joined them at this place.*

* This sister wrote that, going to Havre with her brother in a tender, all classes were packed together. His condescension and kindness, especially to the children on board—as he used his opportunities for God—seemed to throw an awe over all, as though he were quite an unusual being. It was while passing through London this year that Lord Cavan visited Exeter Hall for the first time, to hear of the advance of the Kingdom of God at a Bible Society meeting. A young friend urged on him the duty of standing up and bearing witness to the blessing the Holy Book had opened up to him. He could not resist compliance with this request; and having once broken forth from the false shame which hinders so many in their Christian race, he never again hesitated to testify for Christ in any place. "Thou hast loosed my bonds."

Many were the walks of brother and sister among the population, testifying in all kindness and candour to peasants and others of the futility of the prevalent adoration of Saints and Virgins at the many stations by the roadsides. This dear sister unflinchingly shared her brother's cup of weal and woe more or less until, in 1849, she married Dr. Blackwood, nephew of Rev. J. and Mrs. Middleton, their neighbours in Somersetshire.

CHAPTER III.

Witnessing and Working.

IT was in the spring of 1845 that Lord and Lady Cavan crossed the Channel from Havre to London, proceeding thence to Torquay. Having earnestly sought for grace henceforth to take up the Cross of Christ, very marked blessing seemed to attend their testimony. Rev. Mr. Fayle was asked to preside at a large drawing-room meeting, to which they had the happiness of welcoming Lord and Lady Hatherton.

At this time the grant to Maynooth College stirred up to energetic remonstrance all who were enlightened by the Word of God, and prepared duly to estimate the danger of parleying with "the Mother of Harlots," which loveth and maketh a lie. Lord Cavan co-operated heartily with Sir Culling E. Eardley, then at Torquay, in the formation of the Evangelical Alliance; not only to resist the encroachments of the Church of Rome, but also to exhibit to the world that "Unity of the Spirit in the Bond of Peace" which lies at the foundation of faith in Christ, and blends together in

organic unity all true members of the Church of God.*

Settled in the quiet, retired home at Barford, Bridgewater, Lord Cavan at once addressed himself to the various duties which devolved upon him. His magisterial work was by no means confined to attending Quarter Sessions; his warm sympathy with the needy, secured his regular assistance on the Board of Guardians. He was greatly beloved by the poor, in whose houses it was his continual custom to sit down and engage in simple and spiritual conversation.

With his finger upon some well-tryed Gospel promise, he ever sought to cheer the burdened and weary with words which testified to his own bright and realising possession of the unsearchable riches of Christ. To one farmer (Norman) the Word thus simply expounded became the light of life; and for many a year afterwards meetings for the reading of Scripture were

* The National Club was established in 1845 principally for the purpose of checking and counteracting the increasing and unscrupulous demands of the Romanist party in England, within as well as without the pale of her hitherto Protestant Establishment. Together with Sir Digby Mackworth, Sir J. Napier, and some few who sought to withstand the torrent, Lord Cavan made himself answerable for the purchase of a beautiful site in Whitehall Gardens. In the early years of its operations the club rendered good service to the cause of Christ, as successive legislative measures passed before the Houses of Parliament. At last, however, the principle of concession was repeatedly yielded to, and now there seems no remedy but in the return of the Coming King to assert His own rights.

held in the farmer's house. In a cottage hard by Lord and Lady Cavan met at eight o'clock every Sunday morning, for two summers of their seven years' residence at Barford, for prayer on the Sunday services. Rev. W. Kerr's visits were very helpful. The villagers would so flock to listen to his essentially spiritual addresses in the Hall, that often the attendance was in excess of the numbers that could properly be accommodated.

Dr. Cumming's visit to Barford on behalf of the Reformation Society was the first occasion on which Lord Cavan presided over a stormy meeting. Roman Catholics and Socinians united in interrupting, with furious gestures, the eloquent exposure of Rome's deceitful and cruel intrigues. Dr. Cumming quietly requested objectors to wait and converse with him at the close of the meeting. The foremost antagonist was a leading Socinian * who, in the argument, would not acknowledge the inspiration of St. John's Gospel. Dr. Cumming's words were helpful to his true conversion and faith in the Deity of Christ, and there is no doubt but that he died "in the Lord" a few years afterwards.

Three children were added to the family stock during the residence at Barford.

Gerald John, a lovely boy, whose frail life seemed often to be given back by the exercise of faith and

* Dr. Carpenter.

love ; for fourteen years he cheered the home, together with his fair-haired sister, Mary Hyacinthe, whose baptism was the occasion of Lady Hatherton's last visit. Lady Hatherton had the pleasure of presenting at the font, this, her first granddaughter, together with Mr. and Mrs. Evered, of Hill House.

The eldest son, Lord Kilcoursie, was about the same time, when eight years old, domiciled with the Rev. Mr. Langley, at Olney. He proceeded to Mr. Chase's excellent school near Slough, and thence went to Harrow, where he remained until nearly thirteen. Subsequently he entered the navy, on board the *Britannia*, then at Portsmouth.

The elementary education of the next two boys occupied much home time ; and on the birth of a second daughter, Sarah Sophia, three years later, the family took up residence in Mr. Evered's Hill House, nearer to Lord Cavan's property at Cannington. Mr. Moody,* for many years an excellent County Member of Parliament, and his wife, and Lady Mackworth, —widow of Sir Digby Mackworth—were the much esteemed friends who stood sponsors for this dear child.

* Whom Lord Cavan was mainly instrumental in bringing forward in the Conservative interest.

CHAPTER IV.

A Champion of Freedom of Conscience.

IT was in 1849, that the honoured mother, Lady Hatherton, passed away at Teddesley after sufferings which were borne with unfailing Christian faith and patience. She expired in the presence of her two surviving daughters and son, and her tenderly attached husband.

Lady Newark did not long survive her mother, nor indeed her gifted husband, with whom her lovely life seemed bound up. He died in August, 1850; and she succumbed six months later at Torquay, at the age of thirty-four, leaving her blessing on her sister just before her joyous departure to the Home she longed for.

The next event of importance in Lord Cavan's life was the call to join the deputation formed by the Evangelical Alliance, to demand of the Grand Duke of Tuscany the freedom of Francesco and Rosa Madiari, who were imprisoned for simply reading the Word of God with others. The call was gladly responded to, involving as the case did the exercise of freedom of conscience in all Roman Catholic countries. Besides Lord Cavan, the deputation comprised the Earl of Roden, Captain Trotter, M. de

Mimont, Count Gasparin, and Count de St. George. Only the Earl of Roden was permitted to interview these "prisoners of hope," cheering them with the Gospel message, "Rejoice, and be exceeding glad, for great is your reward in heaven ; for so persecuted they the prophets which were before you."

The deputation received very evasive answers ; but after they were gone, the Madias were permitted as exiles to depart, and not many years afterwards they died at Rome. Such were the sufferings of Francesco from incarceration, that he never recovered his mental powers, though he was devotedly sustained by the unwavering courage and constancy of his wife.*

* The following account of them at this time appeared in a religious journal : "Not unfrequently, when the prison doors are opened, the sunshine of popularity and the applause of the Christian world, make the heavenly plant (whose praise is not of men, but of God) droop as a lily without water. During the period of their sojourn at Nice, the Madias were subjected to this ordeal. In that favourite winter residence strangers from all countries and of the highest rank flocked to see the exiles, on account of their religious reputation. Had their sufferings, their courage, and their remarkable deliverance, been the theme of their conversation, it would indeed have been fruitless, injurious to themselves, and calculated to foster pride in those who are inclined to hero-worship—that most dangerous snare ! But the sweet name of Him who had been such a Friend to them in the prison was ever on their lips. Out of the abundance of a loving heart their lips showed forth the praises of their Jesus—not those of poor human instruments to whom it had been given not only to believe, but to suffer for His name. 'Do you love Jesus? I hope you *will* love Him. It is beautiful to give the heart to Jesus in youth.' So spoke dear Rosa Madias to one to whom Jesus was a stranger."

Count Guicciardini also enlisted Lord Cavan's warm Christian sympathy. Hastily rescuing from the nocturnal police-search Bibles which were being read with friends, he just managed to escape ; he was denounced as an exile, till Italy was freed from such ecclesiastical tyranny, and combined into one kingdom by the united patriotism of Victor Emanuel, Count Cavour, and Garibaldi. Lord Cavan considered it an honour to entertain Count Guicciardini for some weeks at his own house.

During a holiday-time at Weymouth, Lord Cavan made the acquaintance of Rev. C. Bridges, author of an exposition on Psalm cxix., and on the Proverbs, which have been so useful to the Church of Christ. With him Lord and Lady Cavan left their second son, Evelyn Charles, for the benefit of air and training with Mr. Bridges' son of the same age. Thence the youth went to Rev. C. Renaud, at Bayford House, Herts, till within twelve months of the close of his short, promising span of life of nearly sixteen years. The cherished friendship of Mr. Bridges occasioned short missionary tours together to the North of Devon, and several happy visits.

Once in company with Sir Henry Hope (so well known as "of the *Endymion*"), prayer was being made for the forces engaged in war, and especially for the eldest son, Kilcoursie, who was conducting to the China seas some gun-boats to be employed against pirates. On his arrival, however, the Viscount

found that very active hostilities had broken out with the Chinese. The bombardment of Canton had taken place; and he was transferred to Sir James Hope's flag-ship. When winding up the river to Peking, the forts of Peiho opened up a terrible fire, and Sir James, being wounded, fell through the shrouds, ordering out instantly a forlorn hope corps of six hundred marines, of whom but two hundred returned to their boats, over the mud embankments under a burning sun. That prayer, uttered at the English home, unconsciously at the very time of the action, was thus answered, and the son spared. The sheath of his sword, ripped up with shot, is still preserved, having been brought home to Lady Cavan as a trophy of God's providence.

The Viscount was immediately afterwards promoted; and her Majesty the Queen named him for her yacht, but subsequently appointed him to accompany the Prince of Wales to Canada, on board the *Hero*. It was in 1864, on his return from this tour, that he left the service, to be married to the only child of much valued friends of his family, Rev. John and Mrs. Olive, of Ayot, St. Lawrence. It may be added that previously, at the siege of Sebastopol, when two hundred men fell on board his ship, the *London*, commanded by the Honourable Captain Eden, Kilcoursie remained untouched, though, as aide-de-camp, he was exposed to all the fire of the enemy.

CHAPTER V.

Duty and Rest in Ireland.

THE militia in Somerset were incorporated, in common with the reserve forces in other counties, to fill up deficiencies caused by the foreign service of the regulars during 1855-6; and Lord Cavan, as Lieutenant-Colonel, had for two years to be in charge at Plymouth, Cork, and Dublin. The corps was essentially Protestant, and therefore thoroughly reliable in its loyalty. During the month's annual training of the militia, at Bath, his lordship took great pains to procure for the men suitable reading-rooms, where they might pass their leisure hours quietly and profitably. The men were consequently truly devoted to him. Colonel Pinney kindly seconded all his schemes for good. At Cork his men were severely tested by the enmity of Roman Catholic regiments, whilst there for embarkation to the scene of war. By one of these the 2nd Somerset was ferociously assaulted, and not without injury was the command to retreat into the barrack yard at last enforced by Lord Cavan.

Once again in Dublin, so far as his leisure permitted, Lord Cavan entered warmly into the many

efforts there of earnest labourers for Christ's Kingdom: Mr. McCarthy's controversial classes; Mrs. Smyly's many interesting refuges for the helpless; and the commencement of a Soldiers' Home for needful retirement. (May God bless all such endeavours a thousand-fold!) When the bugle of peace again sounded, and the regiment was safely brought home and disbanded, right gladly did the Earl return into the bosom of his family.

An eighth child, Octavius Henry, was born in 1855. Archdeacon (afterwards Dean) Law came to Hill House for the baptism, and together with Mr. and Mrs. Wood, of Martock, stood as sponsors. It was at Dean Law's urgent request that Lord Cavan determined to reside at Weston-super-Mare, though none could foresee through what deep trials and fissures, in His servant's future career, God would bring His own counsels to pass.

In 1857, Evelyn Charles, the second son, a very fine and interesting youth, was seized with scarlatina whilst at Mr. Tabor's establishment for a few intermediate months of preparation for college. Unhappily dropsy supervened, and he returned to his parents that winter in a very critical state. For a time, by the blessing of God, the disease apparently yielded to homœopathic treatment; and he was able to enjoy several months of the succeeding very warm summer, often gazing, until a late hour at night, at the glorious comet which seemed so nearly to approach

this terrestrial ball. He also accompanied his father to Ireland, as a change had become needful for him, in order to shake off ague. Lord Cavan's much-valued friend, the Honourable W. Wellesley, was also with him. From Dublin the party proceeded to the lovely scenes of Killarney; visited the Earl of Bandon; and returned by Cork with strengthened health and energy. He awaited the rest of the family at Weston-super-Mare, for it had become evident that the air of Hill Park revived the tendency to ague, and the duty of removal was clear.

Meanwhile a ninth dear babe was added to the treasury, and baptized by the Rev. W. Lanfear by the simple name of Arthur. The news of this child's birth first reached the dear father at a clerical convention summoned by Dean Law; and with Rev. J. C. Ryle, and Admiral Sir Henry Hope, he adjourned into a side room in which earnest, united prayer was offered for the babe.

CHAPTER VI.

Sore Family Bereavements.

ALL in the newly-arranged little home on Montpelier Hill were in sad sorrow, as they watched Evelyn, so full of hope, daily fading before their eyes; drooping without a murmur, though not without anguish, till, at last, he breathed out his soul into the bosom of his God, as "more than conqueror through Him that loved him." "Go thy way, thy son liveth," were the words spoken by Dean Law, and engraven on his tablet. His parents ever thought that his loving Christian words and influence were blest to both his next brothers' conversions.

Three times the Master's knock was to be heard within the two years' sojourn in that little house, as He came to cull its flowers—those upon whose culture the care and solicitude of the past fourteen years had been specially expended. In the summer of the year 1860, Johnnie, then a midshipman on board the *Britannia*, off Portsmouth, came home joyfully for his vacation, but complaining of headache. His kind father, thinking the ailment might be the

result of over-study, took him on the water, and gave him all his attention for open-air enjoyments—but in vain. Gastric-fever developed itself slowly and surely, and in three weeks had run its course, laying the happy boy low in unconsciousness for a week before the last earthly chord was severed, by Him whom he had early delighted to seek and to confess in the midst of adverse circumstances. He set aside for Bible and prayer one of the early hours, before ship work began; and, with another cadet, was alone of all that young company in coming forward to greet Miss Marsh on her second visit to the *Britannia*. Placing his little hand in hers on stepping upon deck, he said: “Is it not nice to speak of *Him* in such a place as this?” *

His next brother, William, who was studying for the Artillery at Eltham, was greatly tried by these sad losses, and seemed unable to regain his usual cheerfulness. In six weeks’ time Lord Cavan received an unlooked-for telegram asking him to see his departed child. It was the testimony of the whole establishment that none of their number was so ready to meet so sudden a call.

With oppressed hearts, and dispirited hands for duties yet laying ahead, it was considered best for the family to pass two winters in new scenes, whilst

* See a little account of these brothers in Miss Marsh’s work, “The Haven and the Home.”

a house was being built on a lovely site which Lord Cavan had purchased a mile from the then town of Weston-super-Mare; Captain Tate, of the Royal Engineers, superintending with the utmost assiduity as well as ability. Until he left, Lord Cavan walked each morning to the spot, for prayer with the workmen during their breakfast-hour; and he had many other meetings with the poor in lower parts of the town. Also two winters in London afforded him many opportunities for testifying to God's grace, and of profiting by the ministry of Rev. C. J. Goodhart in Park Chapel, Chelsea.

The winters of '60-61 were passed at Nice, and the intervening summer at Ormonds-dessus, in the large Hotel Châlet overlooking plains of mer-de-glace, from whence, every now and again, avalanches descend to the lower plain with startling and thundering noise. Amongst the Alpine flora Lord Cavan liked to wander for days, stopping at mountain huts for necessary shelter, and coming home laden with geological and floral specimens. Geology was always to him a favourite study, being a delightful refreshment to his spirit.

The Evangelical Alliance Conference was held at Geneva in 1861, and he was enabled to mingle with many Christians whom he loved; notably with aged M. Cæsar Malan, Colonel Tronchin, Prof. la Harpe, and Messrs. Denham Smith, H. Bewley, and many others from England.

The second winter, at Villa Andifret, Rue Brancolar, Nice, Mr. Moody, M.P. and Mrs. Moody met him, and had very edifying Bible-readings in their room. The meetings were attended with blessed results and real conversions.

CHAPTER VII.

Living only for Christ.

IN 1863 Lord and Lady Cavan, with their four younger children, returned to Weston-super-Mare, and entered the sweet new residence where his last twenty-five useful years were passed. He was ever increasingly desirous of living only for Christ, with every hour and every power given. He had an iron room erected at Milton village, half a mile distant, and gave the oversight, together with a day-school, into the hands of a pensioned coast-guardsmen of thorough Christian character. In that place, himself, or some other servant of the Lord, every Sabbath afterwards, during a period of twenty-four years, proclaimed the glorious Gospel to the villagers, and to the many persons who walked out from the town.

Here it was that the widow of the beloved father, the first Lord Hatherton, was welcomed, in May, 1863, soon after the death of her husband, in whose illness it seemed that the Lord had very close and deeply interesting dealings with him. This valued visit was often repeated. Lord Cavan stayed with Lord

Hatherton for some time in his last illness, and was a great help.

It may be mentioned that an interesting correspondence was kept up between Lord Hatherton and Lord Lyndhurst, who was also on his death-bed, through Lord Cavan, as the amanuensis on one side, and Captain Trotter, who saw much of Lord Lyndhurst, on the other. The correspondence was on the all-important topic of salvation through *free grace only* and the atoning blood of the Cross of Christ, in which both of them were privileged to rejoice at the eleventh hour.

During three or four years' winter months spent in London, many meetings with the Lord's people were enjoyed. Of these, the best-remembered are the weekly Bible-readings in Lord Cavan's own house, 45, Onslow Square, S.W., conducted by Mr. Hargrove; and several most interesting evening discussions between Rev. C. J. Goodhart and Rev. Capel Molyneux, on the period prophesied of in the book of Daniel and the Revelation, when the Lord shall take unto Himself His "called, chosen, and faithful" ones—whether *before* or *after* the great tribulation. Lord Cavan had no hesitation in looking for the former, and he expected that Jehovah-Jesus will afterwards appear with His saints, and give them a share in His glorious triumph in the earth.

CHAPTER VIII.

Mildmay Conferences and Missions in Scotland.

LORD CAVAN made himself responsible, together with Rev. W. Pennefather and the Honourable Captain Moreton, for the establishment of the Conference Hall at Mildmay, which he delighted to visit yearly, assisting at the proceedings by his words and presence. During the last years of his life he spoke at, and presided over, the meetings for Missions to the Jews, as carried on, with such signal blessing, under the direction of Rev. John Wilkinson.

The London house having been parted with, a summer dwelling was secured at Braemar, N.B., for health.

At Weston, about this time, were commenced annual Whitsuntide gatherings in the grounds of "The Lodge," with a large tent for refreshments. Able speakers attended; and their words imparted, through God's grace, blessings to many. Mr. Brownlow North, Mr. Dening, Dr. Donald Fraser, Messrs. Hambleton and Vicary, and Miss Murchison, with

female helpers, besides many others, thus drew together on the grounds the members of Christian Associations from many towns of Somerset, so as to give them a quiet and separate welcome from the throngs which for three days cover the shore. Several conversions are recorded as dated from these meetings in the open-air.

About 1867, Lord and Lady Radstock, with their family, occupied "The Lodge" for a summer. It was the occasion, under God, of a remarkable revival, in which a number of both poor and rich accepted the new life in Christ Jesus, and rejoiced in proclaiming His grace unceasingly. Some are still on earth, rejoicing in hope of the glory of God; neither has the writer heard of any of the number who at that time became "new creatures in Christ Jesus" having since "done despite to the Spirit of grace." The very air seemed redolent with revival, and "there was great joy" in that town for the space of seven or eight months.

Lord Cavan seemed to rise from the movement as from a new baptism. Even that same summer, in the north of Scotland, he was very much used of the Lord, in missions to Forfar, Grantown, Forres, Elgin, &c., in connection with the Rev. Mr. Cobban, of the Free Church, Braemar; Mr. Hay Macdowall Grant, of Arndilly, and others. Moreover, the houses of Mr. Gordon, of Mauar; Colonel Ramsay, of Banchory; the Earl of Kintore; Mr. Stewart, of Perth; and

c

34 *Mildmay Conferences and Missions in Scotland.*

many beloved friends in Edinburgh—gave hospitable entertainment, and afforded opportunities for the sounding forth of the glad tidings of salvation.

An expedition to the Shetland Islands, with Mr. Gordon, of Mauar, and a visit to the aged minister of Unst, Mr. Ingram, 100 years old, his lordship looked back upon with delight; in Mr. Ingram's family, three generations were walking in the ways of the Lord; and grandfather and son together preaching the Gospel of the Kingdom.

The moiety of an estate in Westmeath had, through failure of male heirs, unexpectedly fallen into Lord Cavan's hands; and in the year 1867 it was disposed of—a fortnight before the outbreak of the Fenian conspiracy in this very locality. In its stead Lord Cavan purchased a large, uncultivated district in the Island of Achill, to benefit which he devoted much thought and expenditure, paying short visits every year, which were much enjoyed by the two younger sons, as fowl and fish were abundant.

CHAPTER IX.

A Helper of Messrs. Moody and Sankey: A Tour in Canada.

THE winters of the years 1869-74 were spent in Edinburgh, in order to make a home for the youngest son Arthur, who passed through the four years' course at the Academy under Dr. Harvey.

The services of the Free Church Assembly Hall, and Mr. Jenkinson's mission at Carrubber's Close, engrossed Lord Cavan's thoughts and time during his residence in the Scottish capital; he joined heartily in various missions conducted by the many earnest and devoted ministers of that Church with whom he was acquainted—Mr. Morgan, of Fountain Bridge; Dr. McDonald, of Leith; and many others—so that when the beloved evangelists, Messrs. Moody and Sankey, arrived as almost unaccredited men of God, he plunged with delight into the stream of work and blessing thus opened up so unexpectedly before him; and he, as well as his daughter, Lady Sarah Lambart,

36 *A Helper of Messrs. Moody and Sankey :*

were very diligent in gathering fruits unto Eternal Life.

In the following September, after attending the Perth Conference, Lord and Lady Cavan, their son Henry, and Lady S. Lambart, sailed by the Allan Line from Liverpool to Montreal, for the Evangelical Alliance Conference. Mr. and Mrs. Claxton most kindly received them; and their pleasant abode was their headquarters during six weeks' wanderings around the Ontario Lake. They visited Miss Annie Macpherson's three Homes for little emigrants, calling on the way at Mrs. Porter's lovely house on the American side of the Niagara Falls, with garden and lawn sloping down to the rapids. Each halt was replete with interest. All creation seemed attuned to God's praise, and to utter forth His glory in those almost untouched Canadian forests, through which they drove for hours; whilst the remarkable eagerness to hear from the gentle stranger's lips the Words of Truth which he had so imbibed into his life's experience, made the journeys a progress of blessing—Jesus working with him all the way.

His second surviving son, Octavius Henry, at twenty years of age, was left at Belleville, on Senator Reid's farm, to learn agriculture for two years. He entered a bank, which he afterwards left, though with excellent certificates.

The year 1878, after his marriage to Miss Howard, daughter of the late Hiram Howard, of Buffalo, he

made Ottawa the home, only varied by a few months' visit to England before the birth of their eldest boy, Howard Frederick.

On their return from Canada,* Lord and Lady Cavan went to Woolwich to make a home for their youngest boy during his time of preparation for the Military Academy, which he left in December, 1878, and was stationed at Cork, in the Royal Artillery. It was at this period that the eldest daughter was married to Baron Von Essen, a Swedish nobleman; and the youngest daughter to Colonel Sladen, who held an Arsenal appointment, and is a true brother in the Lord.

* In August, 1882, Lord and Lady Cavan again crossed the Atlantic for a short visit to their son.

CHAPTER X.

Gospel Ministry Far and Near.

IN December, 1878, Lord Cavan resumed residence at "The Lodge," Weston-super-Mare, and continued there till his death nine years later. Who can depict the fixed purpose—the constancy to the ruling aim of his life—to serve Christ? Who can describe the peace and happy solemnity of those years?—the ever-increasing love for the Word of God, and alacrity to seize every opportunity to proclaim it far and near?

That hallowed time seemed specially added to his days on earth out of Royal Bounty; as at its commencement there appeared to be a failure of health, from which, however, he quite recovered. Whilst he made it a rule never to go unsent on his Master's errands, calls reached him in growing numbers from evangelical clergymen and men of God of various denominations from all parts of Great Britain, for his assistance in the simple ministry and mighty agency of the Word of Truth. The effect of his labours was usually seen in a decided change in heart and life on the part of some hearers who felt the force of his personal dealing with the great concerns of

the soul. In after-meetings his earnest and direct reliance on Holy Scripture opened the eyes, and aroused the spiritual apprehension, of many such as had no experimental knowledge of the Truth: for "the entrance of Thy Word giveth light; it giveth understanding unto the simple."

In a series of meetings held in the Duke of Wellington's Riding School, Bayswater, one night he read to an anxious soul, John v. 24, Acts xiii. 38. Still the man could not grasp the truth for himself, but said, "I will come again." The next night he appeared with a radiant countenance, saying, "It was not so much what you said, as that card you gave me, which made me see it all at once." Here is a copy of the card as drawn up by Lord Cavan:—

Thou hast destroyed thyself, but in ME is thine help.	
(Hosea xiii. 9.)	
Isaiah xlv. 22 - ME	Isaiah liii. 4-6 HATH
Isaiah lv. 3-6 - ME	John iii. 36 - HATH
Matt. xi. 28-30 ME	John v. 24 - HATH
John v. 39-40 - ME	John vi. 47 - HATH
John vi. 37 - ME	1 John v. 11-12 HATH
1 Pet. ii. 24 HEALED	Acts xiii. } FORGIVEN 38, 39 }
1 John v. 13.	Romans xv. 4.

In Edinburgh, at Carrubber's Close, a man lingered till late one evening, apparently unable to let go all besides, and to lay hold on Eternal Life, as he said he longed to do. Lord Cavan was holding out the promise of Isaiah lv. 7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will ABUNDANTLY pardon." "*That* is what I want," said the man, dashing his hand with such vehemence on the sacred page, that the book fell to the ground; "I want '*abundant* mercy.'" He went away satisfied, and rejoicing in his new-found treasure of pardon through the Blood of the Cross. The same blessing was vouchsafed in after-meetings to many anxious ones, who have, in newness of life, arisen to call *Him* blessed.

In railway carriages Lord Cavan sought to save fellow-passengers; and in country houses his testimony was not withheld. To some young men from Oxford whom he met casually he also spoke of Christ, and not without blessing. Great was his joy, on his last visit to Cardiff, to discover, in an ardent Christian worker, a poor lad to whom he had lovingly spoken a few years previously; and, further, to find in what manifold measure the incorruptible seed then sown had increased, and how God's Word had "prospered in the thing whereto He had sent it." Several other cases came to his knowledge of persons who had benefited by open-air meetings

in the grounds of "The Lodge" during the Whitsuntide gatherings for the members of different county Christian Associations.

The Friday united prayer meetings, at which he always occupied the chair, were seasons of delight, and many are known to have reaped the benefit of the united petitions then offered. On Lord Cavan also devolved the privilege of drawing together the various ministers of different places of worship in Weston for the Week of Prayer at each New Year. Precious times indeed they were! and always commenced by the late Rev. W. Hunt, as the oldest minister, with some soul-constraining word of vital union:—"The Blood," "The Holy Spirit," "The Union in Resurrection Power of the Church, which is His Body."

The visits of his five married children, and sometimes of grandchildren, were pleasant refreshments during these years which were not without the discipline of difficulties and trials which our Heavenly Father saw to be needful. The state of Ireland made the property in Achill Island, for which Lord Cavan had done so much, a great burden. He made roads; and induced many families, by purchasing their cabins, to accept of Government Emigration facilities, so as to reduce the fearful increase of "squatters." He started, and contributed largely towards sustaining, steamship communication with Westport; procured a Government grant for the erection of a beautiful pier capable

of withstanding the force of the Atlantic waves; and bought fishing nets, though nothing would induce the peasants to take advantage of the food with which the sea abounds. He also employed a Bible woman; whose devotion and self-sacrifice greatly conduced to soften the prejudices of the people towards the followers of Scriptural Truth and practice. She had much to pass through, often alone in the midst of enemies; and health failing, though love and courage never did, she was compelled, after seven years' toil, to retire from the post, respected and honoured by all.

The winter of 1884, during Mr. Gladstone's ministry, was fearful; and bloodshed threatened continually. Amongst the many in daily peril were Lord Cavan's agent, and those in whom he most trusted—whose preservation is gratefully recorded. The agent of Colonel Clive was fired at by masked people on the high road to Westport ten days after Lord and Lady Cavan had passed the same road; and instead of the miscreant being brought to justice, the gentleman who had, in self-defence, given a mortal wound, had to abscond. The air seemed filled with terror and bloodshed; and the priests, as tools of the National League, publicly urged the people to it. On Lord and Lady Cavan leaving the village, all the people turned out with tears to kiss hands. It was the last sight they had of their benevolent, heavenly-minded landlord—in the end of the summer of '85.

CHAPTER XI.

Hearing the End.

NOW a few words as to Lord Cavan's last year of active earthly service. In March he attended the Mildmay Conference on the Second Coming of Christ Jesus our Lord ; he was with Rev. W. Luce at Gloucester, and Rev. Percival Smith at Cheltenham ; also with Mr. T. Newberry on the occasion of his lectures on Solomon's Temple and the Temple of Ezekiel's Vision, in the Victoria Hall, Weston-super-Mare. These lectures his lordship particularly rejoiced in ; as indeed he did in all the spiritual ministry of that dear servant of the Lord ; although in his outward man, Mr. Newberry is deaf and blind, inwardly he is filled to overflowing with the Spirit of Christ.

Lord and Lady Cavan crossed the North Sea to Sweden for the last time together to see the Baroness von Essen ; and a dim apprehension of what was to come was already aroused by unusual pallor of countenance, and a less elastic gait than was his wont. For two years the organs of smell and taste

had been impaired; the latter however, was restored in his last days, but not the former. On his return from Hull (where so often previously the late Rev. W. P. Mackay, of the Presbyterian Church, had received and refreshed him by a Sunday's ministry), he conducted his sister's large annual garden tea-party in behalf of the Bible Society at Boxmoor. Count Campello, with Miss Waldegrave as interpreter, made the proceedings very interesting.

After visits to Lady Julia Bouwens, Miss Bentinck, and Colonel and Lady Sarah Sladen, at Ripple Court, where his lordship very warmly joined in efforts (not without blessing) to evangelize the poor and ignorant around, there was a brief rest at home. In September Lord and Lady Cavan attended a conference at Salisbury, at which Mr. Reginald Radcliffe spoke with great power, and several men and women afterwards offered themselves for foreign missionary service. Thence his lordship went to Mrs. Pennefather's, at Mildmay Park, the visit being full of stirring interest owing to missionary meetings which were attended by Messrs. Gauld, Young, Blamire, and Carey; and several ladies who, after a short stay at home, were returning to their spheres of labour in various parts of the earth. He only left home once more, and that was in November, to assist in meetings at Cardiff; crossing the Channel, he stayed for a few days in Dublin, and thence journeyed to London. That he had a presentiment that this would be his

last missionary tour, appeared from his having unexpectedly gone again to Ripple for two nights, once more to look on loved faces, and to join in work so near to his heart, before returning to Weston.

On Friday morning, December 5th, walking to the Assembly Hall, he felt, for the first time, the inconvenience of a contraction over the chest, which hindered his course. Providentially his coal-carter was just then passing, and he made him take him to his destination. On his return, passing by the hospital, he inquired of his medical adviser the meaning of the symptoms. The doctor was startled to find so much amiss in the region of the heart, and ordered complete rest. From that day Lord Cavan went nowhere except in the carriage. He received the bodily weakness as a message from his Heavenly Father calling him up higher: a solemn and genuine joy filled him, his only sorrow being that the partner of his life should be left behind. He occupied himself in putting his papers in order as much as possible; and had his desire granted to lead once more the prayer meetings at the commencement of the year 1887.

None who attended can forget the pathos with which the hymn was sung, "Peace, perfect peace, in this dark world of sin!" by the full assembly. There were sad forebodings of a change passing over him who had for so many years been the beloved chairman

of the meetings ; yet those words very truly portrayed his serenity of mind. The efforts of that week hastened the crisis ; and the following week it seemed as though the poor heart could hardly continue its office. He telegraphed for his son-in-law, Colonel Sladen, and was greatly relieved by his accepting the arrangements of his affairs. A second medical opinion, from Clifton, was called in ; it was thought that, with assiduous care, life with tolerable ease might for awhile be continued. And so it was ; as spring advanced, the dear patient, so panting to take flight upwards to his Saviour—so living in communion over the Word, and in intercessions for others—was barely content to be carried up and down stairs, and once more to rejoin his family by slow movements about amongst them.

His second son from Canada, his daughter from Sweden, as well as his three children in England, had taken hasty journeys to see their much-revered parent once more ; and necessarily only for short absences from their own families. Moreover his dear sisters sought in every way to cheer, and help to alleviate the burdens, of those added ten months with affectionate attentions ; whilst the dear brethren of the Gospel Hall, and especially Mr. T. Newberry and Dr. Baedeker came at all hours to minister spiritual comfort. The visits of Revs. W. Lanfear, W. Hunt, and C. Campbell, were also much prized. His youngest son, the Honourable Arthur Lambart, R.A., and his

wife, returned in May from a five years' residence in Hong Kong, and his presence and filial attention during a necessarily long leave of absence from military duty were very comforting to both his dear parents.

CHAPTER XII.

“With the Lord.”

AS a little strength returned in June, a small lodging by the seaside was very helpful to him. Sometimes he got out of his wheel-chair to sit beneath the shelter of the bathing machines. On one of the thronged excursion days he was recognized by many of the poor folk whom he had benefited by the Word of Life: poor men selling their goods were indifferent to business for the joy of recognizing him affectionately—“La! it is you!” and gladly they tarried for one more word of counsel and parting blessing.

Later on, in October, a sea-side lodging was again tried; but the small, shut-up rooms caused, at that season, too much oppression. Yet so tenderly dealt with was he, that he began to walk with ease on his garden terrace, and was in the habit of sitting almost daily for a prayerful hour in his sunny arbour. Very sweetly were those days passed in ever-deepening communion with his God; though it was certain that the disease was making fatal progress. He even had to be carried up the steps to the prayer meeting at the Assembly Rooms on Fridays. One Sunday in

his much longed-for meeting in the Gospel Hall, a violent draught produced an influenza, which he at once recognized as serious for one in his state, though he did not show the slightest alarm. The influenza turned to bronchitis. Then Lady Cavan, who was his constant nurse by day and night, through all those months of anxiety and also of sweetest privilege, herself broke down; so that both needed for the two closing days of his life the assistance of their faithful, long-tried dependant, Jane McPherson, whose devotion to them, for Christ's sake, ennobled her own career, and made her an example to many.

On December 16, he had been sitting up in bed, with Bible in hand as usual, and filled with joy unspeakable and full of glory, pouring out his voice in audible prayer from time to time—for himself (“Wash me *quite* clean, and then let me hear Thy voice”) and also for those dear to him. Towards evening he became uneasy, though without pain. For awhile, at about eight o'clock, he sat without support on the edge of his bed, awaiting the doctor.

The remark was made, “We need no more doctors; the Lord standeth at the door!” The door was ajar; and he sat grandly erect, with eyes fixed on the door, as though awaiting his Lord's entry. Then, gathering up his feet on the bed, he fell back with hands and eyes uplifted, as though he saw Him whom his soul loved. He was gone! A few convulsive motions from the arrested action of the heart, were but the

D

dim signs that what we call death had taken place. With the believer, however, death means the repose of the soul in the bosom of its Lord, to be “clothed upon with the house not made with hands, eternal in the heavens”; and that the imperfect though beautiful life in Christ below is happy in a further development than it could here manifest; “redeemed from all iniquity, purified unto Himself!”

The loved remains were carried, on December 22, and restored “to the earth as it was,” in Weston-super-Mare Cemetery; in the presence of some five hundred poor and rich. Mr. T. Newberry spoke at the grave, in compliance with Lord Cavan’s request; and Mr. C. Campbell, Mr. Graves Walker, and Dr. Baedeker also took part in the proceedings. His eldest son, the present Earl; the grandson, Lord Kilcoursie (in the Grenadier Guards); Captain the Honourable A. Lambart, R.A.; Colonel and Lady Sarah Sladen; the present Lord Hatherton and the Honourable W. Littleton, the nephews of the deceased; and Lady Alicia Blackwood—assisted in the last offices of love, and did their utmost to comfort the sorrowing partner of his life.

The Second Advent.

*Address delivered at the Prophetical Conference,
London, 1873.*

THE subject of the Second Advent is one that has been too much overlooked ; but now, in these latter days, those who have closely studied the Word of Christ, and are looking forward to His glorious appearing, cannot but rejoice to have an opportunity of listening to elucidations of the subject by some of the Lord's people who have given close attention to it. And we rejoice the more because the time of His second appearing is at no great distance, but is evidently indicated to be fast approaching.

And just as on the occasion of the first coming of our Lord, there were some, of whom mention is made in Holy Scripture, who were looking for and expecting that first coming ; so, in like manner, how much more essential and important is it for us, who are living in the last days, to be seriously looking for and expecting the Second Coming of our Blessed Lord, when He shall come to be "glorified in His saints, and admired in all them that believe" on

Him? We read in Luke ii. of Simeon, who, it is said, was "just and devout, waiting for the Consolation of Israel; and the Holy Ghost was upon him." We find still further in the same chapter, that "Anna, coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." And at the further end of the same Gospel, we find that Joseph of Arimathea, a city of the Jews, was another "who also himself waited for the Kingdom of God."

Now, I believe that the Lord's people of the present day ought to be in a similar expectant and waiting attitude, looking for the speedy pre-millennial Advent of our Blessed Lord. And I hold it to be clearly shown in Scripture that the personal return of Christ, as foretold in Acts i. 11, will take place before the Millennium; and that He will reign during the thousand years with His saints of the first resurrection, over the converted nations of the earth, as predicted in Revelation xx.

Our Lord Himself opened up the subject of the prophetic events which will accompany His Second Advent in the discourse found in Mark xiii., when His disciples asked Him, "What shall be the sign when all these things shall be fulfilled?" or, as St. Matthew expresses it, "What shall be the sign of Thy coming, and of the end of the age?" That Prophetic Discourse, which we have not time to enlarge upon, concludes with most admonitory

words: "Take ye heed: watch and pray; for the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the Master of the house cometh—at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch!"

Here are three duties mentioned as incumbent on every Christian—to be watching; to be praying; to be working. Each individual has his appointed work. Our Master has given to each of us one or more talents, and He has said, "Occupy till I come." We are to be diligently occupying until He returns. We cannot but fear that there is a tendency to spiritual torpor in the present day. Even the very activity and bustle of the world around us tends to lead us away from a close walk with God, and from steady prayerful working in His service. It is needful for us to keep in mind the Apostle's exhortation in Ephesians: "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." While our Lord has gone away "to receive for Himself a kingdom, and to return," let us, who are children of the light, and children of the day, be stirred up to greater diligence in His service; and "not sleep as do others, but watch, and be sober."

The Apostle Peter, as well as St. Paul, refers fully to this subject. He says in his second Epistle, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus." St. Peter then speaks of the scene of the Transfiguration, which he himself had witnessed, as a typical representation of the future coming of Christ in His Kingdom of Glory ; and he adds, "We have also a more sure word of Prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts."

Most animating is this prospect that lies before us "of the Power and Coming of our Lord Jesus Christ" : to raise from their graves the bodies of the deceased saints ; and to transfigure and translate His waiting people who shall then be living on the earth, to meet Him in the heavens—gathering them all together in His presence in one united and glorified company. As to whether *all* or *some* only—namely, the unwatchful ones—of the saints who shall be found living on the earth at that time will have to pass through the "great Tribulation" of three and a half years is a point regarding which we must exercise our

judgment upon the passages of Scripture that relate to it. But the grand leading fact of *the speedy Personal and Pre-Millennial Advent of Christ* is one upon which we are all agreed; and we must not be turned aside by any opposition, from whatsoever quarter it may come, to searching into and giving heed to the sure Word of Prophecy.

We must bear in mind how great contradiction Christ bore against Himself. Not the railing or deriding of the highest ecclesiastics, or chief priests; or of those who tauntingly exclaimed, "Have any of the Rulers believed on Him?" not the mocking of the soldiers, nor the gibes of the mob, could divert Him from the purpose upon which His heart was set—namely, the accomplishing of the redemption of His people by His death upon the Cross. And if we have our eyes fixed upon Him as our Great Exemplar, and our Glorified Head, we shall be upheld, and strengthened in running with patience the race that is set before us; and enabled to "live soberly, righteously, and godly in this present world; looking for that blessed Hope, and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works" (Titus ii. 12–14).

Let us endeavour to keep prominently in our mind three great leading events which are to characterize

the last days of this dispensation. First, the restoration of the Jews ; secondly, the manifestation of a personal anti-Christ ; and thirdly, the Lord's personal Advent in Glory.

1. First, as regards *the national restoration of the Jews*. We have this fully predicted in the concluding chapter of Zechariah, as well as in the preceding four chapters ; also in Ezekiel xxxviii., xxxix., and Romans xi. It appears that a restoration of some of the Jews to Palestine in an unconverted state will take place about seven years before the end of this dispensation, as foretold in the concluding verse of Daniel ix., "He shall confirm a covenant with many for one week—or seven (a week of) years—and in the midst of the week he shall cause the sacrifice and the oblation to cease ; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (Dan. ix. 27). It thus seems that a "prince that shall come," spoken of in the previous verse, will promote their return to Palestine by making a seven years' covenant with many of them ; but in the midst of the seven years will put a stop to their renewed sacrifices and temple-worship, and will cause his image, the abomination of desolation, to be set up in their re-built temple during the remaining three and a half years. This is referred to by our Lord in Matthew xxiv. 15.

2. This brings before us, in the second place, *the manifestation and career of th's personal Antichrist*; who, after appearing as the friend of the Jews, and promoting their restoration, will, during this latter half-week of years, as mentioned by Daniel, become the great persecutor both of them and of Christians. This final period of three and a half years, during which the great tribulation and persecution by the personal Antichrist is to prevail with such unequalled violence and severity, is clearly predicted in Daniel and Revelation as *1260 days*, or *forty-two months*, or "*a time, times, and half a time.*" I understand these expressions to signify literally beyond all doubt three years and a half. And, although the Pope and Popery have been a dreadful Antichrist, yet there will arise this last personal Antichrist, an individual man, as distinctly foretold in St. John's first Epistle: "He is Antichrist that denieth the Father and the Son" (1 John ii. 22).

Instead of being a professing Christian like the Pope, he will be an avowed infidel, utterly denying all the doctrines of the Christian religion. He is further described in 2 Thess. ii. as "the man of sin," who shall "sit as God in the Temple of God, at Jerusalem, showing himself that he is God," and whom at last the Lord shall destroy with the brightness of His personal coming. His career is particularly set forth in Revelation xiii. and xvii., where it is stated that he is to be head over the ten kingdoms of the Roman

Empire, which are to give their power and strength to him, "and is to have authority given him over all kindreds, and tongues, and nations," and is to make war with the saints forty-two months, or three and a half years, and is to overcome them; and all that dwell upon the earth, except the elect, are to worship him, and all the world is to wonder after him, and to exclaim, "Who is like unto him? Who is able to make war with him?"

I quite agree with the remarks of Rev. W. Dalton, and others, that nothing has ever yet happened at all approaching the fulfilment of this prophetic description. The power of the Pope and Popery has by no means ever yet approximated to the degree of power here depicted. In fact, the Pope has never claimed nor received Divine worship as God from any one, far less from "*all that dwell on the earth,*" *except the elect* (Rev. xiii. 8). Moreover, the nature of this persecution for three and a half years is further particularized. The man of sin is to have an image of himself fabricated by human hands; and by Satanic power this naturally lifeless image is to have life given to it, so that it shall speak; and as many as refuse to worship it, or to receive the mark of this man of sin in their foreheads or right hands, are to be killed (Rev. xiii. 15-18).

Let us carefully remember that it is by the power and energy of that great and mysterious being, Satan, that the Antichrist will be enabled to accomplish his

miraculous and unparalleled career of evil. The tremendous power of Satan, which is incessantly at work, has been too much overlooked by Christian people; but events are approaching which will demand for it much deeper attention. The Apostle warns us that we wrestle not merely against foes of flesh and blood, but against wicked spirits in the regions of the air (see Eph. vi. 12). Satan is the prince of the power of the air, as well as the god of this world. We find, however (in Rev. xii.), that he is to be dislodged, and cast down with all his evil angels from the air upon this earth, previously to the great tribulation of three and a half years; and is then to enter into and energize the personal Antichrist, and is "to give to him his power, and his throne, and great authority," and thus to raise him up as the prime agent by whom to conduct the final struggle against Christ and His people (Rev. xiii. 2). Most solemn is the voice from heaven uttered in reference to that period: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12).

3. In reference to the third leading event which we should keep in view, namely, *the Personal Second Advent of Christ in Glory*: it is generally agreed that it will take place in two stages or acts. The earlier stage is when He descends into the air, and when the

bodies of the dead in Christ shall be raised to life, and be caught up, together with those living Christians who love His appearing, and look for His coming, and are ready, to meet Him in the air. This occurrence precedes the final three and a half years, which is the term of Antichrist's persecuting career (1 Thes. iv. 16, 17; Matt. xxv. 10). I remember a Christian person saying to me how distressed she would be if the Lord came now at any moment. "Oh, I should be so frightened," was her expression. "Nay," I replied, "you would not have time to be frightened; because, in a moment, in the twinkling of an eye, the waiting saints shall be changed from mortal to immortal, and be translated into heaven." The transaction will be so rapid in its accomplishment, that there shall be no time for the most timid to entertain the slightest sensation of fear.

The later and concluding stage of our Lord's Advent will consist in His descent from the air upon the Mount of Olives, as predicted in Zech. xiv. 4. Antichrist and his hosts will then be totally overthrown. This is also set forth in Rev. xix., where we have three vivid contrasts. *Two women*: the Bride, the Lamb's wife glorified; and the Scarlet Woman, harlot Babylon, at the same time consumed by fire. *Two suppers*: the joyous Marriage Supper of the Lamb (to which may God grant that every one of us may be admitted to sit down); and the

dismal supper of vengeance, to which the birds of prey are invited, to feast upon the flesh of Antichrist's hosts. *Two armies*: the army of the Lamb, composed of His saints, clothed in fine linen, and mounted upon white horses; and the army of Antichrist, consisting of the kings of the earth and their armies, under his (Antichrist's) leadership, gathered together to Armageddon, to war against the Lamb, and against His army. But the imperial Antichrist, and his ecclesiastical minister, the false prophet, will be cast alive into the lake of fire, and their vast military host slain by the sword of the King of kings and Lord of lords.

Then Satan will be bound in the bottomless pit for a thousand years; and the surviving inhabitants of the earth which are spared will be converted to true Christianity, and, together with their posterity, will constitute the subjects of the millennial kingdom of Christ and His glorified saints of the first resurrection, who will reign over them from heaven during the thousand years. At the close of this period, Satan, being loosed from the bottomless pit, produces a general apostasy of mankind; but is once more captured, and consigned to the lake of fire. Then follows the creation of a new heaven and a new earth, and the entire disappearance of the sea, in conjunction with the general Judgment of the Christless and wicked, at the tribunal of the great White Throne (Rev. xx. and xxi. to verse 10). Well may we

exclaim, while looking forward to these impressive and solemn scenes: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

It should be our aim to be living branches, steadfastly abiding in Christ, in these last days; when the world at large is steeped in iniquity and luxury, in pursuit of material prosperity, and making haste to be rich. Meanwhile, many cry, "Peace, peace!" and look for the continuance of "all things as they were from the beginning of the creation." Yet, we are just on the edge of a seething volcano, on the verge of an awful chasm—the great tribulation, "such as was not since the beginning of the world, to this time, no, nor ever shall be" (Matt. xxiv. 21). I fervently hope and pray that God will open the eyes of many who are blind to the perils and judgments of the last days that are rapidly coming upon us. The great effort of Satan is, by every means to keep people in the dark regarding these things, lest, being forewarned, they should be forearmed; and, also, he exerts himself, lest Christians should be stirred up to greater activity in the Master's service, and to fresh efforts to wrest from the destroyer's grasp some of those who are now led captive by him at his will—for this would assuredly be the result of a firm belief in the speedy pre-millennial Advent of Christ.

It is impossible to overrate the importance of these prophetical Conferences, which, I trust, may be the beginning of good things to prepare a people for the Lord. May the Lord enable us to weigh prayerfully all we have heard; and may His Spirit guide and direct us into all truth—to our own spiritual profit, and to the advancement of His glory!

The Hope of the Church.

*Address delivered at Clifton Conference, Oct. 7th-9th,
1884.*

I AM sure I am expressing the sentiments of all God's people when I say we are thankful for the Lord having put it into the heart of His servant to suggest the subject which occupies the attention of the Conference at this time. The subject is very much overlooked by the Church of Christ ; and I cannot but feel that the enemy of souls has had much to do with its suppression. Why, the very hope of the Church is the coming of the Lord !

I should like to read again a passage we read yesterday, as it suggests to one's mind two or three thoughts bearing on the subject of to-day. Will you turn to 1 Thess. v. The sixth verse reads, "Therefore let us not sleep, as do others ; but let us watch and be sober." You observe the word "sleep" only refers, I think, to the sleep of the body ; and is a term which cannot be used in regard to those who are truly God's people. But how clearly the verse describes the glorious hope of the Church—the Lord's return ! Look at the tenth verse : "Who died for us that, whether we wake or sleep, we should live

together with Him." "Wherefore," the next verse says, "comfort yourselves together, and edify one another, even as also ye do." Remember, it is said of the people of God, the Lord's people, "Ye are all children of the light." Then, if so, we are children of Him who is the Light. And if we are His children, there ought to be a family likeness. And that likeness suggests to one's mind enlightenment, understanding, and intelligence; and our hearts should be thrilling at the prospect of the Lord's approach and appearing at any moment.

It is essential we should look at these things. One does not want to dogmatize, but to point out the difference we should make between "the Lord's coming" and "the day of the Lord." What is the day of the Lord? Let us look at one or two passages bearing on the point. In Isaiah xiii. 6 we read, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." And in the ninth verse, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it." There are two other passages I will refer to, bearing upon the same point, so that we may see distinctly what "the day of the Lord" is. In Amos v. 18 it is written, "The day of the Lord is darkness, and not light"; and in Zeph. i. 7 are the words, "The day of the Lord is at hand"; also, at verses 14 and 15, "The great day of

E

the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." We read also in Joel i. 15 that that day is a day of wrath, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." That day is the day of wrath, the day of trouble, of destruction, the day of wasting and desolation, the day of darkness, of thick darkness. I have quoted these passages to show that the day of the Lord is a day of awful judgment—a solemn pouring out of the Lord's wrath upon a wicked world. The Lord, however, has "not called *us* to wrath; but to obtain salvation, through our Lord Jesus Christ." Precious truth—a precious word to every believing soul.

The description given of the awful character of the Antichrist is to be found in 2 Thess. ii. 12, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." However, the Apostle goes on to say, "But we are bound to give thanks alway to God for *you*, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." I think it is important to observe that the day of the Lord is for *the world* a great and terrible tribulation. The Lord is now gathering out His Church, who will be with Him before that solemn and awful time comes. The Lord's coming for His people may be at any

moment; and if that is the case, what a solemn thought it is—Are there many to be saved?

Dear friends, the very condition of the world at the present moment illustrates what is said in 2 Tim. iii., "Having a form of godliness, but denying the power." Seeing that these things are so, what a blessed thought it is that the mind of the child of God is expecting every day the return of our adorable Redeemer! He will come for His own people: and until that time arrive, we are called upon so to live as to manifest that we are the sons of light and of God. So he warns us in the chapter we are reading. "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." Oh, let us who are of the day seek to live thus! The attitude which I believe we should exhibit is that of looking unto Jesus, and of warfare against sin; putting on the whole armour of God, withstanding the temptations which allure, and the suggestions which are presented from the wicked one.

Let us be particular as to the spiritual armour which covers the vital parts—the head and the heart! And for a moment I will refer to these. In Isaiah lix. 17 we read, "For he put on righteousness as a breastplate, and an helmet of salvation upon his head." The spiritual breastplate is given to us out of God's armoury, that we may stand fast in the evil day. And surely the evil day is now at hand. Stand

fast, therefore, dear friends, in the liberty wherewith Christ has made us free; having on the whole armour of God. Let us be clear as to the truth set before us. In these days there is a tendency to listen to what this or the other man says; to give heed to what we read here and what we read there. What we have to read is God's precious Word, which is the revelation of His will and purposes to man. What we should seek earnestly is more of the Spirit's teaching; then we shall understand better the mind of God according to His own Word.

Let us realize more our union with the risen Head. Having on the helmet of salvation should be the attitude of the Lord's people—strong in the faith of Him who bled and died for us, who has risen and ascended into the presence of God. Let us be strong, too, in the faith of His speedy return. The Apostle Peter, in his second Epistle, chap. iii., says: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." And again, in a subsequent verse of the same chapter, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." As if He had said, "Take care, be not led away with the errors of others; but prove everything by the Word of God." The last verse gives the injunction, "But grow in grace."

Let that be our attitude—having on the armour of God, the breastplate of righteousness, and the helmet of salvation.

Then there is another part of the subject we should bear in remembrance—the responsibility of the Church of God. Let us remember what the Church of God is. Surely it is the family of God, the purchase of His own blood. The redeemed family of God ought to be a united family—one in Christ, though different members, united in one body. Thus we live as witnesses of Him. If we live up to that precious title and description of what God's people are—a separate and distinct people—I am sure we shall be more blessed to others, and be enabled to bear testimony for Him. We belong to another family, with a heavenly Father, as sons and daughters of the Lord. We have to walk worthy of Him who has called us to be witnesses for Him, and to be holy. A solemn responsibility rests upon us. It is a precious thought that the Lord is responsible for us in one sense, and graciously holds us in the hollow of His hand. David says, in Psalm cxix., “Be *surety* for Thy servant for good ; let not the proud oppress me.” He looked unto God as his surety : and so let us come to God as our surety.

At the same time a responsibility rests upon us ; and this is brought out clearly in Phil. ii. 14-16 : “Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God

without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; holding forth the word of life ; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain." We are to shine as lights, as luminaries, reflecting the love of God in us ; "holding forth the word of life." But we ought to be so walking that a child of God should be seen and discerned as such by his very walk, by his very character and conduct. In this way each should be a witness.

The very trials of the Lord's people should bear testimony for Him. "Who shall lay anything to the charge of God's elect?" It is Christ that died, and that rose again, and now sitteth at the right hand of God. Who shall condemn? It is Christ that died, who rose again, and who is now making intercession for us. Moreover, it is God that justifieth. How precious to remember that the Lord Jesus is responsible, and that we have sufficient shelter in Him ! But to be thus connected with Him, we must hold fast the word of truth ; that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation. God grant that we may be faithful, so that we may shine as lights in this dark and benighted world. *That* will be a testimony for Christ. He has always had a witness for Himself. Just look at that beautiful passage in Isaiah xliii. 7 : "Every one that is called

by My name"; and again, at verse 10, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no god formed, neither shall there be after Me."

On the day of Pentecost the Apostles bore testimony to the resurrection of the Lord, and great grace came down upon them; they were moved by the Holy Ghost. The expectation that the Lord is coming for us should lead us to be witnesses for Him; to testify for Him in the midst of this poor, benighted, and evil generation; and should lead those also who have not testified at all to come forward and associate themselves with the people of God. In the book of Revelation we have testimony as to what the Church should be now. Do you remember? It is the Spirit in the beginning of Revelation that testifies to the Churches; but at the end it is the Bride. In the last chapter, at verse 16, we read, "I, Jesus, have sent mine angel to testify unto you these things in the Churches. I am the Root and the Offspring of David, and the Bright and Morning Star." So the thought is, that the Lord's people are to see the Morning Star before the Sun rises. The next verse reads, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Here is the saying of the Bride; Jesus in the first instance. The

Spirit testifies to the Churches of the Lord. The faithful ones, the overcoming ones. Each one now, as then, is gathered out of the Churches, and formed into the one collective Body. "And the Spirit and the Bride say, Come!"

May these blessed thoughts lead us to search more closely into His Word for instruction as to His Second Coming. We have the expression, "Come, and take." "Come" seems to imply that one is at a distance; but you must come close before you can take. "Take"—receive out of the hands of the Lord Jesus Himself! "Take the water of life"! How precious is the thought contained in the words, "Him that cometh to Me I will in no wise cast out"; and again, "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." May we all, dear brethren, come close to the Lord, so that we may not only "take the water of life freely" for ourselves, but bear it to other parched and thirsty souls, in faithful testimony for Him; and assuredly, through His grace, we shall at the last be taken up to the glory, "ready to be revealed" even now.

The Hope of Israel.

*Address delivered at Mildmay Park Conference,
June 25th-27th, 1884.*

THERE must have been a thrill pass through every one of us who listened to the first request made for prayer this morning, "that Israel should be remembered before the Lord"; and also when we were reminded that Israel is more ready to-day than ever before to receive the revelation of God's grace in Christ. To many of us it has seemed that in the increasing readiness of the Jews to listen, we have one of the signs of the approaching fulfilment by God of His promises with regard to Israel. Another sign is, no doubt, the increasing interest taken by the Lord's people in the Jews and in the Scripture teaching concerning the Jews. We are gathered to listen to the great and precious promises God has made in reference to His ancient people; and we rejoice to know that there are many in Israel who are beginning to inquire concerning Jesus of Nazareth. We rejoice that many have received Him; and that many others, while not yet ready to receive Him, are very willing to hear about Him.

Our subject is—The Hope of Israel: "the Redeemer

shall come to Zion" (Isa. lix. 20). This implies three things: In relation to the land—restoration; in relation to the Messiah—salvation; in relation to the world—a blessing.

I am sure there cannot be a more interesting, or a more important study in the Word of God, than God's dealings in the past, and His revealed purposes as to the future, as regards that wonderful nation, Israel—that nation which, as we read in Deut. xiv. 2, He chose to be a "peculiar people unto Himself, above all the nations." The same expression is twice employed in that book. The nation is now rejected because of sin, and on account of their rejection of the Messiah. This is plainly stated in Matt. xxi. and Rom. xi., where we see they are rejected and dispersed until the fulness of the Gentiles be brought in. Then, as we see in Ezek. xxxvii. and many other passages, they shall, in their restoration, no more be two nations, but one; and "David my servant shall be king over them."

God has wonderful purposes of grace towards Israel; and they shall be carried out to the very letter. The land is now keeping its Sabbaths; but it belongs to Israel by unconditional gift. By-and-by the Jews shall return and possess the land, and the Lord Jesus Christ shall be King over them. Then we have that important passage in Rom. xi. 25, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be

saved : as it is written [in Isaiah], There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Now I am led to refer first to the passage quoted—Isa. lix. 19, 20, "So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood [that enemy may be the personal Antichrist], the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them." Look at Isa. liv. and Jeremiah xxxvi., and read Psa. cxxxv. 4, "The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."

Surely then we see that we should have Israel on our hearts ; and if we are indeed bearing them before God, we have a right to expect that He will graciously hear and answer our prayer. Let us remember what He says in Isa. lxii. 6, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night : ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." Neither in our prayers nor in our testimony are we to keep silence ; but we are to plead continually before the Lord for His chosen nation. And it is one of the blessed indications of the close approach of our blessed Lord's return, that

there never was a time when so much interest was taken in the restoration of the Jews. And, do not forget, God has promised a blessing to those who remember Israel: "They shall prosper that love thee."

It is intensely solemn as regards that Advent, to remember that those who hate Israel shall be judged. In Obadiah we read of the terrible judgments that shall befall the enemies of Israel in the day when "upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." So also in Amos we have solemn judgments threatened against those that have oppressed and afflicted Israel. May God make each of us to be consumed with a deeper concern for Israel; and may we each strive to stir up all with whom we come in contact! God grant that we may enter more and more into His purposes concerning Israel, knowing that when Israel is restored to her land, she shall become a blessing to all nations of the earth! And how blessed to know that at that time we shall be with Him!—for He comes to receive us to Himself, 'that where He is, there also His people may be.

Attitude of the Church towards the Jews.

*Address delivered at the Mildmay Conference,
June 24th-26th, 1885.*

THE subject is, "The Attitude of the Church towards the Jews." What ought it to be? Oh that we may get some understanding concerning this matter! It is well to see what God's Word tells us concerning Israel in their relation to the Gentiles and the Church of Christ. Look at two or three verses in the Epistle to the Romans.

In chap. xi. 12 I find, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" In verse 15 we read, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Then, in verse 28, "As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Also in verse 30, "As ye in times past have not believed God, yet have now obtained mercy through their unbelief." When we look at these several points in connection with God's dealings with the

Jews, we are stirred up to consider what we owe to that people. What, then, should be our attitude towards the people which God has selected to be peculiarly His own? "They are enemies for your sakes."

Observe, with regard to God's dealings with Israel, the effect of their unbelief is that what *they lose* by unbelief, we *enter into* by faith. Through faith we just enter into what they have lost by want of faith. Now, there is a passage in Rom. ix. where Paul, in touching words, says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Observe the seven things they have lost through unbelief, and we have obtained through faith: the adoption, the glory, the covenants, the giving of the law, the service of God, the promises, of whom concerning the flesh Christ came. All this stir amongst us concerning the Jews, and the stir amongst the Jews of which we have heard lately, is just a sign of the closing up of the Gentile dispensation; and it is,

therefore, deeply important to consider what has been opened to us through their unbelief, and how little we have done for them in return.

Consider for a moment these points. First, *the Adoption*. Turn to Gal. iv. 4, 5, and see that "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And not only *called* sons, but *are* sons. "Because ye *are* sons." "*Now are* we sons of God." So we have received the adoption; just what we have read Israel lost. Notice also Eph. i. 4, 5, "According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Thus, what they have lost, we have gained.

Then *the Glory*! Observe the expression in Isa. xlv. 13, "I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory." Compare with that 2 Thess. ii. 14: "Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." Compare Phil. i. 10, 11; 1 Thess. ii. 12; and 1 Pet. v. 10, 11. I will not read these; but turn to them at your leisure, and see that

80 *Attitude of the Church towards the Jews.*

as Israel lost the glory by unbelief, we have obtained the glory through faith.

Now *the Covenant*. Christ is the Mediator of the new covenant (Heb. ix. 15); and so we, by faith, enter into the covenant which Israel lost by unbelief.

Then *the Giving of the Law*. See Rom. x. 4: "Christ is the end of the law for righteousness to every one that believeth." Refer also to Psa. cxlvii., last two verses, "He sheweth His word unto Jacob; His statutes and His judgments unto Israel. He hath not dealt so with any nation." Compare Rom. viii. 3, 4, "That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." What Israel lost, we have gained.

Then *the Service of God*. Read Heb. ix. 1-14, and see the precious thought of the Apostle; how that we are called to the real service, shadowed forth by the ceremonies of Leviticus. Compare 1 Pet. ii. 9.

Then *the Promises*. Read Deut. vi. 10-14, and xxviii. 1-14, and see what Israel has lost; and compare Gal. iii. 14-16 and 2 Cor. i. 20, to understand what we have gained.

Finally, *Christ*—"of whom as concerning the flesh Christ came." Read Gal. iv. 19, "Until Christ be formed in you"; Col. i. 27, "Christ in you, the hope of glory"; and Col. iii. 4, "Christ who is our life." See how, in a spiritual sense, what Israel lost in

crucifying their King, we have gained by faith in the person of Jesus Christ.

Now, as we look closely into these things, we see the position in which God has placed us. If we have got such blessing through Israel's fall, surely it must stir our hearts to deeper interest in Israel. Remember "they are enemies for our sakes, but still beloved for the Father's sake": that now, "through our mercy they may obtain mercy." What have we done to advance the cause of Israel, to spread the name of Christ among them? Remember that those who pray for the peace of Jerusalem shall have mercy and lovingkindness manifested towards them. Let us seek to manifest such loving acts as we have it in our power to show to the Jews—being guided by the Scriptures of truth in our estimate of their past preciousness in God's sight, and of their future destiny for the world's blessing.

F

Evangelistic Work in Ireland.

*Address delivered at a Meeting of the Scripture
Readers' Society for Ireland, 1884.*

I AM sure I need hardly say that we all miss the presence of our dear friend and brother, Captain James Kearney White, and other friends whom we had expected to be present. I was with Captain J. K. White a few weeks ago, and then I had the pleasure of meeting several of the readers of the Society. I met with some of the readers in my own locality in County Mayo. Two more earnest men than those sent down to work in that neighbourhood there could not be. They went over a great portion of the Island of Achill, and they found ready access to the houses of the people, the majority of whom were Romanists. They were not only permitted to enter, but were allowed to read the Bible and to pray with the people. This certainly was a great advance upon what was possible in years gone by. Then our friends might *read*, but they were not allowed to pray. So there is an improvement in that respect.

While I was there, a significant incident occurred. You must be careful to take every slight incident as a directing hand, showing you how to deal with the

people. As a meeting was being held in our neighbourhood, I thought I would attend it, and speak a word to the people. A brother in the Lord and myself spoke to them for an hour and a half. I noticed that every one of them had his hat off, and that their attention was very closely given to the Word. We do not see fruit at present, as we should like to see it; but it is something to see people listening attentively to a Gospel address. I believe if we had taken our Bibles out, it would have been a signal for them to run away at once! But we simply talked to them on one of our Lord's parables, and by this means led them, I trust, to look to the Lord Jesus as the efficacious and only Saviour. This is a very pleasing indication of a readiness to listen to the Word. I am under the impression that though we may see very little fruit at present, through the power of the priests, we may hope to see it if another policy were pursued, viz., not seeking to govern the people through the means of the priests.

If two or three loving men of God were to throw themselves into this work, to go from one end of the land to the other, there would be an awakening, an arresting of the attention, and a movement among the people, which we do not see at present. We want more of the Spirit—we want whole-hearted devotedness to God—to send us through the country. I am sure you will find the people listen to what you say. I think there should be some conferring among

the Lord's people as to this matter, so as to be able to get hold of the people. When we see their awful condition, we are apt to be discouraged, and we are obliged to confess that the state of things could hardly be worse. I do not myself expect to see any great immediate improvement over the whole of Ireland ; but I do think that Popery might be invaded if a few earnest people were found locating themselves for four or five months, and taking the country by storm. I do trust we shall continue to have Ireland on our hearts in prayer ; and then, I am sure, we shall see greater success. The priests have tremendous power, but we are not to be fearful or cast down, but believe that God's Word must and will triumph.

Seven Blessed Offices of the Holy Ghost in the Gospel of St. John.

In this beautiful Gospel
the Holy Ghost is
referred to as

1. Quickening Spirit, vi. 63.
2. Indwelling Spirit, xiv. 17.
3. Outflowing Spirit, vii. 38.
4. Comforting Spirit, xiv. 16 ;
xv. 26 ; xvi. 7.
5. Teaching Spirit, xiv. 26.
6. Reproving Spirit, xvi. 8.
7. Predicting Spirit, xvi. 13.

[SEVEN is the number of divine perfection. On the seventh day God rested after the work of creation. The number is remarkably frequent in Scripture. The book with seven seals contains an epitome of the history of the Church and the world from the hour of Christ's departure to that of his return. See Rev. iv. 5 ; v. 6 : seven lamps of fire, seven spirits, &c.]

1. *Quickening Spirit.*—In a state of nature it is impossible, even with the highest cultivation of intellect, for a man to enter into the kingdom of God. Hence the absolute necessity of a new birth—a new nature. Observe, in John iii. 1–12, two great subjects : New Birth ; Salvation by Faith. Nicodemus felt concerned about his soul. Do you ? Do you know anything of the change Christ spoke of ? Note the words

“cannot,” in verse 5, and “must,” in verse 7. The *inward* man must be renewed and cleansed, as the outward man is made clean by water. Have you the marks of the new birth? They are set out for our instruction in the first epistle of St. John.

2. *Indwelling Spirit*.—Jesus must needs go. Why? See chap. xvi. 7. His indwelling power *maintains life*. The Spirit is communicated *through union with Christ*. It *springs up* (John iv. 14). If the Spirit were never grieved or quenched, we, who believe, would never thirst. *Living water*, spiritually understood, includes everything it is Christ's office to bestow—pardon, peace, mercy, grace, and purifying.

3. *Outflowing Spirit*.—Not until the Saviour had been exalted to supreme power could the gift of the Spirit be bestowed, as at present, imparting the life purchased by the risen Christ, so that disciples may manifest that life to others by the outflowing of streams of refreshing and blessing.

4. *Comforting Spirit*.—Closely connected with foregoing aspects. “Comforter”: the word is elsewhere translated “Advocate,” as 1 John ii. 1. This implies the presence of one who undertakes for us—is interested in our interests. This is an abiding presence, NOT an occasional visitor. See Rom. viii. 9; 1 Cor. vi. 19; 1 John ii. 27.

5. *Teaching Spirit*.—His teaching is contained in

the Word. It is of great importance to have a correct acquaintance with the Word ; study it prayerfully, earnestly, constantly. He only can make the Word a *living reality*, and make us a *power for good* to others (1 Cor. iii. 9 ; John vi. 63).

6. *Reproving Spirit*.—This He is in relation to *the World*. Thus we become *convinced of our sin*, of Christ's righteousness, and of his victory over Satan. He will be a crushing *Advocate*, whom the world will not be able to resist or gainsay.

7. *Predicting Spirit*.—It is sad to think that many who have been quickened—out of whom flows ministry to others—whom the Spirit comforts and teaches, and through whom reproof and blessing are daily uttered, neglect to take due account of this important office. It is by the Lord Jesus that the Spirit is so represented to us.

The Church.

EPH. iii. 15.

The Church is the Family of God, whether in heaven or on earth—the *Redeemed Family*—all one. John xvii. 20, 21 : “That they all may be one.”

Of this Family all are	{	<i>United to one</i> living, risen Head, Eph. iv. 15, 16. <i>Quickened by one</i> indwelling Spirit, 1 Cor. iii. 16 ; 2 Cor. vi. 16. <i>Baptized into one</i> Body by that same Spirit, Rom. vi. ; Col. ii.
---------------------------	---	--

Whether Jew or Greek,—

A Holy Brotherhood.

In fellowship of spirit with Father and Son.

“Called saints.” (1 John i.)

Witnesses for Christ.

Does our life bear out this description?—“That the world may believe that Thou hast sent Me” (John xvii. 21).

I THESS. i.

“The Church of God.” This implies vital union—perfect security. *Grace and peace* are included in the greeting, and, in consequence, *joy*.

NOTE :—

Verse 2—"We" : *United* thanks ; so in every epistle, except Galatians, without *blame*. [How with us? Can we praise? Have we nothing to praise for?] Praise first. Voice-praise filled Solomon's temple (2 Chron. v. 13).

Verse 3—Three great manifestations on the part of the Christians of Thessalonica excited Paul's gratitude : *First*, "work of faith." They yielded to the testimony of Paul, and were accepted in Christ Jesus. Works of faith are recorded. (Verse 6: "Became followers of Christ"—obedient hearers. Comp. Heb. xi.). *Second*, "labour of love." This they shared through faith in the object of love, and bore fruit. See 1 Cor. xiii. as to what love is. *Third*, "patience of hope" in Christ's return. This we may also exercise, in spite of Popish arrogance and false interpretations. It is a hope that "maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." [All the visible marks of the conversion of the Christians of Thessalonica may likewise be shown by us.]

Verse 4—*Great reason for thankfulness*—for "beloved brethren," as partakers of this grace and peace from both Father and Son in heaven. What a depth of gratitude ! [Have we thus experienced the power of the Word of God? And has it sounded out—been loud, startling? Ears are stopped ; sinners sleep—are yet as dead. But—"The hour cometh," &c.; John v. 24, &c.]

“Why Tarest Thou?”

ACTS xxii. 16.

A solemn question. In his way Saul was very religious—exceedingly earnest. But it is not said, “If a man be earnest he shall be saved.” Delusion! neither good in religion nor in natural things! Yet multitudes have this frightful notion.

Saul had been walking in what he thought was light; but he came to look upon it as darkness itself. The very essence of the *Gospel* is that it is *light*. This is God’s testimony to man—not understood by any natural intelligence. But God reveals Himself *by His Holy Spirit through the written Word*. “My opinion?” No, it is God’s truth. Then follow it. Your opinion will not justify you.

A Triune Jehovah is required. Christ came to be a light. Saul “heard a voice”—conscience finds it hard to kick. It often reminds us that our way is not the right one. The Spirit of God has accused you—shown you that you are not saved. There has been some awakening, some message to your soul. Why turn away?

“Not ready?” “Do you like sacred subjects?”

These are really no answers. Listen to the life-giving word. Let the wound be probed. Do not kick. Do you recognize the voice of the Son of God? He is no impostor. Do you hear His call?—“Follow Me.” What answer can you give? “Done wrong.” “Will turn over a new leaf by-and-by.” No; now is the time. Arise!

Escape! { Jesus is asking you to-day.
He has been pleading with you.
There is acceptance (2 Cor. viii. 12).

There is before you—*light* (Eph. v. 8). You will be reckoned among the *people of God* (1 Pet. ii. 10). There will be *no condemnation* (Rom. viii. 1).

I *beseech you* (2 Cor. v. 20), escape! now you are *so near to the fold*.

The End of All Things.

I PET. iv. 7.

The end of all things is at hand—see 2 Pet. iii. 8.
“Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day; the Lord is not slack concerning His promise,” &c.

NOTE :—

Verse 5—*Ready to judge* the quick and the dead at any moment. When Messiah was cut off—but not for Himself—in the midst of His appointed times of seventy-two weeks of years, there was a pause—a gap—made for the fulness of us Gentiles to come into the kingdom of Him who sits on His Father's throne, expecting until His enemies be made His footstool. Only God's long-suffering lengthens out the time—“not willing that any should perish.”

Verse 7—*Sober, i.e.,* self-restrained, in contrast to verses 2-4; not intoxicated with worldly cares and pleasures. It is a true saying—“Temperance promotes watchfulness.” “*Watch unto prayer.*” Drowsiness prevents prayer. Drink makes drowsy. *The end*: therefore a limit to all the wantonness of wickedness, as well as the sufferings of the righteous. A solemn word! Note: When God resolved to destroy man, He said—“*The end* of all flesh is come before Me (Gen. vi. 13). “*The end* is come upon My people of

Israel" (Amos viii. 2). Again : " He that shall endure to the *end*, the same shall be saved." The end of a few more delights, many vexations, wretched life, temptations, persecutions by the wicked ; and we shall sing—" The fashion of this world passeth away." As the end is near, cultivate—

Self-restraint.

Watchfulness.

Prayerfulness.

Hospitality.

Love.

Perhaps verse 17 refers to coming judgments on the Jewish nation, as predicted in Matt. xxiii. 35. An entrance "in full sail" is sought by the believer "into the everlasting kingdom of our Lord and Saviour Jesus Christ"—worthy of the price the Redeemer laid down. Let us beware lest a careless walk provoke Him to leave us to ourselves. In Smyrna there were false professors—Jews—called the "Synagogue of Satan," because they were doing Satan's work.

Ten days appointed. It would have an end Then what a glory awaiting ! "If we suffer we shall also reign with Him" (2 Tim. ii. 12).

In the midst of all His Seven Churches Christ is walking, to take possession of His own throne at *the end*.

Hell and Destruction.

PSA. xi. 6.

Many do not like the mention of hell. Yet *David*, the man after God's own heart, says plainly—"The wicked shall be turned into hell, and all the nations that forget God" (Psa. ix. 17).

Paul speaks of "sudden destruction" (1 Thess. v.).

John, the beloved disciple, speaks of "the bottomless pit" (Rev. xx. 1).

Christ Himself says—"How shall ye escape the damnation of hell?" (Matt. xxiii. 33).

Because He loves, He warns, and calls it "outer darkness" (Matt. xxv. 30).

Peter—"Mist of darkness."

Jude—"Chains of darkness" ["pit," prison, "weeping," &c.]

It is *eternal*—the same word describing it as is used of the existence of God, of the saints in glory.

Life eternal—eternal punishment. Sudden to the wicked—like Gomorrah; like "in the day that Noah entered into the Ark."



MICHIGAN STATE UNIVERSITY LIBRARIES



3 1293 02467 7373