

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

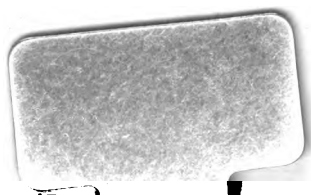
Google<sup>TM</sup> books

<https://books.google.com>





Per. 1419 e.  $\frac{3020}{1880}$







THE  
MILDMAY CONFERENCE,  
1880.

---

REPORT OF THE ADDRESSES.

---



London:  
JOHN F. SHAW AND CO.,  
48, PATERNOSTER ROW.

*Price 1/9, Sewed.]*

*[Half-a-Crown, Cloth.]*

# The Mexican Episcopal Church.

---

**W**ITH the small funds hitherto at its command, the Church has bravely carried on various agencies; a band of faithful Missionaries has been supported, hundreds of children have been already educated in its Schools and Orphanages, many Bibles have been circulated, and much Christian work has been faithfully done.

The importance of this earnest Scriptural Church, raised up among the 50,000,000 Spanish-speaking people, can scarcely be over-estimated.

The undersigned have agreed to form the nucleus of a Committee in aid of the work of the Mexican Episcopal Church; and they confidently recommend the Mexican movement as thoroughly sound and Scriptural, and deserving the warm support of all Protestant and Evangelical Christians.

J. C. RYLE, *Bishop of Liverpool.*

H. WRIGHT, *Prebendary of St. Paul's Cathedral, and Secretary of the Church Missionary Society.*

J. A. FAITHFULL, *Vicar of Holy Trinity, Leicester.*

FRANK A. BEVAN, *Treasurer.*

Those of our fellow-Christians who may be willing to form themselves into local associations to work in connection with this Committee, are invited to do so; and any who may wish to aid the work by circulating pamphlets regarding it, can write for them to Mr. C. Stuart Thorpe, 8, Adam Street, Adelphi, London.

## The Church in Mexico needs funds—

1. To sustain its Orphanage, Church Schools, and Theological Seminary, and to assist its young men who are preparing for the Ministry.
2. To meet the expenses of several of its faithful and hard-working Missionaries, who have to care for more than fifty different congregations.
3. For Church buildings.
4. To publish Spanish Prayer and Hymn Books, and some Christian pamphlets and other publications.
5. To circulate the Holy Scriptures.

*Contributions in aid of this work should be sent for THE MEXICAN EPISCOPAL CHURCH AID FUND, a branch of The Spanish and Portuguese Church Aid Society, and forwarded either to its Treasurer, FRANK A. BEVAN, Esq., 54, Lombard Street, London, E.C.; or to the Rev. L. S. TUGWELL, Spanish and Portuguese Church Aid Society, 8, Adam Street, Adelphi, London, W.C.*

Cheques and Post Office Orders (on Charing Cross Office) should be crossed "BARCLAY, BEVAN, & Co."

In forwarding contributions for this object, please be careful to state that they are for "the work of the Church in Mexico."

## HIS GRACE THE ARCHBISHOP OF CANTERBURY,

In a communication dated the 19th December, 1879, commends the Bishop of the Valley of Mexico to the sympathy and goodwill of the faithful in Christ Jesus.

THE  
**MILDMAY CONFERENCE**

1880.

---

**REPORT OF THE ADDRESSES.**

**Corrected by the Speakers.**



**LONDON:**  
**JOHN F. SHAW AND CO.,**  
48, PATERNOSTER ROW.

**Published Monthly. Price Twopence.**

---

# SERVICE FOR THE KING.

A MONTHLY RECORD OF WORK FOR THE LORD

IN CONNECTION WITH THE

**Conference Hall, Mildmay Park.**

**EDITED BY MRS. PENNEFATHER.**

---

THE promoters of this Magazine thankfully acknowledge the measure of success which has been accorded to it during the first year of its issue, and they feel encouraged to continue the publication during the ensuing year, if the Lord will, all the more that its circulation has in no way diminished the issues of a kindred Magazine. "Service for the King" has not yet reached the point of self-support; but an addition of *one-third* to the present monthly circulation would place it in the position of paying its way. Will our subscribers then put forth some little effort to secure this addition to the number who already receive and read our monthly record, whilst on our part the endeavour will be sustained to provide in its pages such practical and interesting papers as may prove stimulating and profitable to Christian Workers?

---

## TERMS OF SUBSCRIPTION.

**Two Shillings per Annum; by post, Two and Sixpence, within Great Britain and Ireland, and to countries in the Postal Union.**

---

## ORDERS RECEIVED BY

**JOHN F. SHAW AND CO., 48, PATERNOSTER ROW, E.C.;**

**OR AT THE CONFERENCE HALL, MILD MAY PARK, N.**



## CONTENTS.

---

### *GOD GLORIFIED IN THE HOLINESS OF HIS CHURCH.*

| Addresses by                    | PAGE |
|---------------------------------|------|
| REV. A. BONAR, D.D. . . . .     | 15   |
| REV. W. H. M. H. AITKEN . . . . | 20   |
| REV. FILMER SULLIVAN . . . .    | 29   |
| REV. E. A. STUART . . . .       | 37   |

### *GOD GLORIFIED IN THE UNITY OF HIS CHURCH.*

| Addresses by                  |    |
|-------------------------------|----|
| MR. H. EDWARDS . . . . .      | 50 |
| PASTOR THEODORE MONOD . . . . | 58 |
| REV. J. GOSSET TANNER . . . . | 69 |
| REV. FULLER GOOCH . . . .     | 80 |

### *GOD GLORIFIED IN THE SERVICE OF HIS CHURCH.*

| Addresses by                    |     |
|---------------------------------|-----|
| REV. MARCUS RAINSFORD . . . .   | 87  |
| EARL OF KINTORE . . . .         | 98  |
| REV. A. M. W. CHRISTOPHER . . . | 100 |
| LORD RADSTOCK . . . .           | 101 |
| REV. DR. MACDONALD . . . .      | 102 |
| REV. H. M. PAYNTER . . . .      | 104 |
| PASTOR THEODORE MONOD . . . .   | 112 |

*MISSIONARY MEETINGS.*

|                              | PAGE |
|------------------------------|------|
| AFRICA AND CHINA . . . . .   | 123  |
| FRANCE AND BELGIUM . . . . . | 140  |

|   |     |
|---|-----|
| <i>JEHOVAH'S PURPOSE, POWER, AND PLEASURE IN ISRAEL</i> . . . . . | 158 |
|---|-----|

*THE PERFECTIONS OF SCRIPTURE.*

|   |     |
|---|-----|
| BIBLE READINGS BY MR. THOMAS NEWBERRY . . . . . | 176 |
|---|-----|

|                                    |     |
|------------------------------------|-----|
| <i>THE LORD'S SUPPER</i> . . . . . | 195 |
|------------------------------------|-----|

|                                 |     |
|---------------------------------|-----|
| <i>PRAISE MEETING</i> . . . . . | 200 |
|---------------------------------|-----|

|                                 |     |
|---------------------------------|-----|
| IRISH CHURCH MISSIONS . . . . . | 210 |
|---------------------------------|-----|

|                              |     |
|------------------------------|-----|
| THE PRISON MISSION . . . . . | 214 |
|------------------------------|-----|

|  |     |
|--|-----|
| SCRIPTURE READERS' SOCIETY FOR IRELAND . . . . . | 216 |
|--|-----|

|  |     |
|--|-----|
| MISS MITTENDORFF'S HOME FOR DESTITUTE CHILDREN . . . . . | 219 |
|--|-----|

|                            |     |
|----------------------------|-----|
| MEDICAL MISSIONS . . . . . | 223 |
|----------------------------|-----|

|                            |     |
|----------------------------|-----|
| OPEN-AIR MISSION . . . . . | 232 |
|----------------------------|-----|

|   |     |
|---|-----|
| MISS DE BROEN'S MISSION AT BELLEVILLE . . . . . | 234 |
|---|-----|

|   |     |
|---|-----|
| ARMY SCRIPTURE READERS' SOCIETY . . . . . | 238 |
|---|-----|

|  |     |
|--|-----|
| BRITISH SYRIAN SCHOOLS AND BIBLE MISSION . . . . . | 241 |
|--|-----|

|   |     |
|---|-----|
| YOUNG WOMEN'S CHRISTIAN ASSOCIATION . . . . . | 246 |
|---|-----|





## INTRODUCTION.

---

**T**HIS little volume will usefully recall the many precious things uttered in the hearing of those who attended our June Conference this year, and we doubt not will find acceptance in that larger circle of Christian friends whom distance, sickness, or business engagements prevented from gathering with us at Mildmay. We send it forth in the spirit of prayer and expectation that our blessed Lord will use it for increase of holiness, for clearer manifestation of unity, and for more thorough and devoted service on the part of His redeemed and beloved people. What abundant room there is for more saintliness, more oneness, more consecration on the part of all of us who are separated unto Christ, and who are left in the world to exhibit a contrast to the world-principles of self-pleasing, division, and strife for the uppermost place. Has not the Blessed One said, "I am among you as he that serveth;" and, "the disciple is not above his Master"? Is He "the same yesterday, and to-day, and for ever"? And is not His longing desire "that they all may be one"? Or has He withdrawn for this ease-loving generation the "hard saying" of a former time, "If any man will come after me let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross and come after me cannot be my disciple"? Nay, beloved friends and fellow-workers, have we not good reason to "forget the things that are behind" in our Christian experience

as utterly unworthy of our high calling, to cease from "comparing ourselves among ourselves," and steadfastly to set our gaze on the One glorious example of purity, true-heartedness, and self-surrender; and beyond His perfect life and atoning death to behold "all power given unto Him in heaven and on earth," that out of His fulness we may receive power to be His witnesses. The longing of those who sigh and who cry to God at this hour is for more power with the Word and in the lives of true Christians. We have a pure gospel; there is quite a multitude at home and abroad publishing the good news; but what a lack of the power which is unto salvation in the ordinary ministration of the Word. Let us search and try ourselves, and see wherein we may be hindering the outpouring of abundant blessing, and lay aside every weight and every besetting sin, that God, even our own God, may bless us.

We reprint here the circular calling the Conference :

Beloved Brethren in the Lord,—The pleasant duty of summoning you to our Annual Conference again devolves upon us; and while we feel the deep responsibility of thus inviting you, we are sure, from the tokens of past blessings, that it will not be in vain that we shall come together once more to wait upon the Lord our God.

It does indeed seem, if we may judge by the numbers who attend, that the interest attaching to the Conference extends year by year; and we believe that each gathering has not been without very distinct profit to very many, if not all, of those who have assembled with us. The hand of our God has been upon us for good; we have felt that He has been in the midst; He has graciously kept us from everything that might have marred our realized unity in Christ, and we have gone away to our tents with gladness and renewed strength.

And now that we ask you again to join us, it is well that we should be reminded of the supreme importance of so coming together as to obtain the fullest possible results for ourselves, for our absent brethren, and for the world, from conference in our Father's presence and with Himself.

In order that this may be, let us strive to live so near to Him that when we do assemble with each other it may be as those to whom communion with an invisible God is not an effort, but an abiding condition, and as those who are thus prepared at once for further revelations of His will.

Let us set our hearts upon this. Never was there a time when the Church of the living God needed all the life and power that she can get from Him more than the present. The call to service, to separation, to self-denial for Christ's sake, sounds louder than ever in our ears. And if our Mildmay Conferences are to be what they ought to be, seasons, not of mere passing enjoyment in hearing religious truth from men of God, and of Christian fellowship, but rather of reverent waiting at our Master's feet, of enlargement of heart, of fuller consecration to His service, we must come to them with spirits prepared in private, with longing expectations, and with subject wills.

The time is too short, the conflict around us too severe, the cry of perishing multitudes too piercing, our sworn allegiance to Christ too sacred, for us to devote the precious opportunity of our Conference days to anything but that resolute, concentrated pursuit of the knowledge of God which alone will be rewarded by Him, and without which our lives must be worse than useless.

We hope that the following subjects which we suggest for consideration will, by the gracious teaching of the Holy Ghost, prove to be such as shall strengthen our faith, quicken our zeal, and stimulate our hope :

GOD GLORIFIED IN THE HOLINESS OF HIS CHURCH.

GOD GLORIFIED IN THE UNITY OF HIS CHURCH.

GOD GLORIFIED IN THE SERVICE OF HIS CHURCH.

Our earnest desire, and doubtless that of all the Lord's people who attend the Conference, is, that there may be a practical outcome therefrom. If a higher standard of individual holiness be attained through the prayerful consideration of the subject selected for the first day's Conference, the result must be the more intimate union of the Church in heart and in purpose of life, which forms the subject for the second day, and

leads up to that apportioned for the last day's Conference ; for both holiness and unity are essential for service. The unholiness of the workers will make "the work of their hands" unclean, and divisions among the Lord's witnesses will mar their testimony.

It has, we know, been suggested that our Conference should be devoted to the more immediate consideration of the Church's duty in regard to some of the deeply important social questions that press upon us on every side. And we do not for one moment underrate their importance. We feel, however, that the object of the morning and evening meetings, having from the first been the worship of our God and growth in grace, it would be inexpedient to change their character, especially as such questions could hardly be handled at gatherings of such magnitude without endangering that hallowed unity of spirit which has hitherto been so mercifully preserved among us. The smaller and less formal assemblies in the afternoon will, we believe, afford every opportunity for conferring on such subjects, while the engagements of the morning and evening will provide us with instruction from on high, and fit us for dealing rightly with them.

Let us, above all things, come together in "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost." Then shall we prove our Conference of 1880 to be a time of "refreshing from the presence of the Lord," and of re-dedication to the service of Him who loved us, and gave Himself for us.

We entreat you to unite with us in prayer that all our proceedings may be guided by the Lord the Spirit, and that the glory of God may be the one object of all who shall assemble to seek Him with us.

We remain, beloved brethren, yours in Christ,

CAVAN, J. E. MATHIESON,  
S. A. BLACKWOOD, H. C. NISBET,  
R. MORETON.

*Conference Hall, Mildmay Park, London, N., May, 1880.*



## God Glorified in the Holiness of His Church.

ADDRESSES BY THE

REV. A. BONAR, D.D.      REV. W. H. M. H. AITKEN.

---

*Wednesday Morning, June 23rd, 1880.*

---

**M**R. S. A. BLACKWOOD, who presided, in opening the meeting, said : We desire now, beloved friends, ere the voice of man is heard either in audible prayer or testimony and exhortation, to spend a few moments in silent prayer to God, that He may still and quiet all our hearts before Him. "The Lord is in His holy temple: let all the earth keep silence before Him." Let us then lift up our hearts in silent prayer for a few moments.

After silent devotion, the Chairman offered audible prayer. The hymn—

"And may I really tread  
The palace of my King,"

having been sung, the Rev. DANIEL WILSON offered prayer. The 84th Psalm was then read, the alternate verses by those on the platform and by the congregation. After singing hymn 36—

"How pleasant, how divinely fair,  
O Lord of hosts, Thy dwellings are!"

Mr. BLACKWOOD said : Let me read a verse or two in the eighth chapter of the book of Ezra. I will read the 15th and 21st

verses : "I gathered them together to the river that runneth to Ahava ; and there abode we in tents three days : and I viewed the people and the priests, and found there none of the sons of Levi." "Then I proclaimed a fast there at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance."

These verses, beloved friends, seem somewhat appropriate to the circumstances of our gathering together, as it were in our tents, for three days ; and it is a very blessed thing to be thus summoned, and brought together by the good hand of our God, and permitted to encamp not merely at Mildmay, but at the side of the river of the water of life, concerning which many of us read this morning at our early prayer-meeting. So far as it is permitted and right for one who only occupies the place of a servant of this Conference, I would desire to give to all a hearty welcome to Mildmay ; but whatever earthly welcome or Christian welcome we may receive from friends at Mildmay, or from those whom we may meet from other parts, it is joyful to think of the glad welcome which He gives us, whose heart, I believe, was truly expressed in our opening hymn, when He, as it were, invited us to put our hands in His, and in perfect liberty and with cleansed consciences to enter into the King's palace, even into "His house of wine." Let us, dear friends, have no doubt as to the sincere welcome which our God and Father gives us as we draw near in the name of His Son. It is pleasant to feel welcome, is it not ? to know that we meet with infinite love ? but oh ! how sweet, how comforting, how soothing, to know that our God is here according to His word ; that He who never breaks His word, but ever keeps His appointments, even though Calvary and the grave may intervene, is true to that word to-day, and meets us at the mercy-seat !

We begin this Conference, I feel sure—and I trust I express the feelings of the greater part, if not of all, assembled here—we begin this Conference with very deep believing and joyful expectation that our God will bless us and withhold no good thing from us that we are able to receive.

I would only desire to say one word before a brother leads us again in prayer, concerning the subject of to-day's consideration : "God Glorified in the Holiness of His Church." If, dear brethren, it were possible to have a deeply humbling subject for our first day's Conference, I believe such is the character of that

which I have just mentioned. Ah! might it not more fitly, or at least with equal fitness, be described thus—if regard be had to the actual walk and conversation of the Church at large—God *dishonoured* by the *unholiness* of His Church? We must, every one of us more or less, feel deeply conscious of how short we come of that holiness which is the law of God's house, and which should be the characteristic of His people. And we cannot but approach a subject like that we have now before us without confession, the very deepest confession, of shame, that with such privileges, such a position, such power, such a provision, we should fall so lamentably short of it all. Ezra proclaimed a fast at the river Ahava, and we may well do the same; and if we did what would be the testimony to be delivered? Look at Joel ii. 15, and a few following verses. There we get the divine command as to what the testimony on such an occasion should be, and a promise of restoration and blessing to all who hearken to that testimony. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." That was a solemn assembly. Dear friends, these are very solemn assemblies, very solemn and very searching assemblies. I am afraid we are often too apt to regard our Mildmay Conferences as merely an occasion for Christian fellowship and enjoyment. And they are rightly so; but is that all? We may have a very superficial joy in this meeting, it may be very fleshly instead of very spiritual; we may listen to very interesting and eloquent and even spiritual addresses, but if that be all they will fail to lead you to the point, or to suit the condition of the assembled multitude. I remember some years ago an address was delivered from this platform, and a very beautiful and interesting one it was, but as the speaker dwelt, all through the course of his address, upon what the Christian is and what the believer is, he left on my heart, and on the heart of some, I think, present, the very painful feeling that, though it was a very lovely picture held up to us of what the believer should be, it did not, alas! at all describe what the believer in general really was.

Now when we consider to-day the subject of "God Glorified in the Holiness of His Church," the first step is to look at our own unholiness; for as conviction of sin is an indispensable preliminary to the apprehension of Christ as a Saviour, is it not equally needful, if we are to rise to the holiness which God demands and provides, that there should be the recognition of what our real condition of unholiness is? I do not know what

## 14 *God Glorified in the Holiness of His Church.*

is laid upon the heart of our dear brethren who will speak to us, but I do feel that what occupied us to some extent this morning at our early prayer-meeting, where we were lamenting our shortcomings, and were confessing them before God, is after all a very needful line of truth to be brought before us ; for it is when we are brought low in our own estimation, when we confess before God how we have failed, that we shall be led to seek the power that cometh from God to lift us up so that we may walk worthy of our high calling.

“Sanctify a fast, call a solemn assembly : gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God?” (That is, the world and its ways triumphing over them, instead of their having the world under their feet.)

“Where is their God?” Is not that the cry to a greater or less extent in the world? Where is the God whom the Christians profess to call their God? And why is there this reproach? Is it not because God can only be manifested in this dispensation in the lives of His people? Christ can only be seen in the Christian. And if the world see not this exhibition, is it not perfectly justified in saying, “Where is their God?”

But what promises are there for us if we take the right ground? “Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer” (and that clearly implies prayer), “Behold, I will send you corn, and wine, and oil” (that is to say the bread which strengtheneth man’s heart, the wine which maketh his heart glad, and the oil of divine unction which maketh his face to shine). “And ye shall be satisfied therewith, and I will no more make you a reproach among the heathen.” “Fear not, O land : be glad and rejoice ; for the Lord will do great things.”

Suffer these few words at the commencement of our Conference, beloved friends. There is a need to remember those solemn eighth and ninth chapters of Ezekiel, where the Lord showed to His servant the deep, dark chambers of imagery in

the very midst of His people, and when one was commissioned to set a mark upon the foreheads of them that cried and that sighed for the abominations that were done in the midst of God's professing people. That same Marker is here to-day, and what shall He say? Is it that many of us have come together simply to enjoy sweet truth, or that we come to submit ourselves to the searching light of the word of God by the power of the Holy Ghost, showing us where we really are, not as to our judicial standing in the heavenlies—we can most of us see that with more or less distinctness—but where we are as to our actual life and conversation? Oh that God may deal thus with us! That is at least my feeling. I may, of course, be wrong; but suffer these few words, that we may at least get as far as possible God's mind upon this subject, that our Conference may be in harmony with His will, and that the truth which may be spoken to us may be such as shall send us away, not self-satisfied and self-pleased, but more than ever satisfied with Him in whom all fulness dwelleth.

Let us then for a few moments kneel in confession and in silent prayer to God before our revered brother, Dr. Horatius Bonar, addresses us.

After a season spent in silent devotion, Lord RADSTOCK led in prayer, after which the following address was given by the

**Rev. H. BONAR, D.D.**

The temple of God is holy" (1 Cor. iii. 17), and the inscription written over its gate is, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The temple of God is holy; the Inhabitant of the temple is holy; the worshippers of that temple are holy; the praise of that temple is holy, and the service of the temple is holy, and each chamber of the temple is filled with holiness. It is by this holiness—the holiness of His temple—that God is glorified. We read of "the beauty of holiness," of "holy beauty," and it is in this holy beauty that God delights. He was glorified in the holy beauty of the earthly tabernacle which He built for Himself in the wilderness, and every part of it spoke of His holiness, and said, "Be ye holy, for I am holy." He was glorified in the holy beauty of the temple of Jerusalem; for every stone in that temple, and every vessel in that temple, spoke even more completely and more perfectly than did the

tabernacle before it of the holy beauty of Him whose temple it was, and the holiness of Him, of whom, to whom, the hosts of heaven sing, "Holy, holy, holy, is the Lord God of hosts; the whole earth is full of His glory." He is glorified in the holy beauty of Him who is the embodiment of the tabernacle and of the temple, of Him who, standing in the midst of His holy temple, and looking round upon its beautiful building, said, "Destroy this temple, and in three days I will raise it up. He spake of the temple of His body." He was the fulfilment of all which that temple contained, and of all its service. God was glorified in a way such as He had never been in the holy beauty of the Incarnate Word—"God manifest in the flesh," Son of God and Son of man. God was pre-eminently glorified, so that at the close of that service—the service, I may say, of that living temple—it was said, "I have glorified thee on earth; I have finished the work which thou gavest me to do." And if we want to see a specimen of glorious, divine perfection, a specimen of holiness in which God is glorified, you must look to the temple of the Incarnate God, Christ Jesus.

But, further, God is glorified in the holy beauty of His Church, which is His temple. He has been from the beginning thus glorified. You may say it has been imperfect holiness from the beginning, imperfect beauty, imperfect glory. I grant it, for the Church on earth has never been perfection; but still it is only in that Church that God has been glorified, and in the holiness of that Church in so far as holiness has been exemplified. The Church, the Church of God from the beginning, has been that from which glory to God has gone forth.

But God is glorified in the holy beauty of each member of the Church. It is not merely corporate holiness, if I may so speak, but it is individual holiness. As members of the Church we glorify Him who hath "called us out of darkness into His marvellous light;" who has loved us and washed us from our sins in His own blood; who hath manifested towards us all the exceeding riches of His grace and kindness towards us in Christ Jesus.

It is in the individual holiness of the believers that God is glorified; and in proportion as we bring forth in our characters, and in our persons, and in our daily walk, this holiness, this divine ideal of holiness, as seen in His incarnate Son, in that proportion God is glorified in us individually. In proportion as we depart from that standard of holiness—that holy beauty ex-

hibited in the Son of God—walking inconsistently, speaking worldly words, living a worldly life, and walking a worldly walk, in that proportion we dishonour God, and we defile His temple. For it is written, not only, “Ye are the temple of God,” “which temple ye are,” but it is added, “If any man defile the temple of God, him shall God destroy.” Are we not walking inconsistently, inconsistently not only with our creed, but with our profession, and with that divine model? Are we not thus defiling the temple of God? “Know ye not your body is the temple of the Holy Ghost?” Know ye not ye are temples of the Holy Ghost? Each individual ought to feel himself responsible for the sanctity of the temple of God. Perhaps in our day we have lost sight of this; we have lost sight of the perfect model, the Son of God. Perhaps our eyes are blinded so that we actually do not see what is going on amongst us either in the church at large or in ourselves. Perhaps our consciences are seared, so that we have ceased to recognize that as sin which is sin, and so ceased to aim at that holiness to which we are called.

What in such circumstances do we need? Do we not need the presence of the Master of the temple? Such presence as that which twice over when here on earth He manifested, when at the beginning of His ministry He went into the Jerusalem temple, and at the close of it, to purge it from those who polluted it? Do we not need that solemn, searching presence? We need the whip of small cords. The Church needs it, and we need it as individuals. We need Him to drive out the buyers and the sellers from His temple; we need the overthrow of the money-changers’ tables; we need the presence of Him who said to them that sold doves, “Take these things hence; make not my Father’s house a house of merchandise; is not my Father’s house a house of prayer? But ye have made it a den of thieves.” We need this purging of the temple; but is it our prayer continually, morning and evening, that the great Purger of the temple would come into His Church and purge it? would come unto us individuals and purge us? It is nothing short of this thorough purging that is required. We talk of reformation—and there are many reformations needed in all respects—but the great Reformer, the great Purger, the great Master of the temple, is He who is needed specially by His Church in these last days. And feeling somewhat, it may be, our need, our personal need of Him and our corporate need of Him, and of:

His presence, let it be our daily cry that He would come in and not spare the buyers and sellers; that He would not spare the money-changers, and even them that sell doves; that He would not spare our worldliness, or any of our idols, small or great. "The idols shall He utterly abolish;" and it is this abolishment of idols that the Church needs in these last days.

"In His temple doth every one speak of His glory." It is the glory of holiness of which they speak—every one; every one in the temple speaketh of His glory. Is this fulfilled amongst us now in these days? Is it from the Church of God that there goes up a voice of praise, that gives over the earth a voice of glory to the Glorious One, glorifying God the Father, glorifying the Son, and glorifying the Holy Ghost? And in the temple doth every one—every one—speak of His glory, and there is no silence. Christian brethren, do we not feel as we stand as worshippers in the temple—for we are worshipping as well as the temple itself—do we not feel as worshippers that we have been silent, silent when we should have spoken, or when we have spoken we have offered God but an imperfect glory? We have given an uncertain sound, we have not distinctly, unmistakably, pronounced the words, "Glory, glory to the Father, Son, and Holy Ghost."

"In His temple doth every one speak of His glory." You will remember that in the margin of our Bibles, in the verse from which I have just quoted, there is given a slightly different rendering, which brings out the meaning of the passage more plainly. It is—"In His temple doth every whit of it utter glory." Every whit of it speaks of His glory. There is no part of the temple within us which is not meant to utter glory; so that no part of it can say, "Ah, I was not meant to glorify Him. I am but some very imperfect member, some obscure portion of it, some unnoticed utensil or vessel in the temple; I was not meant to do what others of greater power and gift were meant to do." Nay, but remember, my brother, is it not written, "In His temple every whit of it uttereth glory"? The smallest as well as the greatest thing in the temple is meant to have the same voice to utter, the same sound to give forth—"In the temple doth every whit of it utter His glory." So in proportion as the glory comes from us as belonging to the God of that temple, we are fulfilling what that temple was designed to do and designed to utter. And the gates of that temple uttered glory. Though we be a door or a doorkeeper it matters not;

the sound that comes from us ought to glory. Every part of the interior of that temple is to utter the same sound. Just as in the temple every portion of it spoke His glory, the same sound came from all the vessels; the brazen altar, with the blood sprinkled thereupon, proclaimed glory; the laver spake of His glory; the golden censer spake of His glory; the golden candlestick, with its seven branches, spake of His glory; the golden altar of incense uttered glory; the table of shewbread, with its twelve loaves, uttered glory, and the veil (the veil rent in twain when the Son of God died) uttered glory. And inside the holiest the same sound was uttered. The mercy-seat uttered glory, the ark of the covenant uttered glory, the cherubim uttered glory. Every part of that house echoed with the same voice, "Glory, glory, glory, to the Righteous One." No part was silent; "every whit of it uttered glory."

It was the glory of the holiness, and it is the same utterance that is to come from us. And it is for a holy life, brethren, that we are responsible; it is for sanctity of God's temple that we are responsible. And we are to remember how we tread the courts of the temple, for the place where we tread is holy ground. We are to be holy men in things small or in things great. In small or in great. Holy; not merely in our creed, but in our walk holiness. Holiness; that word is to be written upon our daily life, our public life, our family life, and our private life. The world is to read it there, and to know that we seek at least to realize what God intended our lives should be—holy men in the midst of an unholy world.

Do you ask me for the *beginning* of this holy life? I answer, "If so be that ye have tasted that the Lord is gracious." You can begin nowhere else. Taste and see that the Lord is gracious, and thus holiness begins, and the glory of God in me begins.

Do you ask me for a *specimen*, a Bible specimen of this holy life? For answer I point to an early period in the world's history, to that man of whom it is written, "he walked with God," "he pleased God." "He walked with God, he pleased God, and he was not, for God took him." One of the briefest histories we have in the Bible, but one of the most expressive—"he walked with God." Go thou, my brother and sister, go thou and do likewise—walk thou with God.

Do you ask me for some Bible *meditation* upon a holy life? I recommend to you Psalm cxix. From the beginning to the end that psalm is really the meditation of a holy man upon a holy

life. "Blessed are the undefiled in the way, who walk in the law of the Lord." For remember that holiness is not excitement, nor ecstasy; not doing one great thing; it is holiness carrying itself out, as in such a psalm as that which I have just named.

Do you ask me for the *theology* of a holy life? For answer I point to Romans viii.: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." There throughout that whole chapter you have the true Bible theology of a holy life.

Do you ask me for the *secret* of a holy life? I answer, "Abide in me," "Abide in me."

Brother, wouldst thou Jesus see,  
And be blessed by Him in time—  
Blessed too in eternity?  
Brother, then abide in Him.

Wouldst thou wise and holy be—  
Be what others only seem?  
Thou hast only one thing to do,  
Brother, to abide in Him.

Wouldst thou all the sunshine know  
That upon a soul can beam?  
Thou hast but one thing to do,  
Brother, to "abide in Me."

Do you ask me a *doxology* of a holy life? I remind you of: "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and everlasting. Amen."

Prayer was then offered by Pastor Theodore Monod.

Mr. JAMES E. MATHIESON read a number of requests for prayer and praise, which were laid before the Lord.

Hymn No. 52 was then sung—

"Thou hidden love of God, whose height,  
Whose depth unfathomed, no man knows,"

after which the following address was given by the

Rev. W. HAY M. H. AITKEN.

That man should be glorified by God, dear friends, is a thing that we can well understand, for the establishment on God's part of any relationship between Him and His creature man

must of necessity mean the acquisition of dignity on man's part. But that God should be glorified by man, that He who fills all things, and for whom all things are, He whose goings forth have been from everlasting, should be glorified by poor frail creatures of a day such as we are, is truly an overwhelming thought; and yet the former truth has not been more clearly revealed than the latter. It is not more plainly taught us in Holy Scripture that we are to be glorified by the divine glory than that God is in some mysterious way to be glorified by us. Nay further, we have this set before us as the supreme end and object of God in the whole scheme of creation from the beginning to the end. From the far background of a bygone eternity God has deliberately proposed and planned for Himself that He should derive glory from the creation, training, discipline, purification, and development of an order of beings for whom, in the long periods of the world's bygone history, He has been preparing a habitation. I love to think of God waiting through those long dark ages, of which we know so little—waiting at that period when darkness brooded over the face of the deep, when the world was but a chaotic void; waiting through the subsequent ages, in which the first forms of life began to appear and gradually develop, till this natural earth was covered with verdure, till the beasts of the forests and the monsters of the sea began to live—waiting, I say, throughout those myriads of ages, the length of which we can scarcely apprehend or form any conception of,—I love to think of God waiting, waiting, patiently waiting, until the time should come when He should say, "Let us make man," and proceed to carry out this vast and grand design at a most stupendous cost, and regardless, we may say, of the consequences so far as they concerned Himself.

And similarly I love to reflect how throughout all the dark and troublous course of human history one ever-increasing purpose runs, how throughout all the apparently tangled tissue of events, that golden thread of design has never for one moment been lost sight of by the eye of God, while He has continued ever to move steadily forward, amidst opposing forces, towards the grand final consummation, in which the redeemed and glorified Church shall be presented as a glorious Bride by the spiritual Bridegroom to the Great Father of Spirits, reflecting His glory, and thus glorifying God in such a manner as God, so far as we know, could not otherwise have been glorified. What a dignity this gives to life when we apprehend this purpose as the final

## 22 *God Glorified in the Holiness of His Church.*

cause of our being! Verily we err greatly when we allow ourselves for a moment to set before our minds any lower mark than God's glory in the holiness of us His people, as the object at which our lives are to aim. God's purpose in dealing with us is not merely to effect the salvation of those who have fallen. Nor is God specially glorified simply in the raising of us up to a higher and happier condition of existence than we have enjoyed on earth. The angels are in such a position to start with, they are created without sin, and apparently placed beyond its reach, yet it is not by angels that this special and unique tribute of glory is to be brought to God. God has elected that we should glorify Him, not by enjoying angelic innocence and happiness, but by becoming partakers of His own holiness. This is God's purpose, and we may set our own no lower.

Now it seems to me that the glorification of God may be described as threefold.

Of the first manner in which God is glorified in the holiness of the Church I scarcely dare to speak, because the subject is so full of mystery; yet I cannot help thinking that God in Himself, that is to say, independently of His relation to other existing and created intelligences, is to be glorified in His Church. I put it to my own mind thus, there may be a certain potential moral glory in God, which becomes actual moral glory in the consummation and carrying into effect of His purposes concerning the Church, a glory which God evolves in the exercise of His own divine attributes. I mean to say that this is a glory that would be really evolved in God's own nature, even though no created beings were there to contemplate it. When God created the world there was a fresh evolution of glory; the thought, of course, of creation and the capacity for it were present to God's mind throughout all eternity. God purposed creation, but in creation the thought which had existed merely potentially in the character and mind and purposes of God evolved itself into an actual reality, and so a new glory of God flashed forth in fact.

Even so, it seems to me, in the history of the Church, the thought may doubtless have been present to the mind of God throughout all eternity; but the glory of God will be still further extended, as it seems to me, when this great consummation is reached, and the purpose and thought of God becomes an actual and accomplished fact. God will have obtained a glory in His Church—a glory which was always latent in Him-

self potentially, but is only rendered actual by the exercise in the Church of those attributes which were necessary for the attainment of the end.

But passing on to what is more within our ken, God doubtless is to be glorified by the holiness of His Church before the countless intelligences of glory. And God is to be glorified before those dark spirits of evil who have fallen from their first estate. Here again we are dealing with something that is very mysterious, but it seems to me that these mysteries, in so far as we are able to apprehend them, are of a kind to incite and urge us on to the attainment of our high calling and destiny in Christ Jesus. It would appear that the character and Person of God have been maligned, and His power has been assailed, by mysterious intelligences of darkness. And the God who could have crushed down opposition altogether by a mere effort of His power, has been pleased to give a different answer from what we might have expected. Instead of hurling the thunderbolts of resistless indignation at those powers of darkness, He is pleased to take them on their own ground, and, as it were, accepts their challenge. Accordingly He calls into existence, after a series of ages, in which the earth was being prepared for them, the race of human beings made in His own image and endowed with a faculty of independent volition, a strange, mysterious capacity, rendering it possible for the creature to say "No" to God Almighty. Having called these mysterious and strange beings into existence, He reveals to them by various dispensations, by prophets and apostles, and above all by the incarnation, His divine character and will. He does not force His will upon them as it is in His power to do. He sets before them His standard of holiness, but does not make them accept it, though He desires them to do so. He shows them the blessed effects of surrendering themselves to His will, but He leaves it to their deliberate choice to surrender themselves to His will, so that their wills may become more and more united to the divine will. And just in so far, as it seems to me, as we are true to our destiny, yielding ourselves plastic to the divine will, so that our will becomes in a certain sense identified with His, and in so far as, in consequence of this surrender, holiness, personal holiness, is formed in our nature, God is in a position to be glorified in us, and to return the most triumphant answer that even God can return to the slanders of the enemy against His character and power.

"Hast thou seen My servant Job?" was the wondrous utterance of the Eternal God. He might have pointed the accuser of the brethren to those sons of light who stand around His throne. Hast thou seen Michael the Archangel, or Gabriel? Hast thou seen these pure and blameless Spirits? But, no; He turns to this earth of ours, and points to one of us poor frail human beings somewhere in the land of Uz, and triumphantly exclaims, in the presence of the great accuser, the accuser of God as well as of the brethren, "Hast thou seen My servant Job?" And in that exclamation we have the anticipation of what God will at last say when His splendid purpose shall have been carried out to its legitimate issue, when the enemies are overcome, when, tried and purified, all that God has designed to do actually done, the work accomplished and perfected, the Bride shall stand before the throne decked in all the beauty with which God has clothed her. In that hour God shall make a similar, a triumphant rejoinder to the powers of evil, ere they find their final and terrible destiny, and it shall be, "Hast thou seen My ransomed Church? Hast thou beheld her, and seen how, in spite of all thy allurements, and temptations, and devices, she has been enabled by My power dwelling in her to shake herself free from thy influence, to rise above the level of human infirmities, and the attractions of the world and of material things, and to live for things unseen, and thus to become more and more conformed to My image in holiness and purity? Behold the triumph of My love in the sons of men in winning for My honour, and gaining for Myself, and assimilating to Myself, those whom thou hadst done thy very best to deform, to mutilate, and to damn? Hast thou seen My servant the Church?"

But, again, God is to be glorified in the holiness of His Church down here on earth. While it is well we should look forward to the great destiny before us, what we have to do with just at present is the Church's relationship to the world; that is to say, the present position of the Church. The world does not see God, the transgression of the wicked saith there is no fear of God before their eyes, and "the fool hath said in his heart, No God."

How then does God, so to speak, bring Himself before the world? How is the world to be constrained to take notice of God? How are the characteristics of God to be brought to bear on their apprehension? How is the will of God to be impressed

upon their understanding? By the Church. The glory of God is to be exhibited in and through the Church, as His appointed representative. As we have already heard this morning, we are put in trust with the most glorious and the most sacred trust that any created being can have committed to him—a trust that may well lead us to exclaim, “Who is sufficient for these things?” did we not know, dear friends, that where God gives a call He also gives power to comply with it.

Now observe how God is to be glorified in holiness. He can only be glorified, as it seems to me, in the holiness of the Church, in so far as that holiness is distinctly derived from Himself, and in so far as the Church is continuously deriving it from Him, and by His power exhibiting it to the world by which we are surrounded. If such a thing could be possible, which it is not, as that we should be holy without any kind of reference to the divine power, so that our holiness would be something altogether distinct from the presence of divine grace in us—if such a thing were possible, the glory of God, if by its nature it cannot be diminished, would scarcely, at any rate, be increased by such an exhibition. The glory of God in the holiness of the Church is attributable to this, that the Church gets all her holiness from Him. Only as He lives in her is she really holy, and only as she realizes that life, and lives up to it, and enjoys its privileges, and appropriates its power, shall she be in a position either on the one hand to fulfil her mission here on earth, or, on the other hand, to render unto God the glory due unto His name.

I am very glad of the tone of this morning's meeting. I am very thankful indeed that the Lord's people have been led to humble themselves in the divine presence; we have, indeed, much to humble ourselves for; but while I rejoice in this I would remark that I always find that, when the Lord's people begin to humble themselves, Satan endeavours to depress them. He treats them, if I may so say, homœopathically, administering fresh doses of discouragement when we are already down, only he does it not to cure but to aggravate the evil, and thus, when we are humbling ourselves, he endeavours to develope our humiliation into depression.

Now, lest any should feel thus to-day, let me seek to raise your spirits this morning by placing before you the blessed fact that all the promises of God with respect to personal holiness in Christ Jesus are Yea, and in Him Amen, to *the glory of God* by

us. God is to be glorified by us by our taking these promises of God made in periods previous to the Incarnation, as well as others made since that we find in the New Testament, and seeing that in Him there is a Yea and an Amen to them all for us.

I turn, for example, to the prophet Isaiah, and I find him looking forward to a golden age of the future, and depicting some of its more happy characteristics. Prominent amongst these is the opening of the King's highway. This is the thought that most of all warms the prophet's heart with blessed anticipation: "An highway shall be there, and a way, and it shall be called, The way of holiness." As if he would say: "I have been struggling as a weary traveller through an unknown continent, hacking and hewing my way through innumerable disadvantages and obstructions, endeavouring to rise to a life of holiness, but finding that in this dispensation few of us know very definitely how it is to be attained; but the time is coming when the King's highway shall be opened, and it shall be emphatically a highway of holiness. The unclean shall not pass over it, but the redeemed shall be there, and the ransomed of the Lord shall return, and shall walk upon it, they shall march along it with songs of everlasting joy, and the wayfaring men, though fools, shall not err therein." Now I lay hold of that promise in Christ Jesus, and looking to Him I hear Him say, "I am the Way, the Truth, and the Life," and I reply, "O blessed Lord Jesus Christ, all thy promises made by the prophets who walked with thee in bygone times are Yea and Amen in thee, and in thee only, and thou hast become our Yea, that God may be glorified in us!" Thus I am now in a position to conclude that holiness of life is not as a mere dream, not as an unsubstantial phantasy ever floating before my eyes, to tempt and then to mock my desires, but a blessed state of experience actually assured to me by the relation in which Christ stands to me. I am now in a position to cross the Jordan and plant my feet firmly on God's wondrous promises, and every step of the way, amid all difficulties and discouragements, to exclaim, Yea and Amen; all Yea and Amen; because Christ is mine, and I am His.

Thus only, it seems to me, my dear friends, we shall be in a position really to glorify God. The Church is weak, not because Christ is weak, but because she has got so little of Christ dwelling in her. The Church is weak because she takes the promises of God as uncertainties, and says, "Yea, Yea, and Nay, Nay,"

forgetting that this is a reflection on Him who gives the promises. She becomes discouraged, and loses power, because she does not practically believe in God's power to make her holy. Judging by mere natural considerations, she becomes like a reed shaken in the wind—sometimes strong in hope when appearances are favourable, and sometimes overwhelmed by fear and almost despairing. But, says St. Paul, "The Son of God, Jesus, who was preached among you by us, was not Yea and Nay, but in Him was Yea; for all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us." There is an interesting and instructive variation in the reading of this passage in some of the best ancient manuscripts, which may serve the more forcibly to impress this lesson upon our minds. In these the passage stands thus: "All the promises of God in Him are Yea, and *therefore* in Him Amen." The introduction of the word "therefore" seems to point to a practical and personal conclusion that we are to draw from this revelation of Christ as God's fulfilment of all His promises to us. Christ is God's response to our appeal for the fulfilment of His promises, and receiving this answer we therefore say our Amen—let it be so. I love to think that my aspirations after personal holiness are not to be met any longer by a crushing, terrible, cruel Nay. I have longed, and hoped, and wept to be holy, but still I have been thwarted and crushed by a stern and inexorable Nay that seemed to cross all my aspirations; an inward voice seemed to say Nay to all my hopes, to all my prayers, my toils, and my tears. They still seemed to recoil upon me as that terrible Nay fell upon my ear and sounded the death-knell to all my higher spiritual desires. But when now I turn mine eyes away from self and look on Christ, I find in Him an "everlasting Yea," God's response to the desires of my heart, desires which God Himself has created, and which therefore find in Him their true and actual fulfilment. In Him there is the Yea, and therefore in my own heart there shall be the Amen—the response of personal appropriation of all that God hath provided for us. I cannot be wrong in laying claim to all that is already mine in Christ Jesus, and demanding to realize it in my own experience.

Oh, my beloved friends, let us ask ourselves ere we separate this morning, Is this the way we have been seeking to glorify God? Have we been seeking to glorify God by taking possession of all that is actually ours in Christ Jesus? Just in so far as we do so I am persuaded that we shall know in our own

blessed experience the reality of personal holiness, and just in so far as we do so shall we be glorifying God, and God be glorifying Himself in us.

Let us go our way this morning with this wondrous thought present in our minds: I may glorify God; I who have so often dishonoured Him by my unbelief; I who have so often played the coward's part, the part of the recreant on life's battle-field—I may glorify God. Jesus says I may; the love of Jesus says I may, the life of Jesus says I may, the work of Jesus says I may, the power of Jesus given to His Church says I may; they all say I may glorify God. Desist, O mine adversary, from telling me it is impossible for me to bring any glory to God here; silence, ye hosts of darkness, who would thrust me down in the cruel depths of despair, telling me there is no hope of my glorifying God. Jesus says I may. If my heart is longing to have Him, He is already God's good gift to me, and when He is received He brings all I can want with Him, and it is His presence in my heart and His power in my life that will produce true holiness, and thus enable me to glorify God. God grant that we may all possess ourselves of Him in His fulness as God's "everlasting Yea," to all the desires of our soul, and so shall we rise to the full end of our being in Him, and glorify Him in our body and spirit, which are His.

Mr. AITKEN concluded with prayer, after which hymn No. 16 was sung—

"Praise God, ye seraphs bright,  
Praise Him, ye sons of light,"

and the meeting separated.





# God Glorified in the Holiness of His Church.

ADDRESSES BY THE

REV. FILMER SULLIVAN.

REV. E. A. STUART.

---

*Wednesday Evening, June 23rd, 1880.*

---



**A****FTER** a season of silent prayer, the Chairman (Mr. S. A. Blackwood) offered prayer. The hymn—

“Jesus, stand among us  
In Thy risen power,”

was sung; and the Rev. EVAN HOPKINS having engaged in prayer, hymn No. 7 was sung—

“How shall we praise Thy name,  
Jesus, Thou Lord of light;”

after which the following address was given by the

**Rev. FILMER SULLIVAN.**

It is a great truth, and a holy necessity, that God must in all things be glorified. Not that anything can add to His essential glory, but everything shall minister to the manifestation of His glory.

Thus we see His glory in creation—in the sparkling brook, the shady forest, the fertile fields, the songs of birds, and the

beauty of flowers, the grandeur of snowy ranges, the magnificence of ocean reaches, the music of its ripple, and the thunder of its roar. Then every form of life around, beneath, is to the praise of the Life-Giver and Life-Preserver. Or, go forth by night and gaze on distant worlds revolving in their various velocities, and travelling ever onwards in their appointed courses. Surely "the heavens declare the glory of God, and the firmament sheweth His handiwork."

But a sombre shadow falls on all. Satan schemes, sin enters, shame, sorrow, death. Can God be glorified here? Yes; for this forms but a dark background, against which shines forth the greater splendour of redeeming love—a further, fuller manifestation of His glory. In the crucified, risen Jesus we see sin put away, Satan vanquished, and death swallowed up in victory. But the judgment, what of that? There we see righteous law vindicated, the holiness of God's wrath, as truly as the holiness of God's love. The untrue, the unclean, the unholy put away for ever. Through the purification of fire, new heavens and a new earth. The restitution of all things, the redeemed with their Redeemer, and creation, set free and rejoicing, uttering with one voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

Our thoughts however, at this time, are directed to a special aspect of the manifestation of God's glory; viz., God glorified in the holiness of His people. May the Holy Spirit so assist our meditations that they may be sanctified to His praise. "God glorified in the holiness of His people." We see this—

In the past: God's design as to His people.

In the present: God's dealings with His people.

In the future: God's delight in His people, and dwelling among them.

I. In the past: God's design as to His people, their holiness, His glory.

To this end—

(a) He chose them in Christ.

(b) He gave them to Christ.

He chose them in Christ, their common Head. Their representative Head, doing all for them. Their vital Head, communicating all to them. "He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love."

Thus, dear child of God, you can look back into past ages

and find there never was a time that God did not love you. From the beginning He loved, He knew, He provided. And this was His great purpose respecting all His people, that they should be holy. To this end He chose them in His Holy One, the Son of His love, Jesus.

To this end He gave them to Jesus. "Thine they were; thou gavest them me." Given to Jesus, to be His purchased possession. His special treasure, to be for Himself, and not for another; to be one with Him, partakers of the divine nature. One with Him in death, resurrection, glory. His bride, the Lamb's wife. Is not this holiness? Is not this the end of Christ's death? "He gave Himself for us, that He might redeem us from all iniquity, and purify *unto Himself* a peculiar people, zealous of good works." And is not this holiness to God's glory? Whether you consider it as the purpose of the Father, or through the propitiation of the Son, or by the power of the Holy Ghost, it is all to the glory of God; God is glorified in the holiness of His people.

II. In the present: God's dealings with His people.

- (a) In their calling.
- (b) In their character.
- (c) In their condition.

In their calling. The instrument by which they are called—the Holy Scriptures. The Agent by whom they are called—the Holy Ghost. That which they are called *to be*—saints. That which they are called *unto*—His holy habitation. The God of all grace hath called us into His eternal glory by Christ Jesus. Brethren, what a wonderful calling it is! Out of darkness into His marvellous light; out of the kingdom of Satan into the kingdom of Christ. To be a servant of Jesus Christ, His soldier, His subject, a citizen of the heavenly city, a child of God, an heir of God, a joint-heir with Christ, a shrine for the living God. Well may the Holy Ghost say to us, "Walk worthy of the vocation wherewith ye are called."

Now, at conversion this call is heard, recognised, obeyed. There is a coming out, and an entering in. Christ is received, and in the power of the divine life there is separation unto God. In proportion as the separation is marked, so is manifested the glory of God.

You remember the case of one whose life was once in direct antagonism to Jesus. He was religious, but of the world. He hated everything that was characteristically Christian. Christ

met him. He gave him pardon, life, work, and power. The change was notorious. Men marvelled. And this is the simple record he gives—"They glorified God in me." Dear friends, I pause to ask, Is this experience in any measure ours? I would ask each before God, Have you passed from death unto life? Is the change apparent to others? Decided, clear, unmistakable, separated unto God in Christ? Then being justified, holiness is begun, glory be to God! God is glorified in the holiness of His people.

We see this in their character. Not only do they live in Christ, but Christ lives in them, and, *so far as a Christian man lives as such*, he can truly say, "I am crucified with Christ; nevertheless, I live," &c. He bears about the dying of the Lord Jesus in a crucified flesh. He also manifests the life of Jesus in a sanctified spirit. The life that is within shines forth in love, peace, joy, faithfulness. So far as a Christian yields himself to Christ, so far is self hidden and Christ revealed, and in the persons of those thus yielded He can say, and does say, "I am glorified in them." Who amongst us is thus consecrated? And, if definitely consecrated, is that consecration final, is it complete? Have the affections never wandered? Has the will never asserted itself against God's will? At such a moment allegiance was lacking. Again there must be the sprinkling of blood, again upon the blood the oil; God calls for entire consecration. The whole man is redeemed. Is the anointing to be partial? Shall it be on the ear, and not on the hand? Shall I listen to Him and not work for Him? Shall it be on the ear, and not on the foot? Shall I hear His voice and not follow where He leads? Holiness to the Lord must be on every thing in which He is to be glorified in His people.

It must be on every gift He gives. Has He given you wealth? Let it be to the furtherance of Christ's kingdom; so shall it be treasure, not lost, but found to the praise and glory of God. Have you the gift of song? Sing for Jesus; sing to win the wandering ones; sing to cheer the weary ones; sing that, on sanctified song upborne, your own soul may rise nearer the God of love, the Holy One. Have you the power of painting or of poetry? Paint for Jesus, or in melodious measure tell of the glory of the King. Have you a faculty for business? Precious gift, though clad in humble garb; a gift that many a man of God has not! Use it for the King's business. It is a noble thing to serve tables, if they are the Lord's tables. Have you

leisure? Take up some definite work for the Master. How much is waiting to be done! how few to do it!

Thus, through the consecration of each gift, the whole character shall rise to a nobler, purer, higher standard, nearer and nearer, though still so infinitely short, to the standard of God's holiness. Thus every gift will be a testimony to Jesus. There will be the revelation of Jesus, not only to us and in us, but also by us. "I am glorified in them." But where Jesus is glorified, God is glorified. Thus God is glorified in the holiness of His people.

We see this also in their condition. How various are the conditions, and different the circumstances, in which we find the people of God! One man perhaps with vast responsibilities of state or property upon him, engaged in the affairs of the state, under pressure, by day and night; he serves his sovereign and country well, for he is a servant of the living God. He may do business with kingdoms, but the interests of Christ's kingdom are paramount; in the midst of all his work he can find time to help on Christian work and Christian workers—the man's life is for God, and God is glorified in him.

Again, see another spending his or her life visiting the crowded streets, the alleys, courts, and dens of our great cities, nothing congenial there to the natural taste, very little of the æsthetic, but love of souls and love of Christ constrains them; through their holy ministry of love, many a polluted place is purified, many a broken heart is healed, many a sad life lighted up with the sunshine of redeeming love; God is glorified through them. Or look at these, going forth to China, India, the Far West, the uttermost parts of the earth, leaving home, friends, and many things that men count dear, who are they? They are men who go forth in the obedience of faith; they have heard the command, "Go ye into all the world, and preach the Gospel to every creature." They have listened to the enquiry, "Whom shall I send? who will go for us?" They have replied, "Here am I, send me." Separated unto the Gospel of Christ by the Spirit of holiness, they go to sow the divine seed, souls are gathered, God is glorified. Only let the soul already separated by holy blood be yielded in the power of the Holy Ghost to God, then, whether in palace or in cottage, in the quiet ministry of home, or in missionary enterprise abroad, in the daily doing, or in the daily suffering, in life or in death, the grace of God is manifested, and He is glorified in the holiness of His people.

Let us not say, then, "Oh, if I were only in some other

sphere, in some other condition of life, if my circumstances were different, *then* I could glorify God." Where He has placed us is at this time the best place for us. Here let us ask our Priest to pour in sanctuary oil, to trim our lamp. Then shall it shine for Him with calm, steady, holy light, His light to His glory. It is the altar that sanctifies the gift. Upon the altar Jesus let us yield ourselves, body, soul, and spirit—the whole man—to the service of God. So shall we obey His voice, "Be ye holy, for I am holy." Your path at this time may be solitary, it may be sad, it may be suffering. So it was with the Man of sorrows. You may be in the very furnace of affliction; but the Refiner is near, His eye on His own gold. Only ask Him to sanctify the affliction, then the gold purified shall reflect His likeness, and your God shall be glorified in you. Our God has not only given the precept, but He has made the provision for this holiness. He has provided for our *standing* in Christ. In Him condemnation and death are past. We live in the risen One, accepted in Him, righteous as He is righteous. Our standing is holy, perfect, and complete in Christ.

Has not God also provided for our walk? To walk in Christ, that in Him we may triumph over the world around and our corruptions within; and as we abide in Him, though in His light we shall daily have more consciousness of our exceeding sinfulness, yet shall our path shine more and more to the perfect day. We shall realize that promise, "My grace is sufficient for thee," and be able to testify, "I can do all things, Christ strengthening me," "perfecting holiness in the fear of the Lord." How is it with us to-day? Perhaps there are some here who are altogether strangers to holiness, strangers to holiness because ignorant of Christ; you come *with* His people, but you are not *of* His people. They honour Christ by trusting Him; you dishonour Christ by neglect. "The God in whose hand thy life is, hast thou not glorified?" Will you not glorify Him to-night? Take the sinner's place, and claim the sinner's Saviour. Put forth faith's empty hand and grasp God's full and free salvation. He is able to save you here and now. He invites, He commands; yield. The secret of life, peace, holiness, all lie in this trust in Jesus. Then trust Him, and to-night over you there is joy in heaven, and in you God is glorified.

Beloved in the Lord, how is it with us to-day? Are we longing for following after holiness? For a moment let us look at some things which are essential to holiness.

(1) God's peace ; no holiness without peace, no peace without blood. The blood is the foundation of holiness.

(2) God's truth. "Sanctify them through thy truth. Thy Word is truth." Live in the Word, and let the Word live in you. What is holiness but conformity to Jesus? The Word displays Jesus : "Beholding as in a mirror."

(3) God's Spirit. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," this is negative holiness ; walk in the Spirit, and you shall bring forth the fruit of the Spirit, this is positive holiness.

(4) God's Son. Abide in Him, then you will walk within the will of God ; this is a holy walk. You will grow up in Him in all things ; this is holy progress. You will be occupied in the King's business ; this is holy work. You will be looking for the King's return ; this is a holy attitude. With a holy sensitiveness respecting sin you will be dealing continually with holy blood, and thus maintain fellowship with a holy God. And all this of His sovereign grace, and therefore to Him alone the praise and the glory. God is glorified in the holiness of His people.

III. One glance at the future. God's delight in His people, and dwelling among them. They are preserved in Christ, and presented by Christ to His praise.

(1) Preserved in Christ. "Of those whom thou hast given me, I have lost none." "Kept by the power of God"—the whole body complete, perfect, and entire, lacking nothing. "None wanting yonder ; bought by the Lamb."

(2) Presented by Christ. "Christ loved the Church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish."

Then the judgment—sin and death put away for ever—God rests in His love, and dwells among His loved ones.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away."

The bride shall be seen in the beauty of her Lord—all glorious within—her clothing of wrought gold. Every blood-bought soul shall reflect the brightness of the Beloved. He shall be glorified in His saints, and wondered at. The Church shall be the study of angels throughout eternal ages; in her they shall see, as nowhere else, the exceeding riches of grace, the manifold wisdom and matchless love of God. All in Christ, and Christ in all, “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Beloved, with such a prospect, and with such promises, deeply humbled at past unfaithfulness, shall we not each make this our cry to our God, “Father, glorify thy name; yea, dear Father, glorify thyself in me”?

The speaker closed with prayer, followed by the Rev. J. B. FIGGIS.

The CHAIRMAN then asked the meeting to sing Hymn 49—

“Take my life, and let it be  
Consecrated, Lord, to Thee,”

and said: This hymn, beloved friends, is prayer, and not praise, and it is a very solemn hymn; the singing of it implies a great deal. Let us be careful as we utter these words unto God, for He is hearkening unto us. Can we sing it? Can we honestly sing or say the words of this sixth verse of this hymn?—

“Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in sacred praise.”

We want to be holy; here is a prayer for holiness. A life of holiness seems to be expressed in these petitions. Oh, may God help us to utter these words, if we utter them at all, in the reality and power of His Spirit!

The hymn having been sung, the Chairman laid the requests for prayer before the Lord.

Mr. BLACKWOOD then read from a letter from Capt. Moreton: “I am writing in hope that this may reach you at the Conference, for which we continue to pray daily to our God that abundant blessing may rest upon all assembled, and that great grace may be given to all those who shall speak and hear, that the Holy Ghost in power may be present, that believers may be quickened, sinners converted, and the world blessed. I ask from

all gathered an interest in their prayers. Here there are many young men who have come out to farm, and I hold two services each Sunday among them. Already I have seen a blessing, and I do ask for grace to live before them."

After a season of silent prayer, Mr. James Paton led the petitions of the meeting in audible prayer.

The following address was then given by the

**Rev. E. A. STUART.**

It has been said that religion in its rise interests us about ourselves; in its progress, about our fellow-men; but in its highest development of all it concerns the honour and glory of our God. This, I think, is true; for when the arrow of conviction is first shot home to a man's heart, and he finds past sins, forgotten but not forgiven, start up before him; or when he sees the love of the Lord Jesus Christ revealed to him, sees it as he had never seen it before, the first thought in his heart must be, "What must I do to be saved?" But when he has been brought to the cross on Calvary, and when he has seen there a full atonement has been made for all his iniquity, then surely he must go forth with the desire to tell others of the glorious truth that has been so blessed to his own soul. I can scarcely conceive that he should return to his family, for instance, and see those dear to him in the flesh, and yet not have his whole soul overwhelmed with the desire to lead them also to Christ. I can hardly conceive his going to his daily business, and there, as he jostles amongst the multitudes of men, that he does not see in them souls, immortal souls, bound for eternity, and feel that his heart longs for them, if by any means he might save some. This is a glorious object to live for, to save souls. Still, dear friends, there seems to me to be a still higher thought in regard to this glorious religion of ours, and that is, when we enter into sympathy more with the seeking Saviour than with the lost sheep; then our great aim and object is all set on this one great purpose—the glory of God.

Now, my friends, it is to this high platform that we have been invited by this Conference. We have three great special objects set before us—the holiness of the Church, the unity of the Church, and the service of the Church; but we are asked to consider these all from the highest platform of all—the glory that they bring to God. You will notice we have

commenced to-day with the holiness of the Church, because that is the great fundamental principle that we must lay hold of with regard to these three. There will be no unity unless there is holiness, and there will be no God-glorifying service unless there is holiness. I do not believe the Church can present that glory to God in its unity until it has become separated from the world, and until each individual member feels his or her own responsibility in this matter ; until, first, of all, we have holiness, God-glorifying holiness. You remember, in Nehemiah x. 28, it was only when the children of Israel had first separated themselves from among the people of the land that they clave to their brethren. Then with regard to service, I have only to refer you to 2 Timothy ii. 20, 21, to show that we must purge ourselves of all evil lusts, that we may be instruments "sanctified and meet for the Master's use, and prepared unto every good work." Oh, dear friends, there is no glorifying God without holiness.

May I ask you to turn for one moment to Leviticus xxi. 16 : "And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God ;" and again, in verse 21 : "No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire : he hath a blemish ; he shall not come nigh to offer the bread of his God." Think of that for one moment. Here were these men separated unto God's service ; the oil had been sprinkled upon them, the blood had been sprinkled upon them, they were set apart to glorify God. Look at some of them standing by the altar of burnt-offering, and there sprinkling the blood, and bringing peace to the men of Israel ; others standing within the holy place offering up incense upon the golden altar, and the perfume ascended up, and filled the holy place ; nay, even the Holy of holies. Thus they glorified God. But these poor blemished priests could do none of these things ; they could neither bring peace to their fellow-men, nor glorify God. If they had a blemish, we read, they must not offer the offerings of fire, nor the bread of God ; it was forbidden them. Oh, how many blemished priests are there amongst us to-day ! How many who have really been brought into the covenant of God, who have had the blood sprinkled upon them, who have been set apart for God's glory, and yet are neither bringing any honour

to God, nor any peace to their fellow-men! Am I one of these blemished priests?

But we cannot pass away from this subject without just noticing the marvellous mercy of the Lord. In Leviticus xxi. 22 God says: "He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries; for I the Lord do sanctify them." We might have been inclined to say, that as this priest could bring no peace to man, nor honour to God, that therefore he must, as polluted, be put from the priesthood. But notice the mercy of the Lord: "He shall eat of the bread." Although he could not offer it upon the altar, because of the blemish, yet nevertheless he may eat the bread of his God, both of the most holy, and of the holy. Doubtless some of us here have thus tasted of the mercy of the Lord. Our own conscience tells us we have a blemish, and we have not been glorifying God. We have not been, as it were, making the honouring incense ascend up before Him, and yet He has permitted us to meet here to-day to eat of the bread; nay, I may say, permitted us to eat of the most holy bread; for some of us doubtless have fed upon Christ to-day. Neither our own sinfulness, nor our inconsistency, nor our uselessness for God, will prevent that; for in His everlasting mercy, if there is one humble heart here to-day, he has this great truth to rest upon, that nevertheless he may eat of the bread, both of the most holy, and of the holy.

And now, dear friends, what is this blemish? It is sin! We find in our day very loose ideas of sin. I might bring before you just three definitions of sin, that we have in God's word; in the 1st Epistle of St. John, 3rd chapter, and at the 4th verse, where it says, "Sin is the transgression of the law;" and then I must take a further view of sin, a deeper view of it: look in the 5th chapter of the same epistle, and in the 17th verse, where I am told, "All unrighteousness is sin;" and then turn back to the Epistle to the Romans, 14th chapter and 23rd verse. I find there a still deeper view of sin, "Whatsoever is not of faith is sin." But I think I would rather take you back to-day to the grand old picture-book of the Bible, that Book of Leviticus, and ask you to notice the five great aspects of sin that we have brought before us in the fivefold offerings that are described in that book. We have there, you remember, the burnt-offering, the meat-offering, the peace-offering, the sin-

offering, and the trespass-offering, and you know these offerings, as they are laid down before us, point us to the great offering of the Lord Jesus Christ. As we look upon the burnt-offering we seem to hear Him say, "Lo, I come to do thy will, O God !" As we look upon the meat-offering we seem to see Him who is "Holy, harmless, undefiled, separate from sinners," the sinless One. As we look upon the peace-offering, we see Him "who is our peace." As we look upon the sin-offering, we know that "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him." As we look upon the trespass-offering, we remember that He "Himself has borne our sins in His own body on the tree." But if we just look at these fivefold offerings in the inverse way, we shall see first of all in the trespass-offering that aspect of sin which strikes a man when first brought under conviction of sin—sin as a trespass, a transgression of the law—and so the first thought that comes to him is this : "I have done such and such things against God's holy law, I have broken His commandment in such and such particulars," and then as he proceeds to the sin-offering he sees not only his load of actual transgressions, but that there is also within him the root of sin, and that he loves what God hates ; and then as he goes on to the peace-offering he sees that his whole nature, the whole man, is enmity against God, and that he not only loves what God hates, but also hates what God loves ; and then as he comes to the meat-offering he sees certain blemishes in himself, blemishes which before in his darkness he did not understand, and counted mere natural infirmities, but which now he perceives to be perfect sins. Then at last he reaches to the great conception of the burnt-offering, where he realizes that anything short of complete consecration to God is sin ; that being bought with a price, even the precious blood of Christ, He was bound to glorify God in every member of his body, and in every talent he possesses. Thus we get a view of sin gradually rising in its conception ; but, thank God, we are at the same time taught of the great sacrifice to atone for all sin.

Now, dear friends, I would just like to leave one question with you to-night—one question that I would wish you to take into your chamber with you, and there, in the presence of your God, I would ask you to search yourself with it. You have come here to-day, you have heard what the subject was ; your hearts have been kindled by the many words to which you have

listened ; you have desired in your hearts to be holy, and to follow out the commandments of our God ; but I would ask you as you go away to put this question to yourself : " Why do I wish to be holy ? " There are some who wish to be holy in order to ensure their soul's salvation ; and, dear friends, that is a much larger class than we sometimes suspect. I might divide them into two branches—those who think that they must begin the work and Christ will finish it ; and those who think that Christ is to begin the work and that they must finish it. There is a great deal of mistiness about religion in these days. Well do I remember, after speaking to a certain lady about her soul, how she turned round to me and asked, " Well, how would you have me bring up my children ? Of course I always take them to church, and hear them say their prayers ; and I always tell them to be good, or else Jesus won't love them. " I said, " My dear lady, that is just where you make a mistake ; you must not tell them to be good or else Jesus will not love them ; but engrain in them while still young that they must be good because Jesus has loved them and given Himself for them, because He has taken their sin, because He Himself has died for them. " .

The Gospel to many is a kind of mitigated law. We recognize that the law was sent from God, but we think that the Gospel is a kind of mitigated law, and that when God found that man could not keep the law He sent the Gospel ; so now man is to do his best, and the love of Christ will do the rest. Oh, my friends, the Lord Jesus Christ must be the beginner and the perfecter of our salvation. Remember, the way to glory through Sinai is impassable to sinful man. You must come by Calvary ; the secret places of the stairs are in the wounds of Jesus. But as there are some who imagine that they must begin, and Christ will finish the work, so others imagine that although Christ has begun, yet nevertheless they have to finish the work ; and so we frequently find them in times of despondency saying, " Oh, if only I were living a holier life, then I could believe I was saved. " My dear friends, when you find out the sin in you, lament and confess it. You do well thus to act in all humility before the Lord ; but do not try to make that righteousness a kind of standpoint from which to claim salvation. Do not have one foot upon the ladder, and the other resting upon the platform of your own self-righteousness. And I entreat you, if there is any one here to-day who has been in any way looking to his or

## 42 *God Glorified in the Holiness of His Church.*

her own holiness for salvation, strip yourself of the rags of your self-righteousness, and rest upon the righteousness of Christ alone.

Now I ask again, "Why do I wish to be holy?" Is it for my own self-satisfaction? Is it that I may be continually able to say, "Well, I think I am growing in grace; I am making progress in beating down this sin, and I am more able to overcome the old Adam?" Are you wishing for holiness to-day, in order that you may be more independent of Christ, or in order that you may be more dependent upon Him? Or is this the thought in your heart, "How can I glorify God in my body and my spirit, for they are God's?" Have you your own self-satisfaction before you as the goal at which you aim? If so, your thought will be continually this, "How can I overcome this temptation, how subdue this evil temper?" But if you have the glory of God as your aim in seeking after holiness, your thoughts will rather be these, "Oh that I could always trust in the living Saviour! oh that I could always remember that this hand, this foot, this ear, this lip, have been touched with the precious blood! oh that I might always see Jesus!" Do you want a motive to urge you to holiness? See Jesus on the cross. Do you wish for an example in holiness? Look at Jesus during His life on earth. Are you looking for power for holiness? See Jesus at the right hand of power. Are you longing for the consummation of holiness? Look for Jesus coming again to be glorified in His saints.

Once more I would ask, "Why do I wish to be holy?" I would ask this of you who are workers for Christ. I would indeed ask it of those who are my fellow-ministers for Christ. Dear friends, we are specially to be careful; ten thousand Argus eyes are watching us; and what laughter is there in the camp of the enemy when there is any inconsistency seen in the Christian! There is nothing, perhaps, that is so dishonouring to God as unholiness in those who are teaching His truth. We need indeed to set a watch upon ourselves, not only upon our actions, but upon our lips. For how frequently does the temptation come to us to say something witty, perchance at the expense of reverence, or something entertaining, at the expense of truth. Oh, how we need to set a watch upon our lips!

But still I would ask, "What is my object in seeking holiness?" Is it that I may have greater influence over those among whom I am placed? Is it for the sake of the salvation of men,

or rather for the glory of God? Oh, may it be our one aim as we leave this hall to-night, in seeking after holiness, that God may be glorified!

Allow me to close with one verse from the epistle of St. Paul to the Philippians (chap i. 20): "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ should be magnified in my body, whether it be by life or by death." Notice the humility of Paul. We might have expected that after the first clause of the sentence he would have written thus: "That in nothing I shall be ashamed, but that with all boldness, as now also, I may magnify Christ in my body;" but you see in the apostle the "I" is sunk altogether. He does not write in the active, but in the passive voice; he does not so much care whether it is by life or by death, by action or by suffering. His great desire, yea, and his great expectation, is, that Christ should be magnified in his body, whether it be by life or by death.

After silent prayer, Lord RADSTOCK offered prayer, and said:

We have hitherto had this question put before us more regarding holiness individually than as regards the holiness of the Church. Holiness individually was taught to the Jew of old, but the Church as the body of Christ was not revealed until Christ Himself was revealed. There were the people of God in that dispensation, which we call the Old Testament dispensation; they were a people, but a people composed of individuals having each the Spirit of life. But now, when the corn or wheat fell into the ground and died, it was to bear much fruit, and that fruit was to come from the one life manifested in the different members. And that is what Christ gave Himself for. You remember the Holy Ghost, in Eph. v., tells us that "Christ loved." He does not say the saints, that is true, but it is He loved the Church—the Church in her corporate capacity as the body of Christ. He loved the Church, not merely this person in that town, this person in that street, or in that house, or in that room, each having an individual life; but He loved that one Church, that one body indwelt by the one Spirit, which was to be manifested as His body.

Oh, we all know something of our need with regard to the individual life; but I think sometimes we have hardly begun even to understand that there is such a thing as corporate life at all. Let us be honest. What was it we confessed before

God this morning? The hindrances, the oppositions, the strifes, amongst the members of the body; that there was not only no corporate union, but even antagonism. Now we must own these things; and I take it that we have come up to this Conference not merely to listen to blessed addresses, but, seeing our faults in the past, by God's grace, and in the strength of that grace, to make a step in advance. This Conference, as has been often remarked before, ought not to be a mere hearing of addresses, but it is as it were a great council of war to help us in our desperate battle; for we wrestle not against flesh and blood—then it would be very easy. I dare say, if we were told that ten thousand people were coming to attack the Church of Christ, you would give your lives, and rush out to disperse them. "Yes," you would say, "I will go and risk my life in the attempt, no matter what it costs, though it cost my life." But, my friends, we wrestle against principalities and powers and wicked spirits. Where? In the heavenlies. Why, I ask those of us who are engaged in the work of God, where is our difficulty? I hear but one testimony from all God's children. Is it a difficulty outside now in England? is it the difficulty of preaching, of getting audiences, of getting people to listen when we speak? No. Where is the difficulty then? The difficulty is in the very house of God. You remember the apostle says that now judgment must begin. Where? At the house of God. We have got to begin as it were at the very kernel of the whole question, by touching the very springs of life, as in a revival in the time of Hezekiah they began by taking unclean things out of the holy place.

Now there is not time for me even to allude to all these difficulties of the present day, but you know that as children of God you groan over them, and have spent hours, perhaps, every day praying about this Church of Christ, until it seems hopeless; and almost the only cry that goes up from the children of God is in the words of the psalmist, "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth." Let us ask, then, not what is our view of it; no, rather let us ask what God's thought is about it. Why, you know, a good many years ago in England it was almost an unknown thing—I mean speaking generally—that the tidings of a present Saviour and a

present salvation were proclaimed. I do not mean to say there were not blessed exceptions ; but, speaking generally, a present salvation was unknown, and poor souls were sent wandering and groping for light for perhaps twenty, thirty, or forty years, though all the while there was an open door close by them.

Then there is the expectation of victory over sin. Some people say it is impossible ; that we have got a bad nature, which never can be better, and therefore we must go on as we are.

Well, God brought out the truth that had been forgotten, that there was One who had got the power : " If any man be in Christ he is a new creature," and has got the power too.

And now we look at the Church of God, and see—what? All is in confusion, all is in difficulty ; and we seem to think that because Paul was shipwrecked, and his ship broken to pieces, we should be content to say, " Very well, I suppose Christ's body is broken to pieces, and we can only escape on broken pieces of the wreck." But I ask, " Is that the word of God ?" Christ loved not merely the saints, but He " loved the Church, and gave Himself for it, that He might sanctify it." Mark you, here is the work and operation of Christ for the Church in its collective capacity, just as much as it exists for the individual members of that Church. " That He might sanctify and cleanse it," in order to have it that one body, that body with Christ at the head, which is to be the very expression of the will of its Head. " That He might sanctify and cleanse it with the washing of water by the word (and is He going to fail ?), that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing." Now, if it is going to be presented as a glorious Church, and if that body was formed in the purpose of God in Christ, is it going to be broken to pieces? I ask, with all reverence, Has God formed a failure? Is the bride of Christ a failure? Is that which is to be the manifestation of God's wisdom a failure?

You remember that in the same epistle to the Ephesians the Holy Ghost tells us, " To the intent that now unto the principalities and powers in heavenly places might be known"—not by the saints, but might be known—by the Church " the manifold wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord," for that Church is His body. Now just one more passage : turn to Eph. i. 20. Are we conscious that in this collective capacity there is death? Are we conscious of utter and complete failure as to this collective

manifestation of God's grace? "He raised Him from the dead"—Christ began as it were His new life in the grave, He had been really a dead Christ, but God "raised Him from the dead, and set Him at His own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"—there is position;—"and hath put all things under His feet"—there is power;—"and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Now what are we to say if the Church is to be a failure? What does the next chapter tell us? It describes that which is so true—our utter ruin; and then it begins, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ, and hath raised us up together with Him, and made us sit together with Him in the heavenlies." Now are we justified in saying that is only judicially true? We know these words are written, but do we think of them as words only—just something which exists in theory, but not in fact; in title, but not in power? Are we sham members of a sham body and of a sham Bride? I say it with all reverence. Through our unbelief, through our miserable unbelief, through our carnal-mindedness in forgetting that we were the body of Christ, it almost seems so.

We have seen the wicked spirits in the heavenlies, we have seen the powers of darkness, and we have seen what God prepared for us; and we see that God has made Him head over all things to the Church which is His body, the fulness of Him who filleth all in all. Yes, that is just the manifestation of His grace, that body is just the manifestation of the fulness of the head, and there is fulness in Him who filleth all in all. He loved the Church, that He might sanctify it, and *present* it. Yes, we know the full accomplishment is yet future; but it is coming, for all God's purposes are carried out, and He will "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing."

Mr. S. A. BLACKWOOD offered prayer, and, with the singing of the doxology, the proceedings of the day were brought to a close.



# God Glorified in the Unity of His Church.

ADDRESSES BY

MR. H. EDWARDS.      PASTOR THEODORE MONOD.

---

*Thursday Morning, June 24th, 1880.*

---



SHORT time was spent in silent prayer, after which the Chairman, Lord POLWARTH, offered prayer. Psalms cxxxiii. and cxxxiv. were then read by those on the platform and the meeting in alternate verses.

Hymn 9—

“Lord, with united hearts  
And lips now touched by Thee,”

having been sung, LORD POLWARTH read Eph. i. 1, 2, and said :

Beloved friends, the subject of all three days of the Conference is the glory of God, and that is the very chief end of man ; it is the very chief end of redeemed man to glorify God. The glory of God in the holiness of His Church was the subject of yesterday ; that glory, as we may say, which accrues to God from the success of redemption, from that which God has done for us in Christ Jesus, from the atoning sacrifice of His Son, our Lord and Saviour. The verses we have read together just now put before us the blessed effects of that atoning blood of Christ, in our being brought nigh to God in and through Him. But that very truth, that very foundation truth, is only part of a still wider expansion of the same truth ; for that God who has

brought us nigh to Himself in Christ Jesus has His own glorious purpose, as we read here: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation or the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Now that which God planned in the eternity of the past, before the world was, God is always fulfilling. He causeth all things to work together for the fulfilment of His own great wondrous purpose of love; and part of His purpose, as we see here, is ultimately in the fulness of time to gather together in glorious perfection in one all things in heaven and upon the earth in Christ Jesus. And what He is to do in perfection in this eternal future He is doing still, He is doing it now; and we are met together to-day to consider and to learn how God is glorified in the unity of His Church. Oh, friends, if we would but think how God is dishonoured in the disunity of His Church, we might well humble ourselves in the very dust this morning and weep scalding tears upon the ground! but let us rather seek to be lifted up, as we follow each speaker to that which is God's purpose and will in the blending together of all His disciples in one Spirit and bond of love, in Christian union, in the binding together of all the disciples of Jesus Christ. There is one spirit, and there is one body; we know it is a glorious fact, and in that fact God is glorified. But oh, think of how it is written, "He shall see of the travail of His soul, and shall be satisfied!" With what joy then must the Redeemer look from His throne in heaven upon this great company gathered here to-day! With what joy He must look upon this great multitude washed in His blood, clad in His righteousness, brought together as we are this morning, gathered together, I trust and believe, in the spirit of Christian love one to another, and in the one common love of one common Lord. It must gladden the heart of Him who has done all things for us, and has thus brought us together.

Dear friends, there is one Spirit and one body, and to-day we look up to Him, our elder Brother, the Centre who unites all the family in heaven and upon earth; and we to-day wish to have our hearts brought into perfect sympathy with Himself; for we know that in perfecting our holiness He is conforming us to the image of His own dear Son. And what is that? Not only in the external life, but also in the inner Spirit of Christ.

One thought for you, dear friends, upon that subject. You know we might think of many of the words of Jesus, but let me ask you to remember one solemn occasion, just before He was taken away to die, when He poured out His heart in prayer to His Father in heaven, and prayed aloud so that all the company of saints round about Him might hear what He was saying to His Father if they chose, just as though He had been speaking to them. Among other things He prayed for sanctification. What for? "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one." And remember, His eye looked beyond that little company gathered round about Him then, on through all the sweep of time, to all who should believe on Him through the teaching and preaching of the word of God. And He gathered them all together in His hand, the whole Church of Christ in all the ages, and the eternal High Priest, as He was and is, lifted them up before His Father and prayed for them.

God is glorified in the unity of His Church, and we are met to-day to learn how to promote and manifest it. Christian friends, Jesus tells us the mark that is to be on His disciples here. It is *love*. "By this shall all men know that ye are His disciples, if ye love one another." Love to one another is the Christian's ribbon of blue; it is the great hymn of praise that goes up to God from the saints on earth, and it is the bright light which shines forth to all men over the whole world, as they look upon the saints of God filled with joy and with the Holy Ghost, filled with love one to another; and they wonder as they see one of the wonderful works of God. Yes, it is one of the most wonderful works of God that He should work in us both to will and to do of His good pleasure. He alone is the great Master Builder. May He build and cement our hearts with the mighty power of His indwelling Spirit, and with the love of Jesus shed abroad in our hearts. God grant that it may be so while we are here to-day, and when we go forth again into the world, that men may know us to be disciples of Jesus, by the love we have one to another.

Dr. BONAR then offered prayer, after which the following address was given by

**Mr. H. EDWARDS.**

As I trust the Lord has taught me, so may I speak. I have not been led, I think, to meditate and now to speak on outward unity in relation to the Church as a great organization for the conversion of sinners and the building up of the saints. The unity of such an organization called into being and preserved by the Holy Ghost must be the expression of first love, and a deep spiritual consciousness of oneness.

The Church has lost her first love, not the first love of individual Christians of the present hour, but the first love of the Church of Christ when the Holy Ghost was in the fulness of His power; and not until the Holy Ghost shall reawaken the first love, and give again the lost sense of oneness, shall the Church know the full exercise and enjoyment of all her gifts, and fully manifest the exquisite beauty of spiritual oneness.

Few in number had been the years of the Church upon the earth ere the cry of the heart of Christ was heard, and the sorrowful judgment of Christ pronounced, "Thou hast left thy first love." Known to the Lord Jesus were the works, labour, discipline, and patience of the Church of Ephesus, and that for His name's sake it had laboured; yet it failed to satisfy the heart of Him who walketh amongst the churches with eyes of fire and feet of brass. Does it seem at first strange that One so majestic and terrible to look upon, that the apostle fell at His feet as dead, should utter such longings of heart for the tenderness, gratitude, and humility of first love? Eyes of fire and feet of brass, symbols of penetration and judgment, are terrible to look upon; but the heart that beat within was the heart of Calvary, and infinite and divine love claims first and satisfying love. "Nevertheless I have against thee, because thou hast left thy first love."

Personally Christ would be to the Church all He once was. "Thou hast left thy *first* love. I *am* not to thee what once I was."

There is much in relation to the great subject of the unity of the Church in regard to which we need to wait upon the Lord, and upon which I am not qualified to enter. I should like to dwell on the natural and enjoined dependence of the members of the body upon each other, and upon the deep mutual love and sense of oneness which should characterize the members, but

which will *not* characterize them until the preciousness of each member to the heart of Christ is realized ; and the divine love which ever flows a causeless tide from the heart of Christ, notwithstanding all the imperfections of the saints, shall be consciously possessed and flow forth ever from the one Heart—the Church in conscious oneness with her Lord, and in the power of the Holy Ghost.

Alas ! our sense of oneness hath now but feeble life. May the Lord enrich it, until, in our deeper consciousness of oneness, our desire for the glory and interests of the one body, which is Christ, shall absorb or overpower all desire for the lesser glory and interests of earth and time, individual, social, domestic, and national. In other words, that, loud and clear above all the trumpets of earth may be heard the voice of the Lord Jesus, bidding the members of the body which hath one only life, and is indwelt by the Holy Ghost, maintain the honour of their spiritual oneness with the great Captain of their salvation, the Life and the Beloved of the Church, the Hated and Rejected of the world.

I should like also to remind myself and to remind you that it is only as we seek the glory of the Head, and the full power and glory of the entire body on the earth, that individual members can fully exercise their several gifts.

Nor shall I attempt to enter upon a subject deeply interesting, but which does not, I think, claim foremost attention, and would not be for present edification.

The subject to which I refer is the nature and extent of our responsibility to apply and act upon the doctrine of the unity of the Church, in the present condition of the Church. That the Church of Christ *has* been visibly one ; that 1 Cor. xii. was written by the Holy Ghost, and by Him considered for edification, and that there *has* been a time when an inspired apostle could say, “ God hath tempered the body together, having given more abundant honour to that which lacked, that there should be no division in the body,” are lovely facts, the records of the hours of a spiritual garden of Eden—days of the recognition of spiritual and visible oneness.

Still, it is not given to me to enter upon this subject, but rather upon the marvellous *doctrine* of the Church as revealed to faith, upon the mutual love and sense of oneness which should be cherished amongst us, upon the deeper love of the Church to Christ, and upon the deep need of the Spirit's power

in relation to unity—all of which must be experimentally known, and precede the restoration of the Church to her early glory, if indeed it be the sovereign pleasure of the Lord to accomplish the restoration.

Christ's love for the Church, and the longing of His heart for love and oneness, is, I think, the subject of meditation given to me this morning by the Lord. I shall refer to the epistle to the Ephésians, the Song of Solomon, and the prayer of the Lord Jesus in the 17th chapter of the Gospel by John.

In the first place, one word respecting the *nature* of the Church of Christ, or the object loved. Secondly, the *nature* of Christ's love for His Church. Thirdly, the results longed for and the results secured.

I. *The nature of the Church of Christ, or the object loved.* Unless a clear distinction be made between Israel as a nation and the Church of Christ, it will be impossible to understand the unity of the Church. The question is not if the saints of the Old Testament now form, or shall hereafter form, a portion of the Church of Christ. That may be so, the day shall declare it; but the answer to this question does not affect the marked distinction between Israel as a nation and Church of Christ.

Beloved of God, and having the promise that as the bridegroom rejoiceth over the bride, so the Lord Jehovah shall rejoice over Israel; still it was as an earthly nation, composed of men and women, converted and unconverted, that Israel was beloved of God, having as a nation an earthly calling, and her greatest glory upon the earth. To her, indeed, was a Child born and a Son given, but her greatest glory became the occasion of her national and greatest shame. But I am to speak of the Church.

With the rejected of Israel and the world the Church is spiritually one—her calling to represent in divine power the love and loveliness and glory of her absent Lord, and hereafter in visible glory to reign over all the nations of the earth. The Church of Christ knows no earthly nationality, knows not the unconverted and the dead amongst her members, is not *primarily* even for the service of her Lord upon the earth. Primarily the Church is for Christ—one to whom He can reveal Himself, and in whose responsive love He can find His greatest joy. The Church lives to love Christ her Lord. That Christ may enjoy fellowship in the love He hath to His Father, the Church, called from amongst the nations, hath her being.

Further, the members of the body of Christ are not only believers, but are baptized by the Holy Ghost into one body, to be taught by one Spirit, believe in the power of one Spirit, know diversity of operation, yet concurrent action—the same God working *all* in all.

II. *What is the nature of the love of Christ to the Church?* Why did He purchase it? and why, by the Holy Ghost, are we baptized into one body? Read Eph. v. 25–27: “Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Song of Sol. ii. 4, 10, 14; iv. 9, 10, 11: “He brought me to the banqueting house, and His banner over me was love. . . . My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. . . . O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. . . . Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.” What then is the nature of the love of Christ as revealed in these verses? Not the love of compassion or pity, but the love of delight, or intense complacent love in the object loved. Marvel of marvels! it is *ours*, once sinners, now saints, having been washed in the blood, having received Christ Himself as our life, and the Holy Ghost as our indwelling power of love and beauty, to ravish the heart of the beloved Son of God. Let me repeat myself and ask again, “Why purchased, and why loved? Why did Christ love the Church?” Because in the eternity of the past, and, to use a phrase the author of which I do not know, because in the glass of the divine purpose—the glass reflecting the love and purpose of the Father—there was revealed to the Son a vision of divine and infinite loveliness, and His heart could find no rest and no object worthy of His contemplation, owing all to Himself, and capable, in the possession of divine life, of the fellowship of

love to His Father and full satisfying response to His own love, save in the realization, in the future, of the vision beheld in the eternity of the past.

Why baptized of the Holy Ghost? Because the Son of God is beloved of the Holy Ghost, whose joy it is to minister to the Son, and to make one with Him the object of His love.

III. *The results longed for, and the results secured by the love of Christ.* The intense desire of the Lord Jesus for the unity of His body the Church, is nowhere so solemnly and touchingly revealed to us as in the prayer of the Lord Jesus recorded by the Spirit in John xvii.

Following, then, the deep, strong current of love and desire revealed in this chapter, the following subjects are brought before us. I do not propose to take them separately :

1. The person and work of Christ the foundation of the unity of the Church.
2. Christ in glory the source of the life and unity of the Church.
3. Unity in relation to Sonship.
4. The conditions of the enjoyment of the unity.
5. The nature and manifestations of unity.
6. The desire of the Lord Jesus that all His members should know His own joy of conscious oneness with His Father.

Read John xvii. 1-6. From the glory into which the Son was about to enter He would communicate life to as many as were given Him.

But such is the condition by nature of the given ones that only by the pathway of death could Jesus enter glory. "Glorify thou me" has for its basis, "I have finished the work given me to do." The Lord Jesus is about to take a new position, whence should flow forth life and the power of unity. Jesus had declared the name of the *Father*. Abraham was begotten, but did not *know* his relationship as a son. Now, to the Father, Jesus thus speaks : "I have declared thy name, and my disciples know their relationship to thee and to each other." Verse 11 : "Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*, *EVEN* as we."

Thus in verse 11, we have the *condition* of the enjoyment of unity and the character of the unity first referred to.

I have said enjoyment of unity, for our unity in the Spirit is already a fact. By one Spirit we *are* all baptized into one body. (1 Cor. xii.)

What, then, is the *condition* of unity here referred to? The condition is this: That the God and Father of our Lord Jesus should keep, in the recognition of His name of Holy Father and in a sense of relationship, those that the Father had given to Christ. From sonship flows unity, oneness of relationship begetting oneness of thought, object, purpose, *even as* there is oneness of thought, object, and purpose with the Father and the Son. There is oneness of life in the Father and the Son, and an abiding relationship, and thus oneness of purpose, between the Father and the Son.

Read verses 20, 21. The Lord Jesus has prayed for His disciples as not of the world, that they might be kept from the evil; and in verse 20 He prays for all who should become His. During the time here referred to Christ is rejected of earth and separated unto the Father in the glory.

In verse 21 the character of the unity referred to is, as it appears to me, fellowship of heart and interest with each other, with the Father, and with the Son, of the most intimate character. "Truly our fellowship is with the Father and with the Son," says the apostle John.

As one with Christ in glory after His rejection, sharing His life, and indwelt of the Holy Ghost, to what system of things do we belong? On what must our affections be set? With whose interest and glory *must* we be identified, if really taught with whom we are spiritually one? In person I am upon the earth, but in spirit I belong far more to eternity and glory than to earth and time. Of whom pre-eminently was this true? Of whom was it foretold? "And He hid as it were His face from us," (Isa. liii. 3—see margin.) Not our faces from Him. And why? The Lord Jesus dwelt ever in the bosom of God and in sympathy with Him, the Son of man on earth and yet "the Son of man who *is* in heaven."

Therefore although the heart of Christ was ever full of love to sinners, sympathy with the *system of things* around Him Christ had none. Nor has the system of things in the midst of which Christ lived passed away. To save the world from the power of Satan, the Prince of this world (John xii. 31), and to be its life (John vi. 51), Christ Jesus died. But as yet the world is not delivered (Rev. xx. 1, 2), and Christ is not its life. Still the world rejects Him, and the principle of the system of things in the midst of which we live is to develope and accomplish all things without Christ. We will not have this man to

*rule* over us. When on the earth Christ stood alone ; but that He might not stand alone, but impart to others His own life and sympathies, He died and rose again. Thus as *one* with Himself, has the crucified and risen Saviour, introduced into a new order of things (2 Cor. v. 14-17) all who in the power of the Holy Ghost have believed in His Name. The corn of wheat fell into the ground to die that it might bring forth much fruit.

Therefore the prayer of the Lord Jesus is this (v. 21): that vast as is the number of the baptized into one body, and varied as are the individual or national interests, yet all being one in life may be one in fellowship with Himself and His Father.

What shall follow? One man having been able to induce all His followers, through all the period of His absence, to care more for His interests, principles, and honour, than for their own, personal or national, the *world* shall be *responsible* to believe Him the Son of God, and sent of the Father.

But in what power can this be accomplished? "For *their* sakes I sanctify myself, that from the glory I may communicate the Spirit of life and glory, and enable my loved ones to live in sympathy with me and thee, and not according to the promptings of human hearts, and the principles of a condemned age." Faith takes hold of God, grasping Him who is the light—our spirits, it may be, in much darkness, and the emotions of our souls at an ebb tide—power flows forth from God, while from the glory fall the strengthening words, "For *their* sakes I sanctify myself."

In verse 11 the Lord Jesus prays that His disciples may realize a sense of oneness, and be one in purpose from their relationship in Himself to the Father. In verse 21 the Lord Jesus prays that oneness of life in Himself, and thus in His Father, may lead to fellowship of heart and interest with Himself in rejection and glory, and with His Father ; and in verse 23 the Lord Jesus anticipates rather than prays for the *perfect* realization of the oneness, in the unhindered power of the Holy Ghost, of all the members of the body, that, one with Him as He is one with His Father, there may be by the Church a perfect manifestation of divine life ; not on earth, but in the glory, and in the millennial age.

Read verses 22 and 23. In the epistle to the Hebrews the Son of God is spoken of as the brightness of the glory of God, and the express image of His person ; for to the Son it belongs to be *essentially* the brightness of the glory of God, and the

express image of His person. Not so, however, to the *Mun* Christ Jesus; and therefore we read (verse 22), "And the glory which Thou gavest me I have given them; that they may be one, even as we are one . . . and that the world may *know*." Thus to reveal the Father, the Lord Jesus being possessed of divine life, is the glory *given* to Christ, and in Him to His Church. This, in the power of the Holy Ghost, was perfectly accomplished on the earth by Christ: this, *imperfectly* accomplished by the Church on the earth, though one with Christ, shall be perfectly accomplished by the Church in the glory.\*

In the glory, the Church, in the fulness of the power of the Holy Ghost, will be in Christ the perfect manifestation of God; and the *world* beholding the Church in the glory, supreme over all, will *know*—not believe only, but know—that the Father hath sent the Son, and loved the Church even as He hath loved the Son.

A few words, in conclusion, on the *Cross* and the *Glory*. *Alone* in the darkness, *unconscious* of the love of God and of oneness with Him, Jesus died. The wrath of God fell upon the heart, and hung as a thick pall upon the eyes, of the dying Saviour. Faith triumphed. Faith could see only love, and wonderingly ask, "Why alone? Why hast thou deserted me?" Faith beheld the glory, and the heart of the dying Saviour, ravished still by the divine and spiritual beauty of the Bride, by faith beheld her in the glory, His Father's loved one and *His own*.

Eighteen hundred years have passed, and yet a little while shall the vision of faith be realized; for the Lord shall see of the travail of His soul and shall be satisfied.

How calm, how lovely, how triumphant, shall be His countenance! He shall behold Himself in His redeemed and loved and glorified One. Beholding the scars, now bright with glory, upon the brow of her Lord, the memory of *her* sins and of His sorrows may bow down the heart in holy grief, and deepen, even in the glory, the humility of the Bride; but the hour of her *joy* shall have come at last, for she shall know herself perfect in *His* sight, and that *He* is satisfied.

Read verses 21-23. Five times we read of *oneness*. *Who* is this longing for oneness—love, response, oneness? He who knows its joy, He whose very life in the eternity of the past

\* See this subject fully treated in *God Glorified in Service*. By Rev. Marcus Rainsford.

was conscious oneness with His Father, whose eternity of the future shall be conscious oneness with His Bride.

Read not this chapter as an appeal to the conscience, responsible as we are to be one. Read it as the revelation and flowing forth of the intensity of the divine love and desire of the Lord Jesus that His loved one should have His own triumphant joy, in His oneness with His Father, fulfilled in herself, and that she should know that *the* joy of His heart, to be for ever His and undisturbed, shall be this, that He is one with *her* to the glory of His Father, and that as the Father hath loved Him, so hath the Father loved *her*.

Mr. EDWARDS having concluded with prayer, Hymn 13 was sung—

“O Lord, with one accord  
We gather round Thy throne.”

Mr. MATHIESON then read the requests for prayer, which Mr. H. Varley laid before the Lord in prayer.

The following address was then given by

### Pastor THEODORE MONOD.

“Is Christ divided?” Such is the pointed question of the apostle Paul. That question sums up the whole subject which is before us, and, like most of the apostle’s questions, it carries its own answer with it. To speak of the unity of the Church is as if we spoke of the unity of Christ; and it ought to seem hardly less strange to us to speak of the unity of Christ, or to hear it spoken of, than of the unity of the Church. There is but one Lord, and there can be but one Church. We were told last night—and those words were a transition between yesterday’s subject and to-day’s—that corporate holiness implies unity. If God is to be glorified in the holiness of the Church, He must be glorified in the unity of the Church. I do not propose to touch in the least upon the subject of what we call the various denominations. We all know that we are to love one another; that we are regiments of one army; that we ought to shake hands over the wall, and so on. That is true and good. Then comes the other subject, whether that great diversity of denominations is a right thing. Neither will I go into *that* subject. (Some say it is the will of God. So was the death of Christ by the hands of the wicked. Of course there is a sense in which

everything is the will of God ; but you would not excuse your child if he did some mischief and told you it was the will of God. The question is, whether it is the *pleasure* of God. I am disposed to believe that it is God's pleasure to some extent that we should have, as it were, our spiritual homes. The word is hardly a right one, because our spiritual home is in Christ ; I mean a home for worship upon this earth, that will be congenial to our own nature, and education, and taste, and so on, so that one may go the one way, and the other the other way. But I greatly question whether there need be so very many of them.)

The unity of the Church is not the same as ecclesiastical fellowship. That is a great subject ; and, by the way, is it not strange that this question of the unity of the Church and this question of ecclesiastical fellowship should be two different questions, and in some respects almost two opposite questions ? There must be something wrong somewhere. They are different questions ; so much so that we have to be continually reminded that ecclesiastical fellowship and unity need not clash with each other. Why, it ought to be the same thing !

Neither is the subject before us that of charity, or love to all men. God loves the world, but we can never say that God has fellowship with the world, and is in unity with the world. Nor is the subject that of brotherly kindness, or love towards each other ; not at all. It is this—that the Church is one, and that God is glorified in that fact. We have not got to *make* the unity of the Church. We are unable to make it ; neither can we unmake it, though we can mar it sadly. Bridegroom and Bride were raised up (see Ephesians i.) together ; there is one Bridegroom, and one Bride, and one body ; and therefore the motto of the Church is not the beautiful motto of the United States, although that does very well in its place—*e pluribus unum* (one out of many), it is *in uno plures* (many in one). The Church is not a union, it is a unit. The Church is not to be compared to a fleet, the vessels of which may sail together in harmony, going the same way, never fighting one another ; but after all they may separate, and each one of the ships remains entire. But the Church is one ship. That one ship, to be sure, has a bow, a stern, a deck above, and a hold beneath ; has a keel, masts, flag, and, it may be, music on board. But it is one ship ; and if you part that ship asunder, nothing remains but the broken pieces of a wreck. And just so the Church is not a union or aggregation ; it is a unit.

Indeed, the illustration is insufficient. The Church is not one ship, but one *body*, that has one heart and one blood throbbing through it all; and the centre of that body is not such and such a form, not such and such a thought, not such and such an abstract truth, however correctly it may be formulated. The centre and heart of the body is He who said, "I am the Truth."

The main point to which I would like to call attention is this, that our unity in Christ implies diversity. You never speak of the unity of a stone or of a lump of clay. You may break it in two, and you have two lumps of clay; there is nothing spoiled. But you do speak of the unity of a tree, and the unity of the vegetable or animal kingdom. You speak of the unity of the laws of nature; and we are beginning to wonder whether heat, light, electricity, &c., may not be the same thing under various forms. In the very word "universe," is there not a suggestion of unity? It means all things in one, an endless variety bound in a unity. You have the unity of the Bible, which we have often heard and spoken of, and that implies variety. Take only those two men who are so often compared with each other, and so diverse—the apostle Paul and the apostle John. There is unity between them, of course, but great diversity. Paul chiefly dwells upon righteousness, John upon life. Paul chiefly shows the way; John, the end. Paul tells us how men are saved; John, what it is to be saved. Paul gives us the analysis, and John the synthesis. Paul tells us of the righteousness of God in Christ, out of whom we have none at all; and John says—what we would hardly dare to say in those terms if he had not said it before—"He that doeth righteousness is righteous." Is there contradiction between Paul and John? No, surely. We call John the apostle of love, but he never went beyond what Paul wrote in 1 Cor. xiii. Paul's favourite topic is justification; but the same truth is implied in one word of John—"If we confess our sins, He is faithful *and just* to forgive us our sins." No opposition at all; perfect harmony, but great variety. Some souls may be rather attracted towards the presentation of the Gospel as it is given by Paul. They are more argumentative; they want to know the wherefore; they like to dissect a subject. Others go at once to those great words—*nay, great things*—life, light, love; and there they rest. "He that hath the Son hath life." Need they fight one another? No. Of course they will read both Paul and John, and love them. They need both, and God has given them both.

Now there are similar diversities in the Church. One man sees the truth under one aspect, and another under another. Men are different in temperament, taste, and education. God has not made two leaves alike, much less two men. One man is especially fond of propriety and regulation; he cannot bear anything that has not the appearance of order. Very well, let him worship God in as orderly a way as he desires. Another is fond, I will not say of disorder, but of perfect liberty. Let him have it. One man appreciates quietness exceedingly; another man likes to make a joyful noise to the Lord. Why should they dispute because they differ? Some are fond of liturgies and outward forms; and such a worship as I call simple seems to them bare, flat, and unprofitable; it goes against their edification. Others there are whose edification is hindered by the slightest approach to ceremony. Why should they be bound to such forms?

Then there is a diversity of gifts, and experience, and age. There are children, and young men and women, and mature men and women, and aged men and women; there are also diversities in spiritual advancement; and what is agreeable to the one and adapted to the one is not so to the other. There are those whose whole theory of Christian life is different, though, of course, they aim, practically, at the same object. Some are especially attracted towards (how shall I call it?) *evolution*. They like things to grow as plants, under God's blessing, like the sun that appears first with just a faint streak of light, and then goes on rising and rising to the perfect day. We know such souls, and they are very good ones too. There are men who cannot tell you at what age they began to love Christ. They were converted like the prophet Jeremiah, and cannot tell you when or where. Others do not like *evolution*. They are suspicious of it; they want *revolution*; and to them a thing that is not done with some kind of *bang* hardly seems to be done at all. They want something sudden, that they can lay hold of. Well, Saul of Tarsus tells us of what occurred while he was on his way to Damascus. *That* was a revolution. These are very different spiritual temperaments, but they belong to the unity of the Church; they are an essential part of it, and the one is necessary to the other.

I might go on to other subjects, and show how God Himself is considered under various lights; how some like to dwell upon God as upon a Sovereign, others as upon a Father. Well, cannot

they agree? Cannot they see that His sovereignty is the sovereignty of a father, the sovereignty of love? and that therefore where the one bows simply under the will of God, the other under the love of God, they are bowing under the same hand?

Of the sacraments a good deal might be said, but perhaps it is better not to do so. I have some beloved friends who are called Ritualists, or High Church people, but who are saintly men and women, living very near to God, and they lay a great stress upon this means of grace. Others attach much less importance to them; and we have others, among the best, most pious and devout (I allude to the Society of Friends), who make nothing of them at all. I do not mean to say that all of these are right, of course they cannot be; but I say that, meanwhile, until they can (if ever) see eye to eye on these subjects, they are all one body, and ought to treat one another as such, *provided they retain the Head.*

That is *the* one point. If a man does not "hold the Head," as the apostle says; if Christ is not to him the Head and Life of the Church; if he does not know Christ in God and God in Christ; well, we may exercise towards him kindness, love, and every courtesy, but no *fellowship* is possible there. But if he does retain the Head, I say it is our bounden duty to consider him and to treat him as a member of the body; and I say this does not in the least mar the unity of the body, but shows it. The unity of a family is not impaired because one member is a clergyman, another a physician, the third a banker, and the fourth an engineer; neither is the unity of Christ's followers impaired by all the diversities I have alluded to.

Not only this, but we are needful one to another. We are always ready to believe that we can teach others something; but do not forget there are others who can teach *us* something too. Let us take the trouble to read and listen, and especially not to take our ideas of others, and what they think and feel, from what our own side says of them, but from what they have to say for themselves. That is candid; that is the way you would judge in any other case; and yet I observe that when one feels called upon to pass judgment in such matters upon persons, and even churches, it is wonderful upon what scanty information people will proceed to deliver the most summary and trenchant sentences.

Here let me read a few verses, from the 13th to the 23rd verse

of 1 Cor. xii.\* Thus it is only as we abide in the Spirit that we will be able to be truly useful to one another; and if there are errors and mistakes in the different churches, that is the very spirit in which we can gradually come to see those errors and correct them. The trouble is, as somebody has said, that we generally make the meridian to pass through our own house. (You reckon your meridian from Greenwich, we reckon ours from Paris, and they have yet another in America. Some day people will get to recognize but one; meanwhile it is a great annoyance to navigators to have different meridians.) Just so people make themselves the the central line, on either side of which all is wrong. I remember reading in a newspaper a letter from a traveller in America. He said that somewhere out West (much further than our brother Captain Moreton is now) he met a solitary man living in a shanty at a place where he was astonished to find anybody. "Stranger," said this man to him, "where do you live?" "I live in New York." "And where is that?" "It is on the Atlantic shore." "Indeed!" was the reply, "it must feel very queer to live so far away." Now that is just how we all feel and judge; everything that is far from us is eccentric. But you, know, the question is, Where is the centre?

I saw a member of my congregation the other day who had something the matter with one of his eyes, and he told me that his other eye, although uninjured, was considerably weakened thereby. Thus, if one member suffer, the others may say, "I don't care; it is none of my business." But they do suffer, whether they know it or not. A believer who belongs to another body of Christians than I do, belongs, with me, to the one body of Christ. I am bound to love him, and I will, and I do.

Let us give up all those evil ways of speaking about one another, all those stale jokes, and very bad ones, about the Pædo-Baptists and the Baptists, the Churchmen and the Non-conformists, &c. Brethren will speak side by side on the platform, and be in harmony there, and go to the Lord's-table together; but when they are at their own dinner-table they will say all manner of things that they ought not to say, and those things do harm to their servants, to their children, and to themselves. It does more to destroy the unity of the Church of Christ than anything else. Let us have done with this. Whilst we may see defects and blemishes, let us act upon the sugges-

\* The reader is requested to read the passage indicated, before proceeding with the address.

tion of a French writer: "If my friend has only one eye, I look at him sideways."

Even on the subject of holiness, would you believe that people manage to fight? They say, "This one has such a view, I cannot go with him," not "with his view," but "with *him*." Another says, on the other hand: "Oh! So-and-so is such a slow-coach; he will not understand things, and we cannot do anything with him;" and so they turn the cold shoulder upon him. I say to both, Is your brother less dear to Christ than you are? No. Is he less near to Christ than you are? No, evidently not. Well, then, if Christ receives him, you should receive him likewise, says the apostle, "in the name of Christ," and treat him as a brother; because if you turn him out of your synagogue, he will find Christ at the door, who will speak to him comfortably. But Christ will be grieved, not so much by him, though he may be wrong in some view, as by you, who are wrong altogether, seeing that you are wanting in love.

If we go on in that way the circle of our sympathies will grow narrower, narrower, and narrower; small by degrees and lamentably less; until we become like that certain man whom you may have heard of, who was asked how many Christians there were in his place; and he replied, "I am sorry to say there are only two; there is me and brother Brown; and—" he went on to say thoughtfully—"and the fact is, to tell the whole truth, I am rather doubtful about brother Brown." Well, my friends, that is so; you will grow so narrow that finally you will taper to a point, and that point will be just your own blessed self. Bystanders often say that the Christian Church is nothing but the tower of Babel over again; nothing but fighting, and wrangling, and confusion, and backbiting, instead of being the very home of the children of God. Alas! that we should have given any ground for saying, as someone has put it, "The greatest hindrance to the progress of Christianity is the sight of Christendom."

Let us, then, take for our motto the words of Scripture written upon one of the walls of this Conference Hall: "Grace be with all them that love the Lord Jesus Christ in sincerity." Grace be with them who are like that godly man who founded this Mission and built this hall, and who belonged to the Church of England; grace be with all them who are like Robert McCheyne, of the Free Church of Scotland; and like Judson, who was a Baptist; and like Fletcher, who was a Methodist—all of them

loving the Lord Jesus Christ, and giving Him their heart and their life. And if we find a man who loves the Lord, let us love him, for love to him and love to the Lord: that is the way towards further light.

Further light—that is what we want. We all seem to be groping after something; not that we want a new Gospel, but we feel that we have not got to the bottom of the old Gospel. And as the old Puritan, John Robinson, said to the first pilgrims as they were about to sail for the New World: “I am very confident the Lord has more truth and light yet to break forth out of His holy word.” As Lord Radstock said last night, thirty or forty years ago a present salvation was hardly preached or understood; now it is. And again, power over sin, and victory over it, were but seldom spoken of ten years ago; now they are everywhere dwelt upon. Let us go on, and take God’s word, and search it; let us do it together, let us do it in love, and surely then we shall make progress for our own good and for God’s glory.

Will we not, brethren and sisters, determine this morning, in the Spirit of God, that henceforth we will do nothing, by tongue or by pen, by smile or by inuendo, or by naughty silence—which may be just as bad as naughty words—to mar the realization of the unity of the Church of Christ? Realization, that is the word, after all. We begin to learn what it means as to our relation to Christ. Let it be the same as to our relation to His Church. What we admit to be a fact, let us treat as a fact. I don’t think we are going to reorganize the Church universal next week—I don’t think it could be well done next week either; but we may very well this week, this day, cease to dishonour Christ, and, as far as we are able, to dismember Christ. If we want to reform the body we must reform the heart. The path does not lie through union to unity, but through unity to union. I do not say through uniformity, but through unity to union. Ever so much shaking of hands will not make union; but if the unity is realized, the hands will seek one another and clasp one another. People cannot be scolded into Christian unity, they cannot be sermonized into it, they cannot be lectured into it, they cannot be patted into it, or even loved into it; they must be melted into it by the Spirit of Christ, and then they will love one another. This is so true that when there is a great deal of talking about the unity, generally there is not very much of the unity felt and experienced.

Labour together, pray together, suffer together for Christ, if need be (the Lord may yet have to put us into some furnace to weld us into one), and unity will take care of itself.

Finally, let me close with these words of the Lord, which may be called His answer to the question of the apostle. "Is Christ divided?" says the apostle; and the Lord answers in His prayer, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—Here you have, first, *the measure* of unity: "*As thou, Father, art in me, and I in thee.*" Secondly, *the means* of attaining to such unity: "*That they may be one in us.*" You can no more be one with your brethren, except *in Christ*, than you can be justified and sanctified, except in Christ. Finally, *the object* of the unity manifested: "*That the world may believe that thou hast sent me.*" So, if you look at this passage, you will see that the unity of the Church rests upon the unity of the Father, the Son, and the Spirit—it flows from it, it lives in and by it. The unity of God, then, lies at the basis of the unity of the Church. Whatever obscures this dishonours that, and whatever manifests the unity of the Church, glorifies the very being of God. "I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep" (to *keep*, not to *make*) "the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Amen.

The 18th Hymn was then sung:

"Ten thousand times ten thousand  
Redeemed ones on high,  
Worship the Lord Jehovah,  
In robes of purity!"

The morning sitting was thus brought to a close.



# God Glorified in the Unity of His Church.

ADDRESSES BY THE

REV. J. GOSSET TANNER.

REV. FULLER GOOCH.

---

*Thursday Evening, July 22nd, 1880.*

---

**T**HE proceedings having been opened by a brief season spent in silent prayer, the Chairman, Mr. S. A. BLACKWOOD, offered prayer, and hymn No. 8—

“Jesus, in Thy blest name  
With joyful hearts we meet,”

was sung.

Prayer was then offered by Mr. ADCOCK, after which

Mr. S. A. BLACKWOOD said: Let me turn your attention, beloved friends, for a moment to three very short passages of the word of God. We meet again to-night to consider, as God shall enable us, His glory as manifested in the unity of His Church—that Church which is the body of Christ, and which has engaged the love, counsel, and purposes of the Triune God. The first is in the eighth chapter of the Song of Songs, where we read, in verse 5: “Who is this that cometh up from the wilderness, leaning upon her Beloved?” There is the Bride, the Church of Christ, as she is in her own consciousness—very weak, we may call her, as depicted there—the Church dependent.

Then, in chapter vi. 10, we find another enquiry: “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”

What is the answer to that enquiry? The answer to the first enquiry was, as I take it, "This is the Church as she is in her own consciousness—weak." But the answer to the second enquiry (chap. vi. 10) is, "This is the Church as she ought to be in the sight of the world; not now the Church dependent, but the Church militant."

And now, if you look lastly at Revelation vii. 13, you have a third enquiry: "Who are these? and whence came they?" The answer shows them to be the Church triumphant.

Thus we see the Church depicted in the Word in these three aspects, and in all these she is to the glory of God by Christ Jesus.

Oh, beloved friends, is there no glory in our coming up out of the wilderness leaning on the arm of the Beloved? There is a glory to the Strong One on whom we lean—"His strength made perfect in weakness." The weaker we are in our own consciousness the better; for we lean the harder upon Him. He gets all the glory.

Then, as we look on the Church militant, we see in her the freshness of the light of the morning. But if there be beauty and freshness in the morning, it is because of the sun's rays flashing on the dew. "Fair as the moon." Well, the moon only shines as she reflects the light of the sun, and so the Church is only fair as she reflects the beauty of Christ. And whence does the Church get the clearness of the sun? By being enveloped, like Moses and Elias, in the glory of Jesus on the mount.

Then "terrible as an army with banners." We are only terrible, as we get our power from Him who is "mighty in the glory of His strength." This, I take it, is as we should be; and how lamentably short the Church of Christ comes! Do we see it come forth in the freshness of the morning, fair as the moon, clear as the sun, and with the terribleness of an army with banners, and the glory all to God alone?

Then the Church triumphant, is there not glory to God there? Listen to that great multitude as they tune their harps and sing their song around the throne. Do they take the glory to themselves? No, no; they sing, "Salvation to our God which sitteth upon the throne, and unto the Lamb." All the glory is ascribed to God alone. And what have we to do now? Alas! that we should ever be so deluded as to seek to ascribe glory to ourselves, or to any man's work. Unto Him, then, alone shall

be the glory in the Church by Christ Jesus from the ages to the ages. Let us give it all to Him to-night. Let us cast our crowns, so to speak, before His throne; let us lie there; let us lean hard on the Beloved; and thus let us catch the beams of His light, thus abiding in His presence, and flash it back on this dark, dying world. Let us anticipate in a measure that moment when the grand hallelujah chorus shall echo through the courts of heaven, when the glory shall be all His who is "King of kings, and Lord of lords."

Let us approach Him now in praise, taking as the expression of our praise the words of the thirty-second hymn—

"Head of the Church triumphant,  
We joyfully adore Thee."

The hymn having been sung,

Rev. J. GOSSET TANNER

offered prayer, and then said :

Unity! How ardently it has been desired, and how diligently it has been sought for by all those who have had any measure of the mind that is in Christ Jesus! yet how various are the ways in which it has been pursued! In seeking a unity that should be at once visible and true, some have so completely isolated themselves from all other Christians that here and there they stand almost entirely alone. Others have been so attracted by the grand and gorgeous spectacle of a Church professedly comprehensive enough to embrace the world that they have tolerated the greatest errors, both of doctrine and life, in order to attain, as they fondly supposed, that beautiful ideal. Yet we gather, from a variety of passages in God's holy word, and particularly from those chosen for our special meditation to-day, that God is glorified by the unity of His Church. Our first inquiry naturally is, Of what kind is that unity by which God is glorified?

I am called upon to deliver a testimony regarding this most insoluble of all problems, if you contemplate the present, and yet the most magnificent and convincing of all realities, if we look forward to the future. And so if I were asked from the word of God of what character this unity is, I should reply, *Spiritual in its essence*, both here and hereafter. Partly visible in its form now, but only discernible in all its glorious beauty, compactness, and symmetry at the marriage supper of the Lamb.

When we come to the Scripture proof of this, we are first led to examine our Lord's wondrous comprehensive prayer recorded in John xvii., in which the almost unfathomable depth of the thoughts is beautifully contrasted with the crystalline simplicity of the words which vivify them—that prayer regarding which Melancthon truly observes that no worthier, holier, more fruitful, or more pathetic utterance had ever before been heard in heaven or earth. We find that our Lord five times over in the course of that prayer alludes to His yearning desire for the oneness of His Church with Himself. This is recorded in verses 11, 21, 22, 23.

First, we have His prayer for His disciples then living in verse 11: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

Then in verses 20 and 21 a prayer for all who shall be believers till the end of time: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

Then we have the provision for their unity in the following verses (22, 23): “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” This portion of the prayer we must regard as a sublime soliloquy for our information and enlightenment.

You will perceive that four times over this unity is spoken of by Christ as exactly parallel to, and almost identical with, the unity existing between the Father and the Son. Now it is very evident that this is a spiritual unity; therefore the unity for which our Lord prayed among believers must also be spiritual. And the unity that our Lord requests is not so much a unity amongst His own disciples mutually as a unity in Himself—a unity in the Father and the Son, “that they may be *one in us*.” The centre of this unity is not in earth, but in heaven; and yet the uniting bond is the Holy Spirit.

This is clearly taught us by the two classical passages in the epistles which illustrate and enforce unity. I mean Eph. iv. and 1 Cor. xii. In both of these the spiritual nature of the unity is set in the forefront.

In Eph. iv. 3 we read, "Endeavouring to keep the unity of the Spirit in the bond of peace." Wherever therefore true believers are to be found, union with Christ exists, and unity with each other. This unity has not to be made; it has only to be kept as one of the most precious treasures which we have received; for, as the apostle continues, "there is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." So there are seven points of union between all believers marked out, and all these are spiritual points. Wherever true disciples are to be found in any part of the world, they have all one Father, who created them anew in Christ Jesus; one Lord, who ransomed them, and who claims them for His own; one Spirit, who quickens and sanctifies them; and all are looking forward to one blessed hope. Whether they be kings or peasants, whether they be bond or free, whether black or white, they are "all one in Christ Jesus."

If there are three thousand believers in this room, all their eyes are looking to one object. As we read in Zech. iii. 9, "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." What does this mean? That the seven eyes of the Spirit of God, acting through the Church, are looking upon the one chief Corner-stone of the spiritual temple, and that is Christ. The Spirit always draws men to Jesus, and keeps them looking unto Him. All the members of the true but invisible Church are one in Christ, and therefore they must be one with each other, whether they know it or not. Abel lived six thousand years ago, but I am one with him in Christ. The New Zealand convert lives twelve thousand miles away, but I am one with him in Christ Jesus. Zwingle anathematized Luther, but they were both one in Christ Jesus. Toplady and Wesley said many bitter things of each other, but they were both one in Christ.

How markedly the truth shines forth from almost every verse of 1 Cor. xii., that the unity of the body is a unity created and sustained by the Holy Ghost. There, too, we have the same order of the three Persons in the blessed Trinity. See verses 4-6: "The same Spirit," "the same Lord," "the same God which worketh all in all." Just as in Eph. iv.: "One Spirit," "one Lord," "one God and Father of all." Why is the Spirit mentioned first? I think we may gather that as the Father

reveals to us the innermost depths of the Godhead, so the Holy Spirit brings before us the outermost activities of the Godhead. In our spiritual birth we are first led and then quickened by the Spirit. We are thus brought to Christ, and through Him to the Father. Our very existence as members of Christ, and members of His Church, is owing to His Spirit, and we are thus more immediately conscious of His presence than of any other Person in the blessed Trinity. This is strikingly illustrated in verse 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit;" or, as the best manuscripts render it, "to drink one Spirit." One Spirit first united us to the body; He dwells in us still; and we all continue to drink new supplies of the same Spirit of the living God. How blessed it is for us then to realize that, so far as we are Christians at all, the same Spirit dwells in us!

But we cannot help observing that in the early Church at Jerusalem there was more than a merely spiritual unity. The perfect harmony of the body was exhibited before the world, as our president has already remarked. How continually we read these beautiful words, "with one accord," in the Acts of the Apostles. It was with one accord that the one hundred and twenty disciples continued in the upper room in prayer and supplication; and then, while they were thus waiting upon God, the promised gift descended, and they were all filled with the Holy Ghost. And, when three thousand had been converted and united to the Church, they also continued with one accord in the temple, praising and blessing God. But when five thousand more had been added to their number, we find the most matchless exhibition of visible concord and unity which the world has ever seen. In Acts iv. 24 we read: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God," &c. They began to apply the language of Psalm ii. to the circumstances in which they were placed. Who said this? Not the apostles only, who had just returned! I conclude that the whole multitude were moved by one impulse to utter these words, just as hereafter the ransomed and the angels, though each a mighty multitude, will join simultaneously in the same grand choruses of praise. Why should it not be so, seeing they were all filled with the Holy Ghost? See verses 31, 32: "And when they had prayed, the place was shaken where they were assembled together; and they

were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." They had one Head, and that was Christ; one heart, and that was His Spirit. The same kind of inspired and united utterance the apostle Paul had in view when he wrote to the Romans (xv. 5, 6): "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts iv. 33.) As the mind dwells with rapture and amazement on all the lineaments of this marvellous picture, we cannot help asking, Is it absolutely impossible that any approach should be made to a similar concord and holiness in the present day?

We thank God that in some measure at least the unity of the Spirit is exhibited in joyful gatherings like these at Mildmay; and this was a matter very dear to the beloved founder of these Conferences, that the unity of the Spirit and the unity of the body of Christ should thus visibly be manifested before the world. And we exclaim with thankfulness, when we realize that for a time at least all our differences are submerged and forgotten, "Behold, how good and pleasant it is for brethren to dwell together in unity!" But happy the thought, not merely to continue for three days united, but to *dwell* together in unity. And so we ask, When and how are our miserable divisions to cease? How can we now attain any measure of that unity which brings glory to God? If the smallest approach can be made to it, upon what principle? I believe it is impossible adequately to answer that question, but I will endeavour to throw out a few suggestions in reply to it.

I think we gather from the word of God that there are two principles for our guidance in this matter. The first is this—*separation from the world*. I have been much struck by pondering what we read in Acts v. 13, 14, where, even when those terrible judgments had fallen on Ananias and Sapphira, so far from the Church being in any degree impaired thereby, it was markedly strengthened. "And of *the rest* durst no man join himself to them." Who were the rest? The half-hearted and

the mere professors. "But the people magnified them. And *believers* were the more added to the Lord, multitudes both of men and women." True disciples, instead of being deterred, were absolutely increased. And so I doubt not that in all our churches we need a stricter discipline. Unless we let go the world we cannot grasp Christ. We who are ministers know full well that there are hundreds in our congregations who have only a name to live. Therefore the first necessity for the Church in any practical approach to unity is more thorough separation from the world that lieth in the wicked one.

And if separation be the first necessity, what is the second? It is this: complete unity between every believer and Christ.

We have already observed that our Lord prayed for believers that they might be, not one in each other, but one in the Father and the Son; "one in us." Now, this brings before us a very important thought in connection with the subject. In order to bring about any unity in the Church, the chief necessity is complete unity between the believer and Christ. Every believer has union with Christ; but it cannot be said of each one that he has unity with Christ—a perfect oneness of thought, and feeling, and act. Yet this is what our Advocate prayed for. And in exact proportion to the unity between himself and Christ realized by each believer, will be the unity realized between himself and all the other members of Christ. "He that is joined unto the Lord is one spirit," saith St. Paul in 1 Cor. vi. 17. If we wish then to attain any measure of that unity in the Church which glorifies God, we must be wholly conformed to our Saviour's will, we must have the mind that is in Christ Jesus. We must let the Lord Jesus think, and speak, and live, and move, and act, and suffer in us. We must have no thoughts but His thoughts, and no words but His words. Then shall we begin to realize something of that beautiful expression which we have heard already about the Church being "fair as the moon, clear as the sun, and terrible as an army with banners." That is the way in which, in the strength of the Lord, we shall be enabled to realize this.

What are the riches of the glory of the mystery, even the mystery of Christ? It is this, "Christ in you." (Col. i. 27.) And this is the source and the centre of the unity: "I in them, and they in me, that they may be made perfect in one." So, then, believers are not only one in Christ, but one in God. And the nature of the Trinity is the mirror of the unity of the

Church. If, then, we are one with Christ, and Christ in us by His Spirit, this extends to a depth of reality in our union with God, such as Peter points to in his second epistle (i. 4)—“that ye might be partakers of the divine nature.” In proportion as we are one with Christ, all differences between brethren will disappear. We shall see eye to eye, when we see light in God’s light.

Just a word or two on the provision which the Lord has made for this unity.

The close link between the perfection of holiness and the attainment of unity is clearly brought before us in Eph. iv. 7–16, in which the apostle teaches us that a variety of gifts have been imparted to the Church “for the perfecting of the saints.” Then we read at verse 7: “But unto every one of us is given grace according to the measure of the gift of Christ.” And again at verses 11–13: “And He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in [or rather into] the unity of the faith, and of the knowledge of the Son of God.”

And so you see there is a great difference between the unity of the Spirit, of which we read in verse 4, and the unity of the faith, which we are brought to at last. The first all Christians possess. The second will not be attained until we reach the measure of the stature of the fulness of the Christ; *i.e.* the Christ that is one with His Church, without a single member wanting, and each of them in perfect vitality, vigour, and proportion. Yet for this the Lord has given grace, and for this He has ordained the fourfold ministry of the Church—apostles, prophets, evangelists, pastors, and teachers. And in His own appointed time, and His own appointed way, such men will be raised up to perfect the saints, until we are brought at length into the unity of the faith, and of the knowledge of the Son of God.

And this unity of the faith is identical with the unity of the knowledge of the Son of God. For God is only known in Christ. Is not this exactly the same truth that we have in 1 John ii. 13, from which we gather that although the little children in Christ know something of the Fatherhood of God, it is reserved for fathers, *i.e.* for those who have reached a ripeness of spiritual experience, to know Him that is from the beginning, and

that is the Lord Jesus Christ. Therefore the time to which we are looking forward with glad anticipation is the period when we shall all thoroughly know Christ. But, you may urge, these very pastors are themselves sadly deficient in this very knowledge and unity and holiness to which it is desired they should carry their flocks. The reason must be because they do not receive with sufficient simplicity "the gift of Christ," alluded to in verse 7.

We have a yet grander thought and a fuller promise in connection with this part of the subject in John xvii. 22: "And the glory which thou hast given me I have given them." Surely we may take this statement as intended by the Lord for our instruction and enlightenment, as to the way in which unity is to be brought about and realized in some measure even now. Already Christ has given to us some portion of His own glory, that thus we may be one, even as He is one with the Father. A new power has been provided us, that thus we may glorify Christ. We were reminded yesterday morning that all the promises of God are yea and amen in Christ Jesus. Surely this is one of them. And if God has said a yea to this wondrous provision of grace and glory, who are we that we should hesitate so long to set our amen to it? As a provision has been made for the entire holiness of the Church, so has provision been made for its perfect unity. Only on account of our blindness and unbelief we do not avail ourselves of it. You will ask, What glory? The glory of the Lord Jesus Christ Himself. For if we are to glorify Him we must have some measure of His glory. How are we to obtain it? By gazing on Christ. It is by beholding that glory that we are changed into it. It is thus that we become holy. It is thus that we become united to Christ and united to each other. The more stedfastly we gaze the more completely are we transformed; and thus as we become like unto the glory which absorbs and fills and occupies our souls, we reflect the glory we receive, and thus shall we realize the magnificent standard for which we yearn, when we shall with one mind and one mouth glorify God, who created us anew in Christ Jesus.

I agree with the late venerated Dr. McNeile in his masterly work, *The Church and the Churches*, in believing that the complete accomplishment of our Lord's prayer will not be realized until He Himself appears as the Bridegroom, to present to Himself a glorious Church, not having spot, or wrinkle, or any such

thing. Not till then will the world believe that the Father sent the Son.

To close with two or three brief hints for our practical guidance. If we are to make any progress here towards the fulfilment of our Saviour's prayer, it must be by looking unto Jesus until we are conformed to His image.

1. Then let us not cherish in our hearts a particle of malice or unkindness towards a brother who has offended us, or against whom we consider we have a just ground of complaint. If we have a hard thought of any one because he has grieved us, we must see nothing of the flesh in him, but Christ, and Christ only.

2. And, secondly, let us not indulge the slightest jealousy of any who belong to Christ. We must be ready to be passed over, and to be abased, if the Lord pleases; and we must also be prepared to come to the forefront of the battle if the Lord has need of us. Let us be willing to be moulded and used for the Master as seems best to Him. "God hath set the members every one in the body, as it hath pleased Him." (1 Cor. xii. 18.) Again, remember that all, much more those members of the body which *seem* to be more feeble, are necessary. 1 Cor. xii. 23: "And those members of the body which *we think* to be less honourable, upon these we bestow more abundant honour." How different is the Master's judgment from ours. The feebleness is only apparent. Are we jealous? Let us take heed. These jealousies are wounding instruments which the Lord is pleased to use. Let us be passive in His hands, for Him to do with us as He thinks fit. The Lord has need of diverse gifts in His Church; the impetuosity of a Peter, the logic of a Paul, the tenderness of a John. There will doubtless be infinite variety in the characters, gifts, and duties of those who are perfectly glorified. God's method is unity in diversity. And in His own time He will make all His people vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.

3. The last hint is this. Let us each cultivate unity in our own particular congregations, and manifest Christian fellowship towards all the Christians we meet, whatever the name by which they are called. We many of us say continually, "I believe in the communion of saints," but how little of it we practically realize. If this God-glorifying unity is in any measure to be attained we must begin at home. How many Christians there are who have worshipped God together for the last twenty years,

and yet have never spoken a word to encourage their brethren on the walk to Zion. These things ought not so to be. Why should caste feeling be a barrier in the Church of Christ? What glorifies God is not social equality, but spiritual fellowship. Are we not all one in Christ Jesus, whether kings or peasants, black or white? I often long to see this unity commence in every Christian congregation. It is absolutely necessary that we should be vitally joined, not only to Christ, but to each other; for "the whole body is fitly joined together and compacted by that which *every joint* supplieth" (Eph. iv. 16); else it will not "make increase of the body unto the edifying of itself in love." The members of the body do not grow in isolation, but they grow when by ligaments they are firmly and vitally united to each other. If one member suffer, let all the members suffer with it; and if one member be honoured, let all the members rejoice with it.

Brethren, methinks I see the Man clothed in linen, with the line of flax in His hand, and the measuring reed, prepared to measure the spiritual temple. For I do not doubt that the temple of Ezekiel, of which this is spoken, is a figure of the spiritual house, built up of living stones. Whether this temple will hereafter be built or no, it sets before us precious truth regarding the Church of Christ. For these things may be, as Mr. Bickersteth has aptly expressed it, "either real types or typical realities." And the Man clothed in linen, "whose appearance was like the appearance of brass," is none other than the Lord Jesus Christ. He is now engaged in measuring the wall of the spiritual temple, and every one of its chambers. He waits to see if each of the stones is rightly fastened, and fitly joined together. To drop the metaphor, Christ is now measuring His people. He is now gauging their holiness, their forbearance, their love, their patience. And, observe, what He specially measures is not so much the individual stones, as the temple into which they are built, and the symmetry by which they are mutually united. What the Lord Jesus waits for, and what He will Himself consummate, is the *unity* of the spiritual temple. He purposes to fill the whole temple, and every chamber of it, with His glory; and He cannot do this until there is perfect holiness and perfect unity in His Church.

We have another picture in Revelation xxi. The holy city, which St. John saw coming down from heaven like a bride adorned for her husband, is expressly stated to be a representation of the bride, the Lamb's wife, in verse 9. It may also

portray the habitation of the bride, closely corresponding in glory and beauty to her who dwells therein, just as the glorified body will contain, exhibit, and radiate forth the glory of the purified spirit which is wedded thereto. But it undoubtedly conveys to us much blessed and valuable truth regarding the symmetry and harmony and beauty of the Church of Christ at the time of the marriage supper of the Lamb. Then the entire city is made of pure gold, denoting that the ransomed are made "partakers of the divine nature" in all its completeness. Then does the city shine with the glory of God; for the Lord is in His holy temple, and the Lamb is the light thereof. Then does the Church possess in its perfection the beauty of holiness and the beauty of unity. At that time the Lord Jesus allows the angel, who is a ransomed saint, to measure the city with a golden reed. But for Himself He has no need to take the measuring line in His hand, for He knows that all is perfect and complete. Its breadth and length, and height and depth, have long since been graven upon His heart; and so *He* needs not to take Zerubbabel's plummet in His hand, or to hang it down beside the wall, lest it should deflect even a hair's breadth from the straight line. The period has arrived when we have all come into the unity of the faith, and of the knowledge of the Son of God. We have grown up into the perfect man, unto the measure of the stature of the fulness of the Christ. There is not a single member wanting, and all are fully developed. The Head and the members compose the perfect Christ. And surely this is what is meant when we read in Rev. xxi. 17 that the city is measured "according to the measure of a man." The holy city, the symmetrical temple, the perfect Man, are all different aspects of the same glorious truth. By faith we can see it afar. And through the unerring wisdom, and the patient love of Him who is at once Head, Architect, and Bridegroom, we, who are truly His, shall all grow till we reach the height and breadth, and length and depth, of this perfect Man. Then no fault nor flaw shall be discerned in His people by the all-seeing One Himself; for Christ shall "present us to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but holy and without blemish." The Lord hasten it in His own time.

Rev. MARCUS RAINSFORD having offered prayer, the nineteenth hymn was sung—

"Thousands and thousands stand  
Around the throne of light."

Mr. JAMES E. MATHIESON then read various requests for prayer ; after which Mr. Blackwood introduced

Colonel PASHKOFF (who has been banished from Russia for Christ's sake), and who said :

The Lord has been pleased to begin a work in Russia. Some years ago He sent there one of His servants, who is present (Lord Radstock), and He blessed him much. Since then the work has gone on, and it has pleased the Lord to bring many to Himself, and to make them effective workers among the Russian people. We would request earnest prayer that those who are yet permitted to remain in the field of labour may be blessed abundantly in their testimony for God. May they be strengthened with the strength of the Lord to endure hardships. Will you pray in the unity of the Spirit that this work may continue to the glorification of God's holy name ?

The following address was then given by the

#### Rev. W. FULLER GOOCH.

My dear fellow-Christians, When I look around me on the fathers and brethren in Christ by whom I am surrounded on this platform, I know and feel that it would be mere presumption for me to try to say anything new on this theme that has come before us. Indeed I dare not speak at all, if it were not for the hope that, as so often before, so again God will use the weakest instrument rather than the strongest for His own great glory.

The theoretical aspect of the subject which is brought before us to-night is exceedingly interesting and important, and among all the precious truths of God's word perhaps there are none more full of interest and profit and gladness to the mind of a devout believer than this precious truth of the unity of the Church in the Father and in the Son. But the practical and personal aspect of this question is not less important. There are certain things, as we were reminded this morning, which appear to stand in the way of any practical and possible manifestation of the unity of God's one Church on earth. There are diversities of operation. We do not all work along the same lines. There are diversities of belief. We do not all see and think precisely the same on all points. There are diversities of temperament. Most men, if not all, and Christian men amongst them, have their idiosyncracies and their varieties of

mental thought, of feeling, and of disposition. There are diversities, too, of condition. We are not all in the same social scale or rank. There are diversities, too, of gifts. And all these, more or less, lead to a diversity of interest, so that amid these many diversities we cannot marvel that the great enemy of our souls strives to find some one or other of them by which he may hinder what he greatly fears, the manifestation of the unity of the Church of God here below. Now, while all this is true, let us remember that all these diversities are perfectly consistent with conscientiousness, and genuine, earnest personal devotedness to Christ, and though a man may differ from his fellow-Christians in many matters, he may yet be bound with the cord of love which unites believers in the Lord Jesus Christ. Though a man may differ from me, he may be a most earnest and devout follower of the Lamb. Therefore, in spite of all these diversities from each other, unity is still in a most important sense possible and desirable, and for the glory of God, in the eyes of the world, essential. This, however, brings us to the point that unity is not dependent on outward conditions. We cannot expect to arrive at unity (as we were reminded this morning) through union—we may arrive at union through unity. We are not dependent upon external matters for our enjoyment or development of the unity of the saints. We must look, therefore, for the richer anointing of God's Holy Spirit to find that which shall enable us personally, as followers of Christ, to show how to "keep the unity of the Spirit in the bond of peace." The realization of those spiritual conditions on which the discharge of our personal responsibilities in this matter is dependent, springs out of the gracious operation of the Spirit within our hearts.

Now, for a few moments, I would ask you to look at this question, What are the spiritual conditions upon which our capability of manifesting the unity of the Church to the glory of God is dependent? In the forefront of these conditions shall I not be right to put the *rich personal experience and possession of the love of Christ*? When we turn to the epistle of Paul to the Ephesians, chap. iii., we read there that beautiful prayer of the apostle, which he begins by saying, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that

Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Then again the apostle John dwells somewhat fully upon this subject—the unity of believers—in his first epistle ; but how does He approach it ? Is he not leading us along all the main lines of a deep, rich, spiritual experience ? He reminds us in the first chapter of our fellowship with the Father and the Son. He speaks of walking in the light, and the cleansing of the blood, of peace and pardon through the advocacy of the Son of God, our Great High Priest. He speaks of walking as Christ also walked. He speaks of unworldliness : " Love not the world nor the things that are in the world." He speaks also of the anointing, the unction from the Holy One, which rests upon us. He tells us of the Father's loving us, the gift of His Son, and, using all these deep, precious, experimental truths, He brings us step by step to this—that if any man love God he will surely love his brother also. Oh, dear friends, if our hearts burn within us through our personal consciousness that Christ loves us, things otherwise hard and impracticable will become easy, and among them this : Among the many diversities of the Church we shall find it far more easy than perhaps some of us have done to keep the unity of the Spirit in the bond of peace ! Let us feel Christ in us, see Christ in our hearts, know Christ the dearest Friend we have, walk with Him, live in His life ; then those in whom we see Him will be dear to us, whatever their name may be, for His dear sake.

We would put, in the next place, as an essential spiritual condition to this unity being so shown by us as that God be glorified in us in relation to it—*spiritual discernment*. When Paul wrote to the Church at Philippi, he prayed thus : " And this I pray, that your love may abound yet more and more in knowledge and in all judgment ; that ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." How often it happens that, for lack of spiritual discernment, we pass by those who are dear to Christ, whom, if we had more of this knowledge and judgment, we should see to be his.

We may learn a lesson from an anecdote told by the departed William Jay, of Bath, of whom we have all heard. He was taking a walk one morning after his wonted custom, when a countryman met him, and, in the country fashion, knowing him, saluted him. "Do you know, Mr. Jay," he said, "it was a very foggy morning when I left home, and I saw before me what seemed a great monster looming through the fog. Fear and anxiety began to be aroused ; but, as I drew near, I felt my fear begin to vanish, and it gradually assumed the form of a man. But when I came up to him, who do you think it could be? Only my brother; and, instead of fear, I had company and pleasure." Now, it is often so with us amongst our brother Christians ; we are separated from them ; we are in the midst of the darkness and fog of prejudice ; and so we mistake them for enemies. But when we draw closer together, and the fog begins to clear somewhat, they turn out to be brethren in the Lord Jesus Christ. We are told that the sea-plants which grow far, far down in the depths have more gorgeous hues than those which grow on the surface. So often as we discern in one another the beauty wherewith Christ has adorned them and us, the clear spiritual sight will look below the surface of mere externals, and as we look we shall see the beauty of the Lord in those with whom we are surrounded. There are many diversities, as I have said ; but I love to think that, as we draw close to Him by faith, we shall see that which will more than counterbalance all the crookedness and all the inequalities. So we are exhorted to pray for spiritual discernment, to know no man after the flesh, but after the Spirit.

Now I put in the third place, as I come rapidly to a close, *spiritual force* as an essential condition of keeping "the unity of the Spirit in the bond of peace." The apostle speaks in the epistle to the Ephesians about the power of God working in the believer, and in that passage referred to by the preceding speaker Paul speaks of "the effectual working" of that power, "according to the measure of every part ;" that is, I take it, in each member of the body. Now we know what "effectual working" is, but what has been our part in it? Have our questions not often been, "Can we be? Can we do? Can we feel?" My friends, do not such things betray a want of vital force? We are not as our Lord would have us.

What are thorns? Naturalists tell us that thorns are stunted growths, that for lack of cultivation, or vital force in the plants

or shrubs, that which would have become a perfect branch has turned out an abortion—a thorn. How often is it so in the Christian life and experience! For want of force, spiritual power, vital energy, sacred energy thrilling through the heart and the life, that which might become in us the precious fruit of the Spirit is stunted, hindered, restrained. So we become thorny where we ought to be smooth, we become crotchety where we ought to be complacent and harmonious, we become divided and separated where we ought to be united and at one. We ought to be so filled with this spiritual power as that we find it easy to lay aside all bitterness and malice, and envy and evil-speaking. Put away from you these things; “be ye tender-hearted one toward another.” Why is it not easier to fulfil these exhortations? In their fulfilment would be the attainment of the practical unity which our subject brings before us. Oh for spiritual force, godly, vital energy!

Lastly, an essential spiritual condition to this unity is, *spiritual anticipation and hope*. Oh, beloved friends, what do we profess to look for? Are we not waiting for the coming of the Lord Jesus Christ? Are we not dwelling upon these bright hopes which cluster round and crown this expectation? And of all these bright hopes is not this the brightest, “that we shall be gathered together, and gathered unto Him”? And is that heavenly home not for all God’s children? Surely there will be no divisions there and then; and surely there will be no heart-burnings there and then. Oh, no, all will be perfect unity! And ought not this anticipation to have a practical effect upon our unity here below? So we want to get some of the features of that glorious and perfect unity even here below. If we had more of the heavenly and less of the worldly in our hearts and minds, surely we should experience more of this heavenly spirit. But grace alone will bring this condition about on earth. Looking up there, surrendering ourselves more fully to the influences of the Spirit of God, we shall be enabled to overlook our dissimilarities and give up our prejudices, and so surrender ourselves to the guidance of that divine Spirit who has done so much for us in the past, and who is willing to do more in the future. As the complete Christ is formed in us, and Christ’s Spirit and His mind be in us, we shall represent Him better, and amongst the foremost points in this representation of Him will be this, that we love His brethren, and show that however much we differ in other

things, we are all agreed in this, that we are one in the Lord, and that as little children we love one another, and so God shall be glorified in the unity of the Church, at least so far as our personal influence and example are concerned.

Rev. H. W. WEBB-PEPLOE then offered prayer, and with the benediction the proceedings of the day concluded.





## God Glorified in the Service of His Church.

ADDRESSES BY THE

REV. MARCUS RAINSFORD.

EARL OF KINTORE.

REV. A. M. W. CHRISTOPHER.

LORD RADSTOCK.

REV. DR. MACDONALD.

---

*Friday Morning, June 25th, 1880.*

---

**A**FTER a short time spent in silent prayer the Rev. D. B. HANKIN offered prayer, after which the Chairman, S. A. BLACKWOOD, Esq., said : Our hearts, dear friends, I believe, are very full of praise and thanksgiving to God this morning. We can say with regard to this Conference, "He hath done great things for us, and we are glad," and you remember the expression of praise in that psalm is followed by something more, by an acknowledgment from the heathen, "Then said they among the heathen, The Lord hath done great things for them." Now we desire (I believe I express your thoughts) that not only should there be an acknowledgment of the goodness and mercy of God in the expressions of gladness we give forth from our hearts and lips ; but that as of old, when the glory of Jerusalem was heard afar off, so it may be now ; that amongst the people of our land who cannot share this Conference, and amongst the nations of the world who care not for them, there may be an acknowledgment of the great things that God hath done for His Church.

It will be well, I think, that we should have much praise this morning. We shall listen, I trust, to words of blessed truth and instruction from His servants as to the way in which the service of the Church of Christ is permitted and designed to glorify God. We have had a great deal of instruction already, more perhaps than a great many of us can carry away, and possibly some may say we are hardly able to receive any more; still there may be, and doubtless are, hungry ones still; our appetites may have been sharpened and quickened, by what we have heard already, for the more to follow. But let us have much praise, for the glory of the Lord is our strength; and let it not be superficial praise, but really welling up in our hearts by the spirit of gladness prompting every thought and expression.

Psalm 97 was then read in alternate verses by those on the platform, and by the meeting, after which the hymn—

“Tell it out among the heathen that the Lord is King!  
Tell it out! Tell it out!”

was sung. After offering prayer, the following address was given by the

### Rev. MARCUS RAINSFORD.

Our subject is, “God Glorified in the Service of His Church;” and before attempting to speak on the subject, let me say in what sense I understand the terms. “*God*” means the Father, Son, and Holy Ghost. God is three Persons in One; the *Father* apart from the Holy Ghost and the Son is not God, the *Son* apart from the Father and the Holy Ghost is not God, and the *Holy Ghost* apart from the Father and the Son is not God. God glorified then is Father, Son, and Holy Ghost glorified in the service of the Church. What a thought it is! May God Almighty open our understandings that we may grasp it.

“God glorified”—*glorified*. Brethren, all glory has its home in God, and He can only be glorified by the manifestation of Himself, and the communication of Himself, on the one hand; and by the reception of Himself, and the reflection of Himself by His people, on the other hand. The material sun in the heavens above us can only be seen and manifested in his own blest light. Now as the sun needs this dark earth to shine

upon, and even as this dark earth needs the sun, so the glory of God—marvellous it is to say it—needs the Church, that He may be manifested therein, just as the Church needs the glory of the Father, the Son, and the Holy Ghost, that she may shine. “We all, with open face beholding as in a glass the glory of the Lord”—as we behold it, as we continue to live in its light, gazing upon its light, and receiving and reflecting its light—“are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

The next term is the *Church*. What do we mean by the Church? We mean the mystical body of Christ; not the body without the Head, or separated from the Head. The body, however well organized it may be as separated from the Head, is not the Church in God's sense of the word; and the Head separated from the body would be no Christ. The mystical body of Christ is the Church, the habitation of God through the Spirit. God is there; the Father, the Son, and the Holy Ghost have made the Church of God their habitation. Now the glory of God is over all His works, brethren; but most of that glory is to be seen, and most is that glory to be enjoyed, by His Church, because there He is most manifested, and there He is most communicated. The Church of God is the creation of the love of God; the Church of God is the triumph of the grace of God; the Church of God is a monument of the power of God. “In Juda is God known: His name is great in Israel. At Salem also is His tabernacle, and His dwelling-place in Zion. There brake He the arrows of the bow, the shield, and the sword, and the battle.” And thus as the rainbow in the natural heavens surrounds the material sun, and reflects its beauty and glory, so the Church should surround God, and receive and reflect His beauty and glory as a rainbow surrounding His throne; as it is written, “There was a rainbow round about the throne, in sight like unto an emerald.”

Already we have had brought under our consideration—and may the Lord God for Christ's sake have brought the consideration home to our consciences and to our hearts—God glorified in the *holiness* of His Church. We cannot have any service unless we equally glorify in holiness. God glorified in the *unity* of His Church. He cannot be glorified in the service of the Church if not equally glorified in the unity of the Church. And now this morning we have God glorified in the *service* of His Church. I want to speak to you as I trust the Lord has spoken to me

upon the subject. I know not what others may think upon it, I only know what I believe God thinks of it.

I want to draw your minds away for a moment from all other themes of service, and take God's view of what service is. Now turn to Isa. xlii. : "Behold my Servant"—I need not tell you who this is ; all these latter chapters of Isaiah are devoted to a description of the service of this Servant, and how God has been glorified in His Servant—"Behold my servant, whom I uphold ; mine Elect, in whom my soul delighteth ; I have put my Spirit upon Him : He shall bring forth judgment to the Gentiles." And again in verse 6 : "I the Lord have called thee, and will hold thine hand"—not even this Servant was sent at His own charges, or to work in His own strength—"and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord : that is my name : and my glory will I not give to another." "My glory : " here God is glorified in service. "My glory will I not give to another." Look now at verse 18 : "Hear, ye deaf ; and look, ye blind, that ye may see. Who is blind but my Servant?"—blind to everything but His business—"or deaf, as my Messenger that I sent?"—deaf to everything but the voice of His Father—"who is blind as He that is perfect, and blind as the Lord's Servant? Seeing many things, but thou observest not"—seeing not the sneers, frowns, or threats, or discouragements. "Seeing many things, but thou observest not ; opening the ears, but He heareth not. The Lord is well pleased for His righteousness' sake ; He will magnify the law, and make it honourable." Hear also in chap. xlix. the Servant of the Lord : "Listen, O isles, unto me ; and hearken, ye people, from afar ; the Lord hath called me from the womb ; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword ; in the shadow of His hand hath He hid me, and made a polished shaft ; in His quiver hath He hid me ; and said unto me, Thou *art* my servant, O Israel, in whom I will be glorified."

Turn to chap. lii., and read the last part from verse 13 : "Behold my Servant." Oh, how God seems to delight in Him, and to boast of Him ! He had said, "Behold my servant Job ! Hast thou considered my servant Job ?" But here it is, "Hast thou seen my Servant Christ ?" "Behold, my Servant shall deal

prudently, He shall be exalted and extolled, and be very high. As many were astonished at thee; His visage was so marred more than any man, and His form more than the sons of men: so shall He sprinkle many nations; the kings shall shut their mouths at Him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider."

See Daniel ix. 24 for the stupendous service committed to His trust—"to make an end of sin, to make reconciliation for iniquity," "to bring in everlasting righteousness," "to seal up the vision and the prophecy" (fulfilling all), and to anoint the most holy; that is, the Church. Well might David sing, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity!" It is like the anointing oil upon the head of Aaron, descending to the skirts of his raiment; like the dew descending upon the hills of Zion; for there the Lord commanded the blessing, even life for evermore. Remember when on earth He said, "I have finished the work which thou gavest me to do," He, though He was "in the form of God, and thought it not robbery to be equal with God, yet made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man (mark the descent), He humbled Himself, and became obedient unto death (mark the descent), even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Brethren, His service is not ended. There are three passages in the Bible which bring this out: "Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as One that serveth." And now He is at the right hand of God, what is His character? what is His office? "The Minister of the sanctuary, girded to wash His disciples' feet." Those that have come to Him need not be bathed again in the fountain of His precious blood, but they need the daily washing He is girded to minister: "If I wash thee not, Peter, thou hast no part with me." And he said, "Lord, not my feet only, but also my hands and my head." No, no; he that is bathed "needeth not save to wash his feet,

but is clean every whit." Now Christ is a girded Saviour still to apply the washing of water by the Word. And yet again you will remember that He comes again with His own glory, the Father's glory, and the glory of the holy angels. It is written, "Blessed is that servant, whom the Lord when He cometh shall find watching: verily I say unto you, He will cause him to sit down to meat, and will gird Himself, and come forth and serve him."

Now I want you to turn to the passage in John xvii. It has been quoted by almost every speaker; at least I have heard it quoted three times. But there is something I want to bring out that has not yet been mentioned. What a wonderful book this is! If a thousand men were to take one passage of God's word, or some one statement of God's truth, and these men used their enlightened understanding, and spoke of that one truth, their words would be like the reflection of the sun's rays in a prism. Verse 22: "And the glory which thou gavest me I have given them." This is the Lord's utterance. His service was now almost over; the baptism wherewith He came to be baptized was well-nigh accomplished; His life of service on earth accomplished; and now He was about to render the last act of service, and become obedient unto death, even the death of the cross. His glory was great in the service He had rendered, and now He says to His Father, "The glory which thou gavest me I have given them." What glory is He speaking of? Not the essential, incommunicable glory of the Godhead. That was not His to give; it is incommunicable and essential to Deity. It was not the glory of the resurrection, nor the future glory of heaven. Why, brethren, He is not speaking of a glory that He *will* give. Mark the tenses—"The glory which thou *gavest* me I *have given* them." It was the glory received from God, and now dispensed to His people. Again I ask, What was this glory that the Lord the Servant received from His Father, and now gave to His people? It is the glory given Him by which He was qualified for the salvation service He came to fulfil; the glory given to Him as the Servant of Jehovah *for the service of Jehovah*. You remember Him in Psalm xxi.: "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of

thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation : honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever : thou hast made him exceeding glad with thy countenance." This is the glory He is speaking of—"the glory that thou gavest me ;" the glory of being the Servant of God ; the glory that *qualified* Him to be the Servant of God ; the glory of finishing the work which the Father gave Him to do. That glory He now dispenses to His people, that they may be qualified to do the work the Father hath given them to do.

Now what was this glory ? In the passage before us, and in other passages of Scripture, you will find the answer. I will just enumerate them as shortly as I can, so far as I know them. What then was the glory given to the Son when He came down from heaven to be the Servant of Jehovah ? First, it was the taking of His manhood unto God. This glory was given to Him as the God-man ; *He* could not *receive* glory otherwise. He could not receive glory as God ; but glory was given to Him as God-man for His service. It was the union of the man Christ Jesus to the second Person of the blessed Trinity whereby the Son of God became God-man, which was His qualification for service ; and union with God is also our qualification for the service of God : "The glory which thou gavest me I have given them." Why, brethren, hear His words : "As thou, Father, art in me, and I in thee." And then He says : "I in them, and thou in me"—union with God through the Son of God. Brethren, this union with the Son of God is our high qualification for the service of God—union bestowed first on Christ, and afterwards communicated from Christ to us ; and if we have not union with Christ, I tell you, brethren, whatever your service may be, it is not for God's glory.

Again we enquire, What was the glory given Him ? Communion and fellowship with Godhead was to be the source of His supply for the service of God here on earth : "It pleased the Father that in Him should all fulness dwell." And again we read that "in Him dwelleth all the fulness of the Godhead bodily." This glory was given Him, and it is by *gift* mark you. He acknowledges it ; the Holy Ghost acknowledges it ; but what does He say ? "The glory which thou gavest me, I have given them." Yes, brethren, "of His fulness have all we received, and grace for grace." That of His own we may give unto Him ; and if we are not living in the fulness of the Lord Jesus Christ,

the fulness is given to us in order to qualify us for His service here on earth, because we have not got the faith we ought to have, because we are not as empty vessels at the fountain-head. I tell you what we do ; we sometimes come to the Lord Jesus Christ in our emptiness and need to get filled, and we go away, and stand by ourselves, satisfied with ourselves and our attainment, and comforting ourselves upon our fulness. Does not the water become stagnant? Just like the manna that would not keep, but bred worms and stank, though it was God's manna, so this fulness we receive from God for His glory, standing aside, becomes a sort of reservoir within ourselves, most unsatisfactory. But as we keep at the fountain-head the water flows in, and the vessel will overflow, and that, brethren, is the secret source of service.

Again, What was the glory given to Him? God gave Him the Holy Ghost without measure. Mark the *gift*. He is speaking of the glory *given* Him, not of anything essential ; for He emptied Himself of all that was essential to Him, that He might stand, like you and me, at the fountain of God's glory, and receive grace and strength and fulness for His Church, that so all our supply might flow from the divine Root into all His branches. When the blessed Servant of God was here on earth He did all the service, and bare all the fruit Himself ; but now He serves through His members, and bears His fruit through His branches. There was not a man on earth serving God but Christ ; there was not one that could enter into His thoughts ; He was a lonely Man. I often think of the loneliness of the Lord Jesus Christ while on earth ; there was none who understood Him, or could sympathize with Him. Perhaps there seems to be a limit given of one exception. There was a woman who came with a box of ointment, and she washed His feet with her tears, and anointed Him for His burial. It was only she on earth that seemed to enter into His thoughts, and He said, "Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." The Spirit of God was given Him without measure in order to His service, and "the glory which thou gavest me, I have given them." Hear Him : "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth." "He dwelleth with you, and shall be ever in you," the Spirit of wisdom and of understanding, the Spirit of counsel and of

might, the Spirit of knowledge and of fear of the Lord, to make you of quick understanding. God the Holy Ghost in our hearts, that we may understand the hope of our calling, and the riches and the glory of our inheritance in the saints, that we may serve Him as He should be served.

Again; what was the glory given to Him? Why, God put all power into His hands. You remember what He said to His people after His resurrection: "All power is given unto me in heaven and in earth." We talk of want of power, brethren. Shame upon us! "All power in heaven." All power! There is not an angel in heaven but stands at His beck, and is ready at His call; whatever may be the principalities or powers, they are all servants of our Lord Jesus Christ. All power on earth! And therefore He says, "Go ye into all the world, and preach the Gospel to every creature." The kingdoms of this world are the kingdoms of our King; they are given to our Lord and Saviour, and His command given to us before He went away, and with the authority and power He had Himself received, is, "Occupy till I come." Again, what was the glory given to Him? Remember the words, "Whom the Father hath sanctified, and sent into the world." That was His glory, to be set apart and sanctified by the Holy Spirit with fulness for the service of Jehovah; and, "For their sakes I sanctify myself, that they also might be sanctified through thy truth," or that they may be truly sanctified.

Now this glory given to Him He has given to His people here. See John xvii. 18: "As thou hast sent me into the world, even so have I sent them into the world." Mark that word "*as*"—"As thou hast sent me, so have I sent them into the world," embosomed in love, canopied with glory, qualified for service, all God's sympathies with them. "Keep them, Father, as thou hast kept me. Thou hast sent me, and so I have sent them into the world." "The glory which thou gavest me, I have given them." Again He speaks of a glory which His Father gave to Him, and which He had given to them. See verse 8: "I have given unto them the words which thou gavest me." The word of God was given to Christ, the incarnate Word; and He says, "I have given them the words which thou gavest me." He was faithful to the words given to Him, and made known His Father's will. He made known His Father's salvation, He pleaded His Father's truth, and fed the souls of men with His Father's promises.

And He has given us this glory: "I have given them the words which thou gavest me." We do want an instrument, brethren, for the service we have to perform. *This* is the instrument; it is a good and tried one; it is the sword of the Spirit, which is the word of God, and if we kept more to it there would be more *holiness* to the glory of God, more *unity* to the glory of God, and a vastly increased amount of *service* to the glory of God. It is the seed by which God quickens the soul, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." It is the oil by which He trims His lamps, as He sends His servants forth as lights unto the world to show forth His glory, who hath called them out of darkness into His marvellous light.

And another glory was given to Him—His people. Think how often He calls them *His*: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." Gave them to Him to be sought out, saved, washed, sympathized with, and gathered, even as a shepherd gathers his sheep; and *this glory* He has given His people. "Feed my sheep;" "Feed my lambs;" "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

But this was not all God gave Him. Victory over the world, that was glory: "I have overcome the world." It was a gift of grace. Brethren, all that Jesus Christ received then as Head of His Church and for His Church were gifts of grace, and therefore can be dispensed to you and me, *and are at our disposal*. The God of grace is able to make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work. Now Christ has given us His victory over the world, what is the hindrance to our holiness? Worldliness! Christ has given us His victory over the flesh, the hindrance to our union; for we make ourselves the centre of meridian. Christ has given us His victory over the devil, our own. Having spoiled principalities and powers, He made a show of them openly, triumphing over them on His cross; and now He is exalted far above all principalities and powers, and every name that is named in the world. This glory has God given to Him, and that glory also is given to us. Is it not written, "He hath raised us up *together*, and made us sit *together* in heavenly places in Christ Jesus"?

Finally, the reward given to Christ was glory. God raised

Him from the dead, and gave Him glory, and that glory He gives to us ; for He says, "To him that overcometh" (marvellous word !) "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Now remember, my brethren, that the mission of the Holy Ghost on the day of Pentecost was to give further glory to Christ, as it is written, "He shall glorify me : for He shall take of mine, and show it unto you." Christ was on earth to glorify the Father as Head of the Church, and, God be praised, we have got an interest in His service ; for we are members of His body. The Holy Ghost was sent to glorify Christ. How does the Holy Ghost glorify Christ ? "He shall glorify me, because He shall receive of mine, and shall show it unto you."

Well, this is the doctrine. Now, what are the facts ? Have we received this glory ? Are we qualified for God's service ? Has Christ left His blood with us ? Has He left His Spirit with us ? Has He left His example with us, given His love to us, and left His glory with us ?

What are we doing individually for the service of Him who has thus enshrined us with privileges ? Let me call your attention to a scene familiar to us all ; it will illustrate much better than I can say what I mean. It is recorded by three of the evangelists that our blessed Lord had taken Peter and James and John up into a high mountain, and there He appeared in glory, and was transfigured before them. Previous to His going up He had called a band of sinners out of the world, and had given them power to tread on serpents and scorpions, and had promised that no weapon of the enemy could prevail against them. He told them to go and open the eyes of the blind, unstop the ears of the deaf, and do the mighty works of service for Him whom God had endowed with power as the Head of the Church. And while He was absent on the mount a broken-hearted father had brought to the disciples his poor afflicted child possessed of the devil, and they could not cast him out. The Church on earth, the Church militant, was represented in the body of disciples left below ; for the rest were with Him in the glory on the mount. They could not cast the evil spirit out.

You remember how graphically the Spirit of God in the Gospel sketches the humbling scene. You have the scribes and Pharisees delighted at the opportunity to scoff, and this is no new thing, brethren ; you have the bystanders, who ought to

have been instructed in the ways of God with men, who ought to have had the power bestowed upon the disciples manifested before them, utterly puzzled and confounded; you have the poor broken-hearted father, who had had faith enough, hearing of the commission given to the disciples of the Lord, to bring his poor distressed boy to them, and they nearly wrung the faith out of him; you have the poor child wallowing unhelped, unaided, and unhealed, and the multitude around becoming turbulent, insulting, and impatient. What a scene!

Oh, brethren, it is a picture of our day! We are not doing the world justice. Well, into that scene of chaos the Lord Jesus Christ descended from the glory; aye, and He will come again any day, God knows how soon. He had been listening to the harmonies of heaven, and had come down again to the blasphemies of earth. He had been receiving glory and honour on the mount from His Father, and now He comes down to be a witness of the humiliation of those for whom He came from heaven to die. They fail in the work they *could* have performed if they had only had grace enough to do it, and they come to Him and say, "Why could not we cast him out?" You are familiar with the answer, which is as true now as then: "Because of your unbelief." "Because of your unbelief you could not cast him out. This kind goeth not forth but by prayer and fasting."

Now here are the three principles of failure—you cannot succeed in doing work for God because of *unbelief*; you cannot succeed in drawing on the fulness of the Lord's Servant in doing the work of God because you are not *in prayer* seeking the blessing and the power you can alone get from Him; "and by fasting." Here we see the need of a spirit of *self-denial* amongst us. These are the three reasons why the world is not helped, and the work of the Lord is not accomplished. Eighteen hundred years have passed since the Lord's Servant went up from earth, and left behind His disciples, His only witness; the Holy Ghost will not work without them. Mark this, *He will not work without them*; for the Holy Ghost is to use my mouth and your mouth for service, and you are members of the Holy Ghost because members of Christ's body, whom the Lord God works in and by; and if not, if we His people will not be used, the service of the Lord cannot be done. Is it true then that eighteen hundred years have passed, and the devils are not yet cast out? What about the devil of selfish-

ness? What about the devil of superstition? What about the devil of sensuality? What about the devil of scepticism? They are not cast out yet; they are rampant still. Is it true that eighteen hundred years after His ascension three-fourths of the world are in pagan darkness? It is true, awfully true; and the remaining fourth, what are they made up of? Oh, brethren, the real children of God are but a mite amongst them—Mohammedans, Atheists, Socinians, Jews, Romanists, members of the Greek Church, spurious Christianity or formalism. Is this the way in which the Lord is glorified by the service of His Church? God the Father has glorified Him, our salvation work accomplished by Him has glorified Him, the Holy Ghost glorifies Him. What are we doing? We are each individually responsible for the service of the Church. Do not lose yourself in the crowd.

Supposing every individual member of Christ's body were to feel the responsibility, and to perform the privilege of witnessing to one soul during twelve months, it would take about ten years to evangelize the world. Brethren, try it with your pencils if you like, and you will find it is true. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." O arm of the Lord, awake; O Spirit of the Lord, give to us all that fulness of power for service laid up FOR US in our risen Head, that receiving out of that Head we may be developed into the fulness laid up in Him for us for His glory's sake. Amen.

The Rev. W. H. M. H. AITKEN then offered prayer, and the 22nd Hymn—

"All hail the power of Jesus' name,  
Let angels prostrate fall!"

was sung. After silent prayer, the various requests for prayer were read by Mr. J. E. MATHIESON, who laid them before the Lord.

As the Bishop of Sodor and Man, who had been expected to give an address, was not present, the Chairman asked any gentleman on the platform to speak, who had a word from the Lord for the meeting.

The EARL OF KINTORE said: Our subject has been the question of the service to the beloved Lord; and there is one

way of service, dear friends, which perhaps we would do well to cultivate, and that is, in all our actions for Jesus to cultivate a holy delicacy of thought. God give this to us for His dear Son's sake.

To illustrate this let us look at one or two points. Look at Jesus for a moment, and observe His holy delicacy of thought. A brother is called away, and two sisters are mourning his loss; and the one who cannot speak—that Mary whose grief was too deep for utterance—how does the Lord teach her? To her He spoke not a word, but addressed Himself rather to the outsiders. We hear first that Jesus wept, and then we know what follows—“Behold, how He loved him.”

Then, again, there are things in nature that remind us of this holy delicacy of thought. What do the Jewish people especially suffer from almost more than any other complaint? Is it not ophthalmia? And how has God in nature provided for this? He has clothed the grass in green. Had the grass been white, how our eyes would have suffered. And when Jesus told the multitudes to sit down on the green grass, was there not delicacy of thought in this?

And then, in the last place, let me just give you a little incident in humble life proving this. A gentleman is visiting a poor woman suffering from a vital complaint. He had seen her last year, and now visits her again; and noticing some flowers beside her, he said, “Why, Jane, who sent you those flowers? you must be very fond of them.” “Oh, yes,” she replied, “a lady kindly sends them.” But look at the delicacy of heart in what follows. Oh that we may cultivate it! Pray for me, dear friends, that I may cultivate it. It is not my way to reach souls, it is Christ's way. If I have erred at any time in this, may the Lord forgive me. But look at her holy delicacy. She said, in reference to the flowers, “I knew you were coming, and I could not resist sending for a pennyworth extra of primroses to give you a welcome.” Oh, these primroses, how much they showed! Beloved friends, be not satisfied with primroses, in thought, word, and deed, to place at your Master's feet. Cull the roses, the roses of your affection, the roses of your heart, and place them, not only in listening to addresses, but in very deed and truth place them at the Master's feet. And let us bear in mind that one way to get at souls is to honour all men; that is one way of being fitted for His service. The Lord bless His word.

The Rev. A. M. W. CHRISTOPHER, of Oxford, said: Dear friends, who has given us the best instruction on the subject for this morning? Who has given us the words that most of all dwell in our memories? Is it not the Lord Jesus Himself? Has He not said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples?" And He teaches us how to bear that fruit, and let us remember that every one He washes in His precious blood, that every one who receives Christ, may obey the Lord's command when He says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." These are good words to have in our minds for encouragement; but remember that these words, though they came from the Lord Jesus, were not effectual in enabling the disciples to glorify God during a certain time that followed their utterance. They were not effectual till the Holy Ghost came down and filled these disciples with power; and remember that, when we carry the words of our Lord in our mind, and strive to act upon them, we must ever look for the power of the Holy Ghost in our souls. Oh, what a momentous meeting might this be, if every one, full of faith, and hope, and love, lifted up his heart to God, that the Holy Ghost might come upon His praying people in this land! Nothing but the power of the Holy Ghost will ever lead people so to devote themselves to the service of God that the last command of the Lord Jesus will be obeyed, "Go ye, therefore, and teach all nations."

Dear friends, think of India, and China, and Africa; think of the multitudes that have never heard the name of Jesus. You have enjoyed much during this Conference; think of the multitudes who have never heard of His love. Oh, lift up your hearts, and pray for our universities, our colleges, and our schools, that the Holy Ghost may come down in power, and speak the Word of the Lord to the hearts of multitudes of our young men and young women, that they may go out and devote themselves to teaching the heathen. Pray for the old societies in China, for the China Inland Mission, and for every society endeavouring to carry the word of God to the perishing heathen. Remember what God has done in one heart He can do in another. What He did in the heart of the apostle Paul He can

do in yours. Remember how the apostle Paul lived a life of service to the glory of God every day, and was ready at any time for the service of Jesus. He has told us how it was he lived this life. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Have faith in Jesus, and we may do anything God requires us to do.

Remember that your prayers should be unselfish prayers. When did the Holy Ghost shake the place in which the apostles were assembled together? It was after they had met the chief priests, and had borne testimony for Jesus, and when the apostles had gathered a company, and held a prayer meeting, and lifted up their hearts to God. What did they pray for? Not to be delivered from persecution, not to lead a quiet life, but they prayed, "Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy Word." Now let that be your prayer. Lift up your hearts to-day, that when the minister or layman is going to speak, he may be filled with the Holy Ghost, and that with all boldness he may speak that Word. May God in His mercy grant that we may ever keep in mind that the Lord Jesus has coupled His promise of His being with His people, "Lo, I am with you alway, even unto the end of the world;"—with all its power, grace, love, and joy, He has coupled that precious promise of His presence with obedience to the command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

You can never expect to enjoy the presence and power of Jesus unless you exert yourself to the very utmost, and with prayer that the Holy Ghost may enable you yourself to speak with all boldness,—unless you exert yourself to the very utmost to send the Gospel of the Lord's grace to those lying in darkness and the shadow of death.

LORD RADSTOCK said: There is one little word, containing but one syllable, that has been in my mind; and I was very much struck with how the Lord has guided our chairman and myself to the same line of thought, when he said we wanted something not very high, and within the reach of anybody. Then the Lord gave me something which is within the reach of all, even of a child four years old; and yet perhaps some of

us are looking all over the world for service, and wanting to get some great or wonderful thing.

"Helps." (1 Cor. xii. 28.) How many are looking for some wonderful manifestation, some wonderful message from God, to learn how they can serve God. They say, "There is nothing particular for me to do, and therefore I have plenty of time to do this and to do that; perhaps to go to concerts and things of that sort. There is no harm in that, because there is nothing for me to do." "Helps." Does it not suit any that are part of "His body"—the Church, the body of Christ? Is there no believer that wants help? Is there any one, let me ask you, who cannot help? Just mark the order, with which I was much struck, in this chapter of 1st Corinthians: "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments." "Helps" comes before "governments." O beloved saints of God, I believe the little word may just give a key to the whole subject of our Conference! We have got to help others, and this will bring out the unity of the body. The manifestation of the unity will be that unity in practice. If we are helps, we shall not be selfish. No, because we shall be doing something for Jesus Christ. If you are helping some one, there is not much fear that you should be taken up with yourself; and "helps" just arise from the direct command of God. The Lord Jesus Christ was a servant, was primarily commissioned as a servant, and not a Ruler; and the key to spiritual power is obedience in service—not rule, but service. Moses was a wonderful man; but on going into the land it must be Joshua, who was "the servant of Moses," who was the "servant of God." Joshua "the servant" must take them into the land. We can be helps one to another; and by God's grace let *every one of us* be "helps" for His glory.

The Rev. Dr. MACDONALD, of Leith, said: I should like just to say something in reference to a single text that I have often found of great service in connection with the work we have been speaking of to-day. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." I have usually found that, when we are prepared and meet for the Master's use, He will use us; but very often when He would do so He finds us unwatchful and defiled, and has to pass us by and use another. It was my privilege in early life to be most intimate with one of the holiest of men I

have ever met, Robert Murray McCheyne, and what greatly struck me with regard to him was this, that as he always seemed meet for the Master's use, so the Master was always using him. I have heard the same truths from others, and perhaps more eloquently expressed, but they were soon forgotten; while I found the smallest word he said was remembered; the shortest note he ever wrote was treasured up; some simple utterance coming from the lips of this sanctified servant of God went deep into the heart, and was remembered. And I feel this is one great secret of usefulness. We often lose opportunities, golden opportunities, through not being fit for the Master's use; a fresh baptism in this way would have a marvellous result.

I have just one word more. What a little word of simple upright confession often will do! In Edinburgh a gentleman gave a party, and invited a number of musicians to his house. He commenced dinner by asking God's blessing upon the meat, and there was a great musician there who had never seen such a thing before; he was astonished at the prayer of the good man. He said, "I see you ask a blessing before dinner for Christ's sake. Who is Christ?" And the good man simply said, "He is the Lord Jesus, the beloved Son of God, and my dear Saviour." Well, he was silent, he could not answer a word; but what was said was remembered, and the manly confession, made with such godly sincerity and simplicity, went home to him, and was the means of his conversion. His home was in London.

Mr. CHRISTOPHER added: I have one word from Robert Murray McCheyne—"For one look at your own heart, take ten looks at the heart of the Lord Jesus."

After prayer by the Chairman, the meeting closed with the singing of the doxology.





## God Glorified in the Service of His Church.

ADDRESSES BY

REV. H. M. PAYNTER. PASTOR THEODORE MONOD.

---

*Friday Evening, June 25th, 1880.*

---



AFTER a season of silent prayer Rev. H. W. WEBB  
PEPLOE offered prayer. Mr. S. A. BLACKWOOD, who  
presided, then asked all to rise, and read as before  
Psalms cxlix. and cl. Hymn No. 15—

“O Saviour, we adore Thee,  
We bless Thy precious name”—

was then sung.

The following address was then given by

Rev. H. MARTIN PAYNTER, of Chicago.

“God glorified in the service of His Church;” that expresses a fact, and now, as the Lord is pleased by His Holy Spirit to open to us His word, let us look at some truths in the Word concerning that fact.

And, first, I ask you to look at, and please turn to the passages, the gospel of St. Luke, and at the same time the gospel of St. Mark, and of St. Matthew—Luke v., Mark ii., and Matthew ix. Observe, however, first, God glorified in the service of Jesus Christ; for it is when we understand what is

mentioned in three places as to the result of the service of Christ, that we learn to understand how God should be glorified in our service. Now, in connection with the man who is brought to receive healing from the palsy, we read in Luke v. 25, after the man was healed "he departed to his own house, glorifying God;" and then we read, "They were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day." Observe what they say in Mark ii. 12: "We never saw it on this fashion." Then, when we turn to Matthew ix. 8, we read: "When the multitude saw it they marvelled, and glorified God, which had given such power unto men." Observe the impressions made upon the people; first, "we have seen strange things to-day;" second, "we never saw it on this fashion;" and third, "God has given such power to men;" and so the people glorified God.

Now please turn to Luke vii., and there we find at the 16th verse another occasion of glory to God. A young man was being carried to the grave, and Jesus met the bier, and stopped the bearers, and restored him to life; and we read, "There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people."

Now turn, please, to Luke xiii., and you will observe in the 17th verse, "And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him." And we observe from the context that the occasion of this was when Jesus said to the poor woman, "Thou art loosed from thine infirmity."

And in Luke xviii. 42 we read, "And Jesus said unto him" (the poor blind man to whom He restored sight), "Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God."

Now, if you please, turn to Luke iv. 14, 15, and John ii. 11, and observe two facts, which are both very interesting and very instructive in connection with the life of Christ. In the first we read, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all." And in John we read, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory: and His disciples believed on Him." Observe, dear

hearers, it is very simple—the blessed Lord did something, and He said something, and the impression of what He did and what He said was twofold. His disciples believed, and the people glorified God. The effect upon the people was that spontaneously they glorified God. They said different things; they account for His works in different ways. Some said, “He is a prophet;” some said, “The Lord hath done great things;” some said, “The Lord hath visited His people.” But observe, all these thoughts of the people clustered round the truth—God glorified in the service of His eternal and blessed Son Jesus Christ.

Now please turn to John xvii., and you will observe in the 10th verse that our adorable Saviour says in His high priestly prayer, “Father, I am glorified in them.” There we have got now the setting-stone of God glorified in His Church. “I am One in them.”

Now please turn to 1 Peter ii. 9, there you observe a very interesting statement concerning this truth: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises” (or *virtues*, as it is in the margin) “of Him who hath called you out of darkness into His marvellous light.”

Evidently God is glorified in the service of the Church, and now, when we come to analyze this truth, we will see how God is glorified.

If you look to John xv. 8 you read, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” Then if you turn to Phil. i. 11 you read, “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

Now please turn to Isaiah xxxv. 5, 6, and see that God is glorified in the service of *worship*, and *praise*, and *song*. There you will observe that the prophet says, “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” God therefore is glorified when the dumb sings. And now we find that in the first psalm sung, at least the first recorded in the Bible, by a redeemed people, the singers exclaim, “I will sing unto the Lord: for He hath triumphed gloriously.”

Please turn to 2 Chron. vii., and there observe the connection

of glory and praise : " Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good ; for His mercy endureth for ever." That is God glorified in the worship of His Church.

Please now turn on a little further in the same book, chapter **xx. 21** : " He appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord ; for His mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah ; and they were smitten." So God was glorified in the service of song, and in reality that song was going on before the conflict ; and He was still further glorified in the overcoming of the enemy. " Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy : for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel." For a similar idea read at your leisure 2 Chron. **xxix. 25-36**.

Now turn to the New Testament, and in Acts **xvi. 25** : " And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them." It is easy to sing praise to God in this happy gathering, but it was much harder for these servants of God to sing in the dark prison with nothing but the cold stone to lie upon. But " Paul and Silas sang praises to God," and God was glorified in that song. Not only did God hear them, but the prisoners heard them. Likely it was the first time they had heard a Christian's song of praise ; and not only the prisoners, but the earthquake heard them, and lifted up its mighty voice in symphony with that song.

Now turn to Romans **xv. 6** : " That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus

Christ." And then at the 8th verse: "Now I say that Jesus Christ was a Minister of the circumcision for the truth of God to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again He saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people." So we see that for the mercy of God we are to glorify Him with one mind and one mouth; and when we do praise Him our service of praise glorifies Him, and we learn to receive power and learn to give glory to the Lord.

But further, God is glorified in the service of the voice in speaking. Turn to Acts xi. 17, 18, there you will observe that Peter says, "Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." That, you know, was in connection with the conversion of Cornelius. So Peter glorified God by telling of what God had done, and so may a voice of glory go out from us to-night as we tell of what the Lord hath done. I believe that is the only case recorded in the Bible where a whole roomful were converted at one time. Peter comes back and tells the story to the disciples at Jerusalem, and they glorified God—glory all round, you see.

Now turn to Acts xiii. 42, and there you see that St. Paul addressed the Jews in the synagogue at Antioch: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." After the mockings of the Jews Paul turned to the Gentiles, and preached on the next Sabbath to them: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." But observe, there were more glorified the word of the Lord than believed. In other words, there were those who glorified God for His purposes of love and mercy towards them, although they did not accept that, whilst there were others who accepted the Word, and thus brought glory to God.

Turn now to 1 Peter iv. 11, and we have there the general rule: "If any man speak, let him speak as the oracles of God" (not my idea, or my thoughts, but God's word. I was exceed-

ingly glad this morning to hear Lord Radstock pray that God would keep us close to His Holy Oracles); "if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen;" or as that dear sainted woman now in glory (Miss Havergal) expresses it—

"Take my voice, and let me sing  
Always, only for my King;  
Take my lips, and let them be  
Filled with messages for Thee."

Again, God is glorified in the service of *almsgiving*. Look at Acts ix. 36: "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord." God was glorified in her case in her almsgiving, and also in her restoration of life. Now, in 2 Cor. viii. 19 we find the apostle speaking about this subject: "And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Then look at chap. ix. 11-13: "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel

of Christ, and for your liberal distribution unto them, and unto all men"—God glorified in almsgiving.

Now turn to Acts iii., and see God glorified in blessing upon the body. Observe there, when Peter and John went up to pray, and when they gave the man what was better than silver and gold, after he was healed: "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the beautiful gate of the temple, and they were filled with wonder and amazement at that which had happened unto him."

And what was the result of that? Look at chapter iv. 4: "Many of them which heard the Word believed, and the number of the men was about five thousand." And then at verse 21: "So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done." So the people praised God, and thus God is glorified in the healing of the body.

Again, God is glorified in the *blasting* of the body. We read in Acts v. of the smiting of Ananias and Sapphira his wife, and there we see God was glorified, and "the people magnified them, and believers were the more added to the Lord." Then in Acts xiii. we see that God was glorified in the blindness that came on that man Elymas the sorcerer: "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

Look again at chap. xix. 15-17, and see how God was glorified in the terrible rebuke these men got from the devil: "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified."

Now, God glorified in the *conversion of men*. Look at Acts ii. 46: "And they" (the three thousand), "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the

Lord added to the Church daily such as should be saved." What an immense revenue of glory to God in this verse!

Now turn to Gal. i. 24: "They glorified God in me." When they saw him who had been a persecutor now preaching the truth he once strove to destroy—"they glorified God in me."

Then in 2 Cor. iv. 15 we see God glorified in the *thanksgiving* of His people: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Now, how is God glorified thus? "The heavens declare the glory of God." How do they show forth His glory? How do I know that there is a star? By its shining. How do I know that there is a God? By His shining. How does He shine? In His people. God is glorified by a man, as God shines in that man. So the light which is in us should shine forth to the glory of our one blessed and adorable Lord and Saviour Jesus Christ.

Now to make a *résumé* of these thoughts very hastily, God is glorified in the service of the Church because we show forth God's power. It is the power of God that makes the lame to walk, the dumb to sing; the power of God that makes men to love the Lord, and to give alms and money; it is the power of God that restores the dead and raises the dead to life. And it is not only the power, but truthfulness of God—"for all His promises are yea and amen in Christ Jesus, to the glory of God the Father"—that keeps the Church. What He has said and written He will do. And when His Church is in its right place before Him, her light comes from God, and shines out into the world for Him. "Let your light shine before men." We sometimes hear it prayed, "Let our light shine;" but it is not a Scriptural prayer, for it implies that God keeps our light from shining. He never hinders the light He has put in me to shine. If we do not hinder it, it will shine. Thus by our shining God's grace is manifested, God's love is manifested, and He is glorified. So that word in John xvii. 21 which He speaks about unity is applicable here: "Thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Brethren, see to it that we let our light shine, and thus glorify God with our body, glorify God with our mind, glorify God with our spirit. It is not a command, but it is the being lifted up of all the redeemed, that they might upon the mountain top,

with a magnificent prospect of unutterable blessedness, glorify God. Let us then be but as lamps, into which the glory of the Lord, the glory of the light, the glory of His love, the glory of His power, the glory of the transcendent, infinite, eternal Three in One will shine, and shine out before men to the glory of God.

Oh, my dear friends, let us seek the glory of God, as Paul when he writes : "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : 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, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Suppose Saul of Tarsus, and Cornelius and Lydia, and converted men and women everywhere, who are brought out of darkness into His marvellous light, were to lift up their voice sustained, illumined by a light-shining life, and say and sing, "O God, thou art my God ; while I live I will bless thy holy name, in worship, by almsgiving, by service, by holy living." And how would God be glorified by us hour by hour ! Walk in the light and love, be filled with the light and love of God, and glory would arise unceasingly to God.

The Right Hon. the EARL OF KINTORE having offered prayer, hymn No. 55 was sung—

"To the work, to the work, we are servants of God,  
Let us follow the path that our Master has trod."

Various requests for prayer were then read, and laid before the Lord in prayer by Pastor FRANK H. WHITE.

The following address was then given by

### Pastor THEODORE MONOD.

We all feel the solemnity of this moment. This is the last hour of the last day of our meetings. We feel—do we not?—that it is good that these meetings should have been convened, good that they should have been held, good that they should come to a close—all good. Now we have to go from these special *services* to *service*. Do not mistake services for service. Many do that. They seem to think that religion is

flourishing in a place if only the services in church and chapel are pretty well attended. Now hear what God thinks about this. He says in Isaiah i., "I cannot away with" them. He speaks about the calling of assemblies: "It is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me." And why? Because they are disobedient. "Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." We speak of "feasts of fat things." Yes, if we be willing and obedient, we shall eat the good of the land; but otherwise our "fat things" will not make *us* fat. They will not do us the slightest good, but only harm. This is a most solemn thought. It is well therefore as we come to a close that we should ask ourselves, "What am I going to do for God's service?"

Observe, not only are our meetings not, strictly speaking, the service of God—though of course we are right to meet when God bids us do so, whether in special meetings, or in ordinary meetings;—but what we do for our own spiritual good is not that service of which we are to speak to-night. It is easy enough to understand that. Here is a father who says to his son, "Go work to-day in my vineyard." When evening comes, the father says, "What have you been doing to-day?" "Oh, I have been getting up, washing, dressing, and breakfasting!" "That is all right. What next?" "Taking a walk, coming home, and taking lunch." "Indeed! And what next?" "Reading a good book, meeting some good friends, having a good dinner, and now I am preparing for a good night's rest." "Well," the father would say, "but what have you done in my service?"

Now we need to wash our hearts every day. We need to feed and strengthen them. We need instruction and-Christian fellowship. We need to rest on the promises of God. We need all that; but that is not service. What do we *do* with it all? What does it amount to, for the good of others, and for the glory of God? At the present moment the world is drifting (even England is, not to speak of France, Germany, &c.) in one direction: God is to be—I will not say blasphemed, though He

is blasphemed by many; I will not say denied, though He is denied; but worse than that—treated with more contempt than if He were denied or blasphemed: God is to be *ignored*. Well, if they will ignore Him, it is for us to manifest Him. It is out of our works done for God, and through God, that the light of God is to shine upon the world, to reveal His existence and His nature, as the shining of the sun shows the existence of the sun. If they will ignore God, *we must dazzle them with Him*, so that they cannot help seeing Him. It is a great work. It is not a work of talking. They will not come and hear; but we can compel them to see. To make them do so is your business and mine. Thus shall God be glorified in the service of the Church.

The apostle writes to the Colossians (iii. 24): "Ye serve the Lord Christ." He is addressing servants as a class, but of course he means it for everyone; and turning at once to the masters, he says, "Knowing ye also have a Master in heaven." We are all in the service of the Lord. Mr. Spurgeon has made the remark that he does not approve of our way of saying, "That carpenter is a Christian," "That lawyer is a Christian," "That doctor is a Christian." He says the right way to put it is this: "That Christian is a carpenter," "That Christian is a lawyer," "That Christian is a doctor." True enough. The first thing is, "Ye have one Master, even Christ." He tells *you* to serve Him in one way, and *you* in another; but the first thing to see to is that you belong to Him, and obey Him: "And whatsoever ye do, whether in word or deed, do all in the name of the Lord Jesus." Besides, that is the main part of one's service for the Lord—daily service in one's own avocation, provided of course one is in the place where God would have one to be. If you are not clear about that point, inquire of Him. It may be that He will direct you to special service in witnessing for Him. Everyone is called to do so occasionally, and some habitually.

Now, see what *you* have to do. We have been praying that God would send labourers here and there. Ask Him whether you, my brother, you, my sister, might not be just one of those servants that we have asked Him to call. For instance, you have heard of the work being done by your own countrymen amongst us in France. Come and help Mr. McAll, or Miss de Bröen, or Miss Leigh, or Mrs. Grant. Perhaps you have never heard of Mrs. Grant's work. She is the widow of

an English officer, who is giving her time and strength (though advanced in years, and in very feeble health) to our young soldiers. When they have an hour that they can dispose of they can go to her. She gives them a motherly talk about the Bible, a cup of coffee, and a portion of the New Testament. In this way by-and-by the Gospel will go all over France, because those soldiers come from every part of the country, and go home with what they have received. You can help personally, or with your money, besides helping with your prayers.

Whatever your own work is, you have to do that work. In a well-ordered house, where there are many servants, everything would be in confusion if one servant tried to do the work of another. See that you do yours, and do it faithfully. God has a work for you. I was very much struck with that thought this week on seeing all the different branches of Christian work represented here from many parts of London, of England, and of the world, and especially on hearing Mrs. Booth speak on Tuesday night, in St. James's Hall, of the work that is being done now among the most degraded of your country—a class that had never been thus reached before. Now, what a wonderful thing it is that God should raise men and women to go right down to the lowest depths, to lift up at any cost of suffering and toil those fallen ones, and to bring them into fellowship, not with themselves only, but with Christ, and with God. That requires special gifts, and a special mission from God. If you are not called yourself to that particular mission, see whether you cannot do something to help it. Do whatever you can do best, by the fitness that God giveth.

Then remember what the apostle says about service. He gives us one condition of service in Romans xii. 11: "Not slothful in business, *fervent* in spirit, serving the Lord"—fervent; that is, quite hot, boiling. You might as well run a locomotive without steam as try and serve the Lord without fervour. How shall you get it? You can get it in a measure from the influence of those who themselves are warm in God's service. Do not be afraid of them. Go near them; catch fire from them. And not only among those who are near you, but among the saints of God that have left behind them "words that burn." I am thinking of one of them—old Samuel Rutherford. His volume reminds me of the contrivance they used to have before the invention of our present matches. I remember it, though I was then but a very small boy. It was a kind of

bottle containing some mixture, into which you dipped the match, and it immediately took fire. These letters of Rutherford's are just like that. When you feel dull, lukewarm, cold, read one or two of those letters, and, provided your heart is sincere, see if it does not set you on fire. But we have better than that. We have Rutherford's Master, whom he so deeply, aye, so tenderly loved. We have the words of Christ, and the Spirit of Christ. The central source of holy zeal, of burning love, is there. The Lord says, "If any man serve me, let him follow me." (John xii. 26.) That is the way to be fervent. If you want to serve Him, the first thing is to follow Him; keep close to Him all the time. I understood that verse much better ever since I read in the Book of Kings that Elisha *went after* Elijah, and *ministered unto* him. (1 Kings xix. 21.) If he had not followed him, how could he have served him? The one would have been in one place, and the other in another. If you want to serve Christ, it is just as simple; you must walk behind Him step by step. Do not run in advance, calling upon His blessing to follow. He "goeth before" His sheep. He opens the way always. He may keep you waiting. He may lead you where you can see no open path. The other day I was on board a boat on the Seine, and at some of the bridges it appeared as though the boat was going to be dashed to pieces; but suddenly there was a wheeling round, and we went through safely. Just so in God's providence. It tries our faith. The way seems closed against us; but the moment we go forward under His guidance we advance safely. He never asks us to break through a door, but opens it when His hour has come. The one thing needful is to follow Him closely.

Work for Christ, just because it consists mainly in following Him, is simple work, and humble work, and humbling work. If you are not willing for that, you are not fit for the Master's service. Christ will lead us in the way in which He walked Himself. The disciple is not above his Master. He will lead you sometimes to do work that may seem to you to be useless, and I think that is one of the greatest trials of our patience and faith. Sometimes we may spend the whole day in doing a thing that really does not appear to be worth the while, and yet we feel and know that it is God's will we should do just that on that day. It does not seem to be spiritual work at all. Now, when a mother gets her little girl to make clothes for her doll, does the mother care much how the doll is dressed? No; but she

does care about teaching her little girl sewing, and neatness, and patience, and perseverance. When the child is older she forgets all about those doll's clothes, but she knows how to sew. Thus does God often give us things to do that we think are of little purpose; forgetting that God is busy, not with those things, but with us. For instance, although God cares for all His creatures, and, as the Psalmist says, "openeth His hand" to them all, yet I do not think He was so specially concerned for Jethro's sheep as to keep such a man as Moses for forty years watching over them. A plain man, not learned in all the wisdom of the Egyptians, might have done it quite as well, if not better. But the object God had in view was not the tending of those sheep, *it was the making of Moses*. Thus was he being prepared for the great work that lay before him. It must have been a sore trial of his faith and patience. Now, we ought not to complain and fret and think that such-and-such an occupation is beneath our degree of knowledge or experience, and that we might be employing ourselves in some better way. Remember one thing, He who loved God with all His heart, and His neighbour as Himself—the only one who ever served God perfectly—was thirty years old when He began His public ministry, for which the Father prepared Him during long years of comparative silence and obscurity. Be willing to do anything or be anywhere. If you want to accomplish something for God, do not try to be "somebody."

Working for God is often painful as well as humbling. It entails suffering, and we are fitted for it by suffering. Why is this? Because the suffering brings us into closer fellowship with our Lord, who was the Man of sorrows; because it brings us into sympathy with our brethren suffering all around us; because it weakens us; because it humbles us. Do you know what is God's chief difficulty with us? It is not the filling us; it is the emptying us. It is not the edifying us; it is the pulling us down. And therefore it is that God's chief instrument of edification is the pick-axe. He must break us down, down, down; and whatever He gives us to do for His service, He will first of all show us that we are not able to do it. In our armies, when a man is wounded, they take him at once out of the ranks and carry him to the rear that he may be taken care of. He is not fit for the fighting till his wounds are healed. Not so in the Lord's army. There the faint are in the heat of the battle, and the wounded lead the vanguard. Look at the history of

the Church, and you will see that most, if not all, of those whom God has employed in a signal manner for His glory have been in one way or another among the most afflicted of men, either in heart or in body, sometimes in both. Therefore do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When, therefore, we offer up our prayer to God, and ask Him to *take* us and *make* us, don't let us forget to put up another petition between these two, and ask Him also to *break* us. That is a short and comprehensive prayer: "Take me! break me! make me!" God answering that prayer can do something with us. While we inscribe on our banner the beautiful motto, *Excelsior!* let us write *Humilior* upon our heart.

The work of God is mostly hidden work, fully known to Him, known partly to those who are the immediate objects of it, scarcely known to ourselves. I am afraid, nowadays, there is a great deal too much speaking about the work done or doing. We have hardly begun some service, but we must blow the trumpet, and let everybody hear of it. I have sometimes thought how well the apostles got on without newspapers—and the work was done all the same! Some one will say the times are altered. Surely they are, and it would be rather absurd to pretend that we should not make use of the press. We want information concerning the Lord's work; it instructs, edifies, and stimulates us, but we must not court publicity. We must not think it is of importance that everything done and said should be noised abroad, or that the absence of publicity, of sympathy even, can interfere with the vitality and success of a work truly done for God. Among the astonishments of the last day will be that of seeing, coming out from all sorts of nooks and corners, people whose names were unknown, and to whom the Lord will say, "Friend, come up higher."

Finally, if we are thus doing God's work fervently, humbly, patiently, though obscurely, looking to Him alone, we, like our Master, will finish the work that He has given us to do.

Perhaps we shall not finish the work our brethren wanted us to do, and thought we ought to do. By the way, what a happy thing it is for us that our brethren are not our masters; that we have a Master who gives us to do just what we are able to do, and no more. Looking for texts bearing upon servants, I found many interesting things. For instance, a good servant, says the apostle Paul (Titus ii. 10), should be obedient, and "not pur-

loining." Do not let us purloin. Do not use for yourself that which belongs to your Master. Peter, speaking of servants, says to them that "they must be subject to their masters with all fear, not only to the good and gentle, but also to the froward." How many froward masters there are in the world! but what a "good and gentle" Master we have—meek and lowly, adapting the burden to the back, and the back to the burden; giving every man just what he ought to do. As it is written of Aaron (Numb. iv. 19), "He shall appoint them every one to his services and to his burden."

Having no service but that which He appoints, we shall finish the work. "What," you say, "shall I live to be eighty?" I cannot tell. I only say you shall finish your appointed work upon the earth. Have you ever noticed that when we read the life of Christ it never occurs to us to say or to think that He died prematurely? and yet we do say so of any man, especially of an eminently good and useful man, who dies in his thirty-third year. Prematurely! No. We have the impression, definite and strong, that he had finished the work. Now, this is also true, in the main, of every faithful servant of God. Have we never seen such an one? Growing as a plant in the Lord's garden—the tender shoot, the expanding foliage, the beautiful blossoms, the ripening fruit—until at last, come to maturity, and yielding precious seed "after its kind," the Husbandman transplanted it into better ground, beneath a fairer sky. The work was done that He had given them to do. And if we believe, as we surely should believe, that our Master gives each one of us a work to do, let us also believe that it shall be done, though all *our* purposes should fail. We may seem to leave it half done, but the Master will say, "*Well done! thou good and faithful servant, enter thou into the joy of thy Lord.*"

I wonder whether in this great assembly there are any who do not know the Lord. I would like to say one word to them. Does the service of the Lord alarm you, frighten you? Well, what are *you* doing? We Christians are servants, slaves of Christ, and yet our Master calls us not servants, but *friends* (John xv. 15); yea, He is not ashamed to call us *brethren*. Yet we admit we are servants. And what are you? Surely you are serving somebody, if it be only yourself. Do you answer that, being your own master, you do whatever you please? I take you to witness that you *don't* do what you please, and you know it. Further, you are not happy, any

more than you are free. You have to obey this passion and that passion, this person and that person; you are under the yoke of opinion, of custom, of the world, of the flesh, of the devil, ruining your soul, and driven to perdition as a miserable slave, while God's servants are free, because their service is the service of love—the service of their Father. They are not mercenaries; they are children, and they are happy (do you not see it? if not, it is their fault); they are happy in pleasing their Father. Willing obedience, or abject slavery? Service or servitude? What is your choice?

One last thought. I said if we want to serve Him we must follow Him. Yes, but there is a word that goes even deeper than following; it is the word *abiding*. "Abide in Me." "Without Me ye can do nothing." *How* shall we abide in Him? If we do not abide in Him, there is no service possible. Oh, there may be a great deal of running to and fro, of machinery, of fabricated work, but no service! If we would abide in Him, what must we do? I found in a German paper a very simple and helpful illustration on this point. A Christian lady wrote that as she pondered over that question, "How am I to abide in Christ?" she asked herself, "How am I to abide in the room where I am now?" Then she thought, "As long as I don't want anything outside of the room, I remain in it." Just so. If you want to pay a visit at the other end of London, you have to leave your room; if you want something across the street, or even in the room next to yours, you have to leave the room; but as long as you are satisfied with what is in the room, and want nothing further, you do not stir from the room. Likewise, as long as you are perfectly satisfied with Christ, and want nothing outside of Christ, nothing but what you will receive, moment by moment, from His hand, you will abide in Him. The comparison is in one respect a very poor one, because Christ is not to be compared to a room, or to a house, or to a town, or to a country, or to the whole of this little planet of ours. Christ is the height and breadth of the heavens. Christ is He by whom and for whom (Col. i. 18) all things were created, without whom was not anything made that was made (John i. 3), and who upholdeth all things by the word of His power. (Heb. i. 3.) He is the brightness of God's glory, and the express image of His person; all things, whether temporal or spiritual, have been given into His hands by the Father. (John xiii. 3.) For us, therefore, to say, in a tone of resignation, as

though we were making some great sacrifice, "Well, I will be content with nothing but Christ," is both an impertinence and an absurdity. "Nothing but Christ" is as much as to say, "Nothing but everything." If you have Christ what more do you need? What more *can* you have? Christ will give you every good thing—daily bread, daily work, daily grace, pardon and peace, purity and power, life and love; every blessing, every affection you may need, not only in fellowship with Him, but in fellowship with one another in Him. There is not a true joy in this world that Christ will not give to us, if it is good for us, as much as is good for us, and as long as is good for us. Oh that we knew the meaning of His name! Instead of thinking we are giving up something by having only Him, we would make complaint to ourselves and confession to God that we should know so little and have so little of Him. To know Christ fully will be the very work of eternity.

Brother, sister, let us go forward in His service to His glory. Yet a little while—how little none of us can know—and the ministry of earth will be exchanged for that of heaven. "His servants shall serve Him." There is no higher glory than this. Serve Him gladly, serve Him perfectly, serve Him together, without a stain, without a shadow, without a fear, without an end. "*Now*" (let me close with the beautiful lines of one whose name has been mentioned, whose hymns have been sung in these meetings, and who used the rare gifts of a true poet for the Master's glory):

"Now the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward the perfect beauty  
Of the Palace of the King.

"Now the tuning and the tension,  
Wailing minors, discord strong;  
Afterward the grand ascension  
Of the Alleluia song!"\*

Rev. E. W. MOORE offered prayer, after which hymn No. 16—

"Praise God, ye seraphs bright,  
Praise Him, ye sons of light"—

was sung.

Mr. S. A. BLACKWOOD then said: Several friends have asked

\* Frances R. Havergal.

me to say a closing word, else I would not speak. It may be that ere our twenty-fifth annual conference is held some of us, many of us, it may be, will have heard the Master's call. Beloved friends, whether it is to be so or not we cannot tell. Let us seek to live so abiding in Him, moment by moment, that whenever it may please Him to call us we may be found to have finished the work He has given us to do, and so shall we reach our eternal home with joy. Amen.

Mr. JAMES E. MATHIESON made a few announcements, and read a financial statement, showing how large was the sum needed to carry on the widespread work for the Lord that centres round the Conference Hall, and asking friends to support it both by earnest prayer and gifts as the Lord prospered them. He also drew attention to the monthly periodical, *Service for the King*, edited by Mrs. Pennefather, which gives interesting details of the work in its various branches.

The doxology was then sung, and with the benediction the proceedings of the twenty-fourth Annual Conference were brought to a close.





# Missionary Meeting.

AFRICA AND CHINA.

---

*Wednesday Afternoon, June 23rd, 1880.*

---



ONALD MATHESON, Esq., occupied the Chair.  
Hymn 22—

“All hail the power of Jesus’ name,  
Let angels prostrate fall,”

was sung, and Major MALAN engaged in prayer.

The CHAIRMAN said : Dear Christian friends, we are met this afternoon to hear of the progress of the Gospel in Africa and China. Africa is such a mighty continent ; and China is the largest empire in the world. And are we not living in glorious times ? When we contrast the time when the Ethiopian eunuch carried the Gospel into Africa, and now after these long and dark ages perceive the light of God’s truth pouring in on every side into Africa, which has lain so long in Egyptian bondage, is there not a glorious change ?

And then we can look over to China, and what progress has been made ! It is now over thirty years since I was in China, and at that time there was hardly a missionary in the whole country, and now there are at least 30,000 converts, and the

missionaries number more than 200, carrying the Gospel to every part of the land. Let us note the text in Isaiah—"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."

May God bless the word spoken to us to-day, and stir up our hearts to greater prayer and more energy, on behalf of those two great countries—Africa and China.

I will now call upon our venerable friend, the father of missionaries, Dr. Moffat, to address us.

The Rev. Dr. MOFFAT said:

My dear Christian friends, it is a very common thing to make something like an introduction. Now, I have to inform you that my introduction is this, that I have not my voice as usual, and I shall feel very great difficulty indeed in making my voice reach all here. This is not my climate; I call it a savage climate, and I wish I were back in Africa again. Accustomed as I have been for fifty years to the burning sun of Africa, of course I am not able to withstand the severity of a European winter. However, I have managed, and should have got on very well, had it not been that I have lately overtaxed my lungs.

My dear friends, the subject that is to occupy our attention on the present occasion is one of the grandest and greatest that can possibly occupy the mind of man. We have only to look at our Lord on the cross, we have only to remember His commission to His disciples—"Go ye into all the world, and preach the Gospel to every creature;" and His promise—"Lo, I am with you alway, even unto the end of the world:" we have only to remember these, and it is quite enough to impress our minds; we have only to recall what the Saviour did and what He said; we have only to call to mind the great end for which the Lord of glory became a man—yes, and a sacrifice on the cross. It was to carry on the work for which we are met together on the present occasion; and we know that every missionary who goes forth, and every praying spirit, and every one who bears the great name of Christ, and feels the love of Christ in his heart, is carrying on the great work in which all heaven is engaged.

In reference to Africa I really am afraid to begin to speak. When once I commence to talk about Africa I do not know when to stop. However, I believe the time is measured, and I must behave myself.

I have been a missionary in Africa for fifty years, and laboured always beyond the boundaries of the Cape Colony, beyond the boundaries of civilization, among the heathen, among barbarians—yes, and a deal of my time amongst savages too; Zulus you would call them. Well, I have had an opportunity of seeing a great deal done, and of witnessing the triumphs of missionary enterprise. When I first landed on the shores of South Africa there was no mission among any of the tribes; for I do not call the Griquas one of the tribes; for they are peculiar, a bastard people. But there was no mission beyond the boundaries of the colonies. An attempt had been made before I reached the colony, but it failed; the one who commenced it died, and, as I say, there was not a mission nor a missionary, when I entered Africa, among all the tribes surrounding or beyond the colony. Of course all was ignorance and gross darkness; there was darkness without anyone to witness of the light. Again, there was no such thing as a language acquired, which follows of course. It is a melancholy thought, that of all these tribes, thousands and tens of thousands of people, inhabiting the different countries beyond the colony, not one single language was acquired. Of course it was Egyptian night; it was a gloom that weighed down one's spirit. Wherever I went I found darkness and heathenism, thousands and thousands without God and without hope in the world.

Now I am just going to give a brief glance at the progress made. We have at this time missionaries from six different societies in Africa, all labouring, aye, and labouring successfully, commencing with Natal beyond the boundary, and the colonies northward as far as Damara on the west coast. We have churches now that have been gathered from among these heathen tribes. Missionaries have been labouring there, and they have not laboured in vain. They can point to the churches that have been gathered from among these heathen people; and more than that, we have now the Scriptures that have been translated into the Zulu and Kaffre languages, into the Basuto language, and the Bechwana language, and other languages of the west coast, all testifying of the love of God to degraded Africa. And who can think of Africa, her sufferings and her sorrows, of all nations the most oppressed and down-trodden, and yet now we are witnessing the Gospel passing from the colony, passing by missionaries into Zululand, and flowing down along the Limpopo towards the north, and extending away to the Matebele? And we have the

Gospel again proclaimed among the Damaras, and other tribes in the west; so we may well say, "What wonders hath God wrought!"

Think what a change has been produced since first we laboured among them! Then they looked upon us as intruders; they abused us; they laid every conceivable evil to our charge. Everything that befell them we were the cause of. Was there disease or death among their cattle, we were the cause of it. Was there drought or floods, we were the cause. Everything that occurred which they did not like was laid upon us. But now it is not so. Witness a missionary leaving some of these people as I have seen it—hundreds and hundreds following him for miles and miles, weeping and lamenting because they were about to be deprived of the loved missionary for a season. Think of the numbers engaged, not only in all the tedious duties connected with their own situations or circumstances, but the zeal manifested to convey the Gospel to those beyond. I have seen some make great sacrifices in order to go and publish the Gospel to those whom they formerly knew in their ignorance, and darkness, and heathenism. "Why do you go all that distance?" I asked a man on one occasion. "What induces you to go so far?" "Ah!" he said, "I know what I was before I heard the Gospel, and I know what they are who have never heard it to this day. I will go, no matter what the risk may be."

I can point out to you also instances illustrative of the power of the everlasting Gospel. I have seen a man who was the sworn enemy of the missionary—one who would have offered any reward to get rid of him, and one who breathed out vengeance day and night against him. For what? Because the missionary had found out a kind of skill or cunning whereby he could get pieces out of women's hearts and put them into men's hearts. He had so conjured the women, though he had not exactly mesmerized them, that he managed to get something out of their hearts to put into the hearts of men. He said, "Look at So-and-so. What a warrior he was. How the enemy fled at the shaking of his spear. Look at that one, and that other who once gloried in their deeds and in the number of people they had sent to the eternal world. Look at them now; what are they? Women! women! women! The missionary has bewitched them, and got pieces of women's hearts and put them into their hearts. Now they are good for nothing." I once met

a man with a very long face, and asked him, "What is the matter? Is your wife ill?" "No." "Is your child ill?" "No; but my dog has eaten a leaf out of your Bible, and now he will be good for nothing, and won't bite at all." "How do you know that?" "Oh, I see that those who love your books do not make war or fight. I know my dog will be quite useless to me now." That was his conclusion. Well, this man thought missionaries did get pieces out of women's hearts to put into the hearts of the men. He saw they would not fight or quarrel as they used to do, and would not dance their war dances as formerly, and they left many things very dear to the heart of the heathen; and all this convinced him that some kind of witchery was practised in that way.

Again, I have seen a man who had vowed vengeance against the missionary, and had determined to get him cut off. He would waylay him, but could not raise his spear, or raised it and let it fall; he waited for the missionary, coming from visiting the sick, with his bow and arrow, in the dark, but could not shoot. He offered one reward after another if anybody would poison the missionary, because he was in his way; the missionary interfered with his trade, which was rain-making, or his trade was doctoring, and he found this new-comer interfered with his business, or at least he thought so. But it was all no good; no one would poison the missionary now, nobody would harm him. He was detected at last; it was found out that he was laying plans of that kind, and he had no alternative but to confess, and oh, could you have seen that man when he appeared before the missionary, cast down and humbled, he could not look him in the face, he could only cry out, "Forgive me! forgive me!" That man from being a bitter enemy became a friend, and such a friend that people began to think the missionary had really managed to get something more than a bit of a woman's heart to put into his, to produce such a wonderful change; for truly the lion became a lamb.

I have witnessed the wonderful influence of the Gospel upon heathen men, and they have seen what the Gospel produced among their friends and among chief men who were rulers over thousands, whose word was law, whose word was death. I have seen men of that description who witnessed the influence of the Gospel among their people, and they were constrained to say that certainly it was a very good thing to have women's hearts. And one especially I remember who never could refuse an ap-

plication to preach in any corner of his dominions. On one occasion he found some of his friends were inclined to go to war; hearing this he was very much concerned; he had been a man of war himself, and he knew what it was. He ordered his headmen to send forth messengers in all directions with the message—"Let there be a parliament;" and so all the people assembled. All kinds of native food and drink was produced in abundance, but no brandy. No, no. After they had feasted—and they *can* eat, and *did* eat—it is not often they have such an opportunity, but when they do get the chance they *do* eat—well, they finished their repast, and he ordered them to assemble in a public place, and they came together, not with spears and shields as formerly. I have attended their native parliaments many times, but always they had met intent on war; every man had spears and shield. On this occasion all attended unarmed. The chief men who were intending to go to war had brought their wise men with them. They were rather suspicious something was going to happen. They were uneasy; for they knew they were guilty; and so with their wise men they all sat down in the arena while he addressed them. He said, "Hearken unto me, O ye rulers of the people, and all ye wise men listen to me. You who have power listen to me. I have found out something good, and I want you to be partakers of the same. Hearken, O ye rulers! I ask the question, What is war? You are going to war." Well, they trembled every one when he spoke. They knew they were guilty; they had engaged to keep the peace, and were going to break the concord, and now thought they would be killed. But "No," he said, "be quiet. I ask you, What is war? Tell me what war can do. Refer me to what war has done. I have been a man of war, I have slain my enemies, I have shed the blood of those who rose up against me; at the shaking of my spear hundreds have fled. I know what war is. If you will know what war is, and what war can do, go to where some battle has been fought. Go and look at the dry craniums of those you once knew, and with whom you once conversed. Ask of the bones that once were warm, ask them, What are you doing here? And they reply, War cast us down, and here we lie. That is the answer; and there they will lie. Ask of the widow—and you need not go far to find her—Where is your husband? And the widow will say, War eat up my husband, and I am mourning still. Are there any fatherless children among you? Ask them what they think of

the loss of their fathers. You are going to war. Is this to be the result of all we have experienced? We can now lay down to rest without fear, and you know that formerly we never could do that; we always had the fear of being roused by the sound of war. Now for years we have enjoyed peace; we have lain down and risen up in safety, and, oh, how have we not danced and sung, and enjoyed the peace brought to us by men from a far, far country! And now again you seek to throw in the torch of fire, and become as in the days gone by." One man rose up in the middle of the arena and said, "No! no! O chief, let us all return to our homes; let us be thankful for the sermon you have given us; let the spears remain buried and the arrows unused." But there really are so many instances that I must not detain you.

I am exceedingly gratified at being present to-day. It really does me good when I remember the object of our meeting. I have been an African missionary ever since the year 1816, and to the present day my heart glows for Africa, and for those employed in advancing the kingdom of Christ in that, to me, beloved country.

The Rev. F. COILLARD said :

Christian friends, I should willingly have given the time that is appointed for me to speak to the veteran missionary who has just been addressing us, if I did not remember that we must speak of the works of the Lord, and that I too have something to tell of the works of the Lord in that country of which Dr. Moffat has spoken just now.

I am one of the agents of the Paris Missionary Society. You are aware that about forty-six years ago the churches of France sent their first missionaries to Africa, and God in His providence led them to a little country lying north of the Zambesi, between Natal and the Orange Free States. I shall not detain you in speaking of what the Lord has done in that little country to further the progress of civilization. I would simply say this, that if we had time to dwell upon it, we could show by many instances that this Mission with the Gospel of Christ has proved to be the power of God unto salvation. When we look back upon the history of the Mission in that land, and enquire after the secondary causes of its prosperity, I think, first of all, it is owing, under God's blessing, to the peculiar character of the people among whom we have laboured. We must also trace that prosperity to the union, the close

union, which binds all the missionaries together; and further, to the active part which all our missionary ladies take in our work. During our wanderings in Africa (and we have travelled a good deal through the Mission-fields) we have always remarked that wherever a missionary lady is up to the mark, and occupies herself with the work, it is blessed and prosperous; but where this is not the case, there is not much progress made. But then, lastly, we must attribute the prosperity of our work in Basutoland to the native converts themselves and native agents whom we have used extensively in carrying on this work as evangelists. I am going to speak to you about a great undertaking. I must say, first, that the work of evangelizing at the present time is entirely carried on by natives themselves, at the expense of the native churches. Two years ago the Report of our Mission showed that we had 60 Mission stations under the charge of native evangelists and schoolmasters, and these now number 125. I must here say that all these men, saving the schoolmasters, who receive a certain subvention from the government of the state, are supported by the native churches, so that the work of evangelizing in Basutoland is carried on by the churches themselves. But is it not enough for the churches to evangelize their own nation? They are not content. We know it is not enough for the Christians to give themselves to home work, but they must go out to others too. And many years ago we endeavoured to direct the attention of our native churches of Christians towards the tribes beyond, who had never heard the Gospel; and in 1864 the first missionary of the Basuto churches went into that country (now the Transvaal), and worked for two years with great success.

Later on (in 1873) two other brethren were sent into that same country, and in the north of it they placed two native missionaries, who also worked successfully. One of these two heard of a tribe living far off in Pondoland who had never heard the Gospel, and felt that he must go to them. He visited this tribe, and the report he gave of his journey, of his reception, and all the circumstances attending that enterprise, convinced the churches in Basutoland, and the missionaries there, that the time had come for us to do something for that people; and the dealings of Providence pointed the way in that direction. Subscriptions flowed in, and men offered themselves to go; an expedition was organized, and four evangelists were sent under the guidance of a young brother lately come from

France ; but in going through the Transvaal the expedition was taken and put in prison by the farmers and Boers there, and after some time sent back by force into Basutoland, and with a very heavy bill to pay too. Well, this was a great blow to our Mission. We consulted one or two of the churches, and they all agreed we must go on and make another attempt ; so other subscriptions were collected, and other men offered themselves for the work, and another expedition started a year after. My brethren laid it upon my conscience to lead it ; I thought it a call from God, and I accepted it, and with my wife went forth, starting in March, 1877. I will not detain you in speaking of our long journey, for we have travelled in all for two and a half years, living in our waggons. We crossed the Orange Free States, the Transvaal, and the tribes living beyond the Transvaal. I cannot look back upon these two years of wandering, upon all the personal events we have had (and they were many), upon the dangers we encountered at the hands of men or of wild beasts in these dark, dense forests in our journeying (sometimes short of provisions and water), I cannot think of all these without remembering the promises of God given to us through Christ Jesus. I remember the grand thought that struck our hearts as we left our Mission station, and that was, that "the angel of the Lord," as general and leader of the host of the Lord, "encampeth round about them that fear Him, and delivereth them." In all our wanderings we found that was true ; and we also remembered His word, "Lo, I am with you alway, even unto the end of the world," which He connects with His command, "Go ye therefore, and teach all nations." In all our circumstances, whether in great danger or privation, in difficulty or in straits, we always remembered with thankfulness and gratitude this word of Christ our Master, "Lo, I am with you alway, even unto the end of the world."

Now in these our wanderings we were seeking a new mission-field for the churches in Basutoland. We felt a new mission-field was necessary for them. We searched for open doors, but found them all shut. We went first to one place, and then to another. When we had spent about three months in that land, the son of the king, having heard that we were settling in the new country, sent an army and took us prisoners, and brought us to settle in his own land. After a few months he gave us our freedom, but on the condition that we were not to return again to that part he had taken us from, but were to

return to Basutoland. On our return, this was deeply impressed on my mind ; I remembered that a missionary had been journeying in Africa some fifty years ago, and he spoke of a certain tribe he had visited, and the chief had taught him the language and the manners of his country. Well, I knew this tribe had been exterminated, and that the power had passed into other hands. Still it was a question if there was not someone living in the Zambesi who remembered this, and we decided to turn our faces towards the Zambesi. It was a long journey. An immense wilderness of sand of four hundred miles lay before us, but we wended our way there, and arrived at the place ; and there we were on classical ground, to speak from an English point of view. We found that one name was remembered there ; and while so many explorers love to cut their names in the rocks, or in the bark of trees, Livingstone we found had engraved his name, not on walls of rock, but on the hearts of the sons of Africa. His name was a sufficient introduction for us. They did not know where we came from ; but when they found we were walking in the footsteps of Livingstone so far as we could, and preaching the same Gospel, then they welcomed us. Of course a great deal of time was lost in communicating with the chief, who lived far away from where we were on the Zambesi River, but several kind messages reached us ; and since we left that part of the country we have received several messages urging us to go back with our native catechists to teach his own people.

Now, this is the great work we have before us. We have found the field we were seeking for, we have found an open door for our churches. And I believe God has prepared that field for our native evangelists ; it was prepared for them, the way was opened for Christian messengers to go to these tribes. That was the field God in His providence prepared for our native churches. At that time, however, we had not a missionary to settle in that part of the country, and we had to refer to those who had sent us, not only in Basutoland, but also in France ; therefore, after much consultation, and having placed our native catechists there, we returned to Basutoland to hold conference with the Christians there. The work was explained to them, and also the difficulties. First of all, when the work is taken up, there will be the immense distance from Basutoland, the journey entailing not only a great expense of money, and risk of human life ; but the greatest difficulty is the climate. We know the climate of the Zambesi is deadly to Europeans ;

and not only to them, but also to natives; and not only to natives from other parts of the country, but even to the natives there. We experienced this over and over again. As we journeyed we had beacons erected again and again, and these beacons are graves. The first was at a town just at the entrance to the great desert. There a young man fell asleep in the Lord; a young man who had laid himself on the altar a sacrifice, and the Lord accepted his sacrifice. Then again another beacon was planted on the south bank of the Zambesi. In these dense forests, where we toiled for months, another young man was taken. He had also offered himself when he heard we were going to that part of the country, and put his life at his Master's feet, and his sacrifice too was accepted. But another beacon is yonder, and that is the grave of one of our evangelists, who had volunteered to go with us and guide the expedition to that part of the country. I cannot refrain, dear friends, from repeating his own words when he saw that the Lord was taking him away from us. We asked him if he had any message for those he loved in Basutoland—his wife, his kinsmen, and his fellow-countrymen. He replied, "I have no other message to give than what I said before I left Basutoland. You will repeat to them again that they must not wonder at our falling on the way, but must feel that wherever the grave of a Christian is, there also the gate of heaven is near. And say to them also, that I thank God He has sent me to accompany this expedition; and if the Lord wishes that my grave should be dug in this place, tell them that it is a beacon which the Lord has erected in the valley, pointing them to the work of evangelization in this country and among these tribes."

Well, we felt that such things and such deaths might perhaps more or less damp the zeal of our churches; but what was the case? When we arrived in Basutoland and laid the matter before them, when they heard of those who had died in the Master's service, and when they heard of the state of matters on the Zambesi, they said to me, "Go back to France, to the churches that have sent you to Africa, and tell them we have made experience of our own weakness, and know now the greatness of the work; it is beyond our strength; and if our fathers and mothers at home will undertake that work, and send some of their missionaries to the Zambesi, we will help with our money and with ourselves;" and numbers of them offered to go to the Zambesi when we could send them.

Now the committee in Paris, after having heard my report on the question, and after having maturely discussed it from every side, agreed that this Mission should be undertaken; and we feel convinced that the Lord has guided us there, and that He has work for us to do in that country. But this decision of our committee is of course provided that we should get the funds necessary for the great enterprise, and of course also sufficient to continue the great work. Already some funds have flowed in, and already some young men have offered themselves to go to the Zambesi, and we praise God for these tokens of His loving-kindness. But, brethren, we need more yet; and this missionary undertaking towards Central Africa needs to be strengthened and supported by all Christians. We know you are all interested in Africa, and this interest will lead you to give us your sympathies and your prayers, and to sustain us as much as you can.

I remember passing through London twenty-three years ago; I could not then understand your language, but one word I could read, and it made a deep impression upon my mind; and that was the inscription which is engraved upon the Royal Exchange—"The earth is the Lord's, and the fulness thereof." How often in my wanderings in Africa I thought of this word, and of the acknowledgment that the whole earth is the Lord's; then we acknowledge that Africa is the Lord's, and that it belongs to Him. Your means, too, are the Lord's, and in His name I would plead the Lord's cause, and I pray that the Lord may put it into your hearts to give towards furthering that work of the Lord's with what is His own; for "the earth is the Lord's, and the fulness thereof."

Major MALAN expressed his joy at hearing his beloved brethren speak on the platform at Mildmay Conference regarding work in Africa. He also mentioned the names of the three native evangelists who laid down their lives for Christ on that journey to the Zambesi.

The Rev. E. A. MOULE said:

My Christian friends, we have been hearing about Africa, and I have got to speak concerning the work in China. It is perhaps a long step from Africa to China, but not so long as some have supposed. I heard the other day that the languages of China and of Africa are supposed to be cognate, because certain peculiarities of sound and construction are found in China, and likewise in many of the African languages; and in

connection with our Central African Mission on the Victoria and Nyanza Lake, it is suggested that possibly Chinese labour may be employed. You know there are no more patient or more careful labourers. But I will try to detain you as briefly as possible ; and as concisely as I can, I will speak of the work and of the people in China.

Now just imagine this great country of China. Think what a constituency I represent, with four hundred millions of people at my back this afternoon. What shall I say? how shall I adequately plead the cause of my constituents? Put the figures more moderately if you please; make it three hundred and twenty millions. What does that number mean? It means that if, instead of a poor half-hour, you were to give me but one minute for each million of men, you would have to sit at least six hours listening to me. What does three hundred or four hundred millions mean? It means that during the nineteen years I have worked in that country a number of people equalling the whole population of England has been swept away. Well, this country has been neglected too long by the Christian Church; it has long been despised and thought nothing of. If Africa has been downtrodden and terribly oppressed, I think China has been equally wronged by Christian neglect. Now what is this country? It is coming to the very forefront. Only a few days ago I saw in one of the leading newspapers this expression: "China is now a first-rate power." China is now spreading over America. San Francisco is filled with Chinese labourers; they are running over Australia and New Zealand; and possibly if these strikes continue we may have them here in England ere long. We have neglected China too long, and now she stretches her mighty arm over to us. Hangchow little girls, under twelve years of age, can repeat the four Gospels by heart, and with wonderful accuracy, and can readily answer questions put on many parts of the Bible; and this is not an extraordinary instance at all. Competitive examinations, of which we are so proud in England, have prevailed in China for twelve hundred years. There is no favour shown, but they are open to all—the highest post next to the emperor is equally with the humbler posts open to all.

Let me go on at once, without speaking more of this, to remind you of the vast size of the country. This vast multitude Sir Rutherford Alcock described as a great inert mass; and some one says, "Oh, it is a great inert mass! the

Church cannot move such a mass as that." Well, what are we to do? Let me say a word about the difficulties, and then about the success we have had. You know the rainbow is all the fairer and brighter against the blackest thunder-cloud; and if only you realize the difficulties we have to contend with, I think you will realize our hope of success. Remember the difficulties are all of man, and the success is all of God. "Not unto us, O God, not unto us, but unto thy name give glory;" not to any particular society or generation of men, but unto His name. Well, what are the difficulties? If I may use such an expression, we do not object to most of the difficulties. We do not object to the pride of the Chinese; it is natural that they should be proud of their ancient civilization, of their memories, of the ancient date of the foundation of their empire. We are not surprised at their idolatry; we are not surprised when they meet us with the objection, "Your religion of Jesus Christ is all very good, but we do not want it; it is for England and the West. You may believe it if you please, but we have Confucius; that is our religion." Well, I say, we are not surprised at these difficulties, and I must not dwell upon them; but I want you to remember that we do object to unnatural difficulties; and what are they? First, then, there are unchristian Christians, examples of which, thank God, are far rarer now than they used to be; and you may be interested to know how much the temperance movement in the army and navy is helping us in China. When I went first to China, many years ago, this was a very common objection, and I can tell you as a matter of fact that the greatest insults I have ever had, though they have not been many, but wherever I was most insulted, wherever the people were most indignant, I could trace along the shores of the river the places where drunken sailors used to go in and insult the people; that was common enough in China, where you so seldom see a drunken man. Certainly during the nineteen years that I have been there I have not seen nineteen men the worse for drink. Well, I can remember many happy evenings with sailors on leave, and the Chinese said to me, "What has come over these men; they used to kick us and beat us, and now they walk about civilly and quietly?" Well, that is one difficulty, the unchristian example of so-called Christians; and ought we to have such a difficulty to contend with in China? Then let us face the question of the opium trade; it is either moral and defensible, or immoral and indefensible, one or the

other ; you cannot have a middle course. If it is right, let us leave it alone, and say no more about it, and let the Indian Government get all they can from this opium trade to expend on what they please. But if it be wrong, and, let me say, that is witnessed by the unanimous voice of the Chinese nation ; if it is wrong, you must not be content with saying, "Hear, hear," to what I am saying this afternoon ; you must be up and doing. Christian England cannot bear this curse lying upon her much longer. What will she do if she depends upon this immoral trade for success ? What will we do in China, going to them with the Bible in one hand and opium in the other ? What are we to do, if we have this opium still hanging over us and blighting our efforts ? Is not that an unnatural difficulty ?

Well, in reference to these two difficulties, the natural and the unnatural, what are we to do ? Can we do anything ? Remember, my Christian friends, the number of converts our Chairman told you are now in China ; but let us also take the children growing up as Christian children, and those who have left idolatry, and joined us, though not baptized. The ordinary calculation is, 40,000 or 50,000. What does that mean ? It means that 9,999 out of every 10,000 are heathens, and one Christian. Well, if that be so, you may say, "How small is the success !" But am I not right in saying that at all events it presents a great, and marvellous, and miraculous triumph of God's grace ? For, after all, how would you bear it, you Christian friends, who are enjoying the privilege of Mildmay Conference ? At any rate it is enjoyment, and not pain and peril. What if you were to find yourselves suddenly in a minority ; if you were to find that all here but one or two were heathen. Supposing one of the meetings this afternoon was to be held under the mulberry-tree, and you were suddenly to see a party of people come into that place and cut it down, simply because people calling themselves Christians were going to use that tree. Suppose the mob were to destroy this building ; suppose when you went home to-night you were to find your property ruined, your furniture broken to pieces, simply because you attended this Conference ; your lives threatened ; all your shrubs and flowers torn up. Would you like it ? It is a very easy thing to be a Christian in Christian England, and in this atmosphere ; but would you like it in China ? That is what your brethren and sisters in many parts of China have to suffer.

Now look at the Foochow Mission especially. There the work has spread over a hundred different stations in that province. Well, your brethren and sisters in the Lord have to endure all these things I have spoken of. This very afternoon such things are going on, and yet in that great mission last year, in spite of the bitter and persistent persecution, in the face of the great famine and drought, not one convert went back or faltered. Well, bear in mind the character of the work. I heard it stated the other day that the Church must not suppose she can shake the strongholds of heathenism with a rush; but I think it is time to try what a rush will do. Here are open doors everywhere. Africa is opening fast; China will soon be opened through and through. Just eighteen years ago the Taeping Rebellion was put down. There was a wondrous opportunity—the idols almost utterly abolished through the vast stretches of the empire—but the Church was not ready.

My friends, may I warn you of this possibility! Open doors may be shut again if we do not press in. God Himself may utterly overthrow our calculations. We may talk of so many years being necessary, so many labourers to convert China to Christ; but that is our calculation. How did this great work begin? Not by any preliminary work. The harvest came simply by the adorable name which will fill the whole world, and to which every knee shall bow—the name of *Jesus*. Just that name painted over a little room, which would hold only fifty people, and even that mission room was shut. But a passer-by saw the name of Jesus. It caught his attention. He was led to enquiry, and received the Gospel, and was used to spread the Gospel in that great mountain district where that precious name was unknown and unheard. So God worked through him marvellously. Again, one young man came down to search for his brother in the great city of Hanchow. He searched in vain week after week, and was at last directed to our little Mission hospital. He received the Gospel, and went back to preach the Gospel among his neighbours and kinsmen.

Now let me tell you in conclusion one little incident. I forget who it was that said he would not believe in the conversion of anyone unless his or her pocket were converted. Now take the case of a poor woman I had examined for admission about twelve months ago. She was to be baptized the next day. "Well," I said, "will you subscribe to our church now? We are trying to walk alone, so I encourage young converts from

the first to subscribe." Well, she said, "I have given already;" And what had she given? Think of this! She had given up the seventh of her money to the Lord; not one-tenth. Who in this Christian England devotes one-tenth to the Lord? But she had given up a seventh, and that was a large proportion. There was her Sunday gone; and besides that she was giving up two guineas a year which she had got for praying to charm away the spirits. She had given enough? I think our Lord's words would apply to her—"She hath done what she could." She lived seventy years without Christ, and yet when the Gospel got hold of her it converted her pocket.

Well, what is the prospect of the Gospel generally in China? I met a devoted missionary who had been doing a good work in the famine districts. He came to see me in Hangchow, as he was going home to America, and he said, "You are going home to England, and say, if you care for my testimony, that I have seen the beginning of the end in the north of China, just as in Southern India; and even those not converted are coming in great masses, by whole villages, to learn in our schools." Well that man may have been a little enthusiastic, but it reminds me of what I once saw in the Bay of Biscay on my way home. The captain said, "This afternoon we shall see Finisterre Point;" and we were straining our eyes for the first sight of England. At last he said to me, "I can see the loom of the land under that cloud." My eyes are pretty sharp, but I could not see it. After lunch we went back, and I found the captain was before me. "Well," I said, "where is the land?" "Oh, I was mistaken," he replied; "but it will come! it will come!" And it did come; and we could by-and-by see the white houses and the green fields; and at last we were wafted up the Thames to London. So at last to China and to the whole world it will come. But remember this too. An old sailor said to me, "It is all very well what the captain says, but we could go eleven knots instead of eight if the company were not so very stingy, and would put on more steam." Is there not a word for us in the Bible—"Looking for and hasting unto" (or, as the words may be rendered, hastening) "the coming of the day of God"?

After singing the 42nd Hymn, the benediction was pronounced by Dr. Moffat.

## FRANCE AND BELGIUM.

---

*Thursday Afternoon.*

---

THE meeting commenced by the singing of Hymn No. 22—

“All hail the power of Jesus’ name,  
Let angels prostrate fall.”

CANON BATTERSBY, who presided, offered prayer, after which he said :

My dear friends, I feel, and I am sure you all feel, how entirely a meeting like this is in accordance with the special subject which has been brought before us this morning, and which will occupy our minds this evening, the subject of “How God is glorified in the unity of the Church.” The Church of Christ, as we have been reminded again and again, is not composed of one nation, but of many nations. It is the universal Church, and we are bound to love and care for all those belonging to it, whatever country they belong to, and whatever tongue they may speak, however near, and however far off.

We are met here to-day to hear of the Lord’s wonderful work in these latter days—in France and Belgium more especially. We have, however, here present a brother who has been labouring in Portugal, where a wonderful work has been carried on for a good many years.

Now, the work in France and Belgium originated, in the first instance, as we look back to the beginning of this century, very largely, if not entirely, in the work of one single man, a countryman of ours, a man who was possessed by this feeling which we desire so much to cultivate and strengthen in these our meetings to-day—a feeling of love to the whole Church of God. That man was Robert Haldane, and as we read in the history of that remarkable man the condition of the Protestant churches on the Continent in his day, we cannot but see that he was a chosen instrument of God in the revival of His Church in these lands. The accounts we there read of the condition of the churches in France and Belgium in those days is certainly a most pitiful one. At that time, it tells us, the pastors themselves knew not the way of life, and therefore could not possibly tell it to others. Few of them really believed in the divinity

of the Lord Jesus Christ, or understood the truth of the resurrection, or the precious truth of the atonement. Robert Haldane was made the means of the conversion of a few and of their instruction in these precious truths, and these men were made the pioneers of the blessing now going on in these lands. And most encouraging it is to remember how that one single man's work was blessed by God, and how that blessing has come down in an ever widening circle of blessing. It is most encouraging to us as individuals to work for God wherever and whenever we can. Those who have the power, and the leisure, and the means to do it, should go to the Continent, not merely to please themselves, but to become sowers of the precious seed of the Word of life.

I have had the privilege of witnessing some of Mr. McAll's work. I went to Paris last year, and whilst there was at one of the Monday evening meetings, which is one of the meetings always held there; and nothing ever gladdened my heart more than the sight of that meeting, in one of the most crowded parts of Paris, filled with working men in their blouses. To those who are not accustomed to such a sight in France, it did indeed seem a wonderful thing that such a testimony should be uplifted in the heart of Paris—a testimony which a few years ago we should have said was very unlikely. But now the work goes on, and has good prospects. We should have said the thing was impossible; how different that is from God's thought. And as we look at it we see how clearly God's hand has been in it all, and how markedly Mr. McAll has been guided in the work by God, and compelled to take his place there, and do that particular work which God has so much blessed.

The Rev. HORATIUS BONAR, D.D., said :

Allow me, by way of preface, to read Rev. vii. 1-3: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

I am not speaking by way of prophetic interpretation at present, but I believe this is a true representation of the present state of Europe. Pent-up judgment is a true description of the

present condition of these nations. A dark cloud overhangs the whole continent—the winds are ready to break loose, the storms to sweep over every land, but something is holding them back; and this passage gives us the key to the holding back of these pent-up judgments. “Till we have sealed the servants of our God in their foreheads.” It is this sealing that is now going on throughout Europe, and is going on in such a remarkable way in France, and going on in a yet more remarkable way in the centre of France—in Paris. It is the sealing of God’s servants, the gathering in of God’s elect in preparation for the judgment.

Now in passing on I do not speak of the whole of Europe, but of France, which now lies open. France itself is the field in one sense; Paris is the field in another sense. Paris, with its two millions of people, the second city in the world, London being the first, Paris, with its two millions, is the field of which I wish to speak. Amongst these two millions God Himself has begun a most marvellous work. There is much in connection with that work which indicates His own presence, and His own power. He has opened doors which none else could have opened, and He has prevented men from shutting these doors. There is at present hardly any country in the world where there are more open doors than in France, and there is hardly any city in the world where there are more open doors than in Paris.

Such is the magnitude of the field, and the magnitude of the work corresponds to some extent to the magnitude of the field. Mr. McAll has entered on this great work; but we must have many more ready to go forward to reap these fields, which are ripe unto the harvest. Wherever we go the fields are found ripe unto the harvest, and the cry from one city to another is, “Come over, and help us.” In Paris, Lyons, Bordeaux, Boulogne-sur-Mer, and the districts around Paris, the cry is sounding, “Come over, and help us.” “The harvest truly is great; but the labourers are few.”

Now the blessing has been most marvellous already. Think of the seven or eight thousand adults under evangelical teaching; think of the remarkable fact that three or four thousand children are under evangelical teaching. And all these are hearing the simple and beautiful truths of the Gospel story, many of them having never heard it before. But now as to the spiritual results. There have been a large number of conversions both among old and young—conversions from popery, conversions

from infidelity, and conversions from a dead Protestantism ; that is, those who had but the form of godliness, and not the power thereof. I do not wish to exaggerate ; but I do say that the success shows that God is willing to do great things by feeble instruments, if they are but willing to be used as He directs them. The spiritual success that has followed the work has been quite wonderful, and is a cause of unspeakable thanksgiving to God.

And this Mission was evidently begun in a way with which man had very little to do. God led Mr. McAll into the field, and God has owned and blessed the work there, and door after door has been opened for him. It is a thoroughly evangelical work, as I can testify, evangelical in the best sense of the word. At each of the many meetings held in connection with the Mission the Gospel is fully preached. A little while ago, as I left one of these meetings, a lady came to me, and said, "I have never for many years heard more Gospel truth preached than I have heard to-night." Every word that night seemed full of the truth of God, and the salvation of the lost. It was a new meeting, the one to which I refer, and a new meeting in one of the worst districts of Paris. It was, in fact, an experiment, there having been no meeting in that district of Paris before. We went to it, I confess, with some little misgiving as to what would be the result. Bills were distributed, the people invited, and we went to see what would happen. First of all a few children stole in out of curiosity. We gave them a few tracts and little books. They went to their homes, and soon it began to be known in the neighbourhood, and ere long old men and young men and some soldiers came, till at last the place was crammed from one end to another. We scarce knew how they came, or how to begin for the first time. They did not know what they were going to hear ; but there they sat, and listened in great attention to what was said. Some hymn-books were lent them, and very soon they picked up the words, and even the tune. At first they joined with a low hum, as it were, not having been accustomed to anything of the sort ; but they soon picked up courage, and filled the house with song. And the thirty or forty children in the meeting quickly picked up the words and tune, and sang most heartily. It was a strange thing to be in the midst of a congregation such as this—a congregation of those who for the first time in their lives listened to the gracious Gospel of the blessed God. Many

of them were infidels, most of them Roman Catholics; but none of them had heard the Gospel before. Mr. McAll gave out a hymn, and made a very striking statement to show them the nature of the work. He said, "We come here to preach Christ Jesus, and Him crucified." That was the key-note of the meeting, and it is the key-note of every meeting held in connection with the Mission. It was the key-note of that evening, and speaker after speaker took it up; and when a French pastor preached on the text, "What must I do to be saved?" he went over the Gospel again and again, and the words fell on the ears of the astonished audience, "Believe on the Lord Jesus Christ, and thou shalt be saved." I cannot tell the results of that meeting. The meeting only took place a fortnight ago. I simply tell you what I saw there for your encouragement, and to bear a testimony to the reality of the work.

Now it is not only a successful work, an evangelical work, and a spiritual work, but it is also one of the most self-denying works I have ever witnessed. Even amongst those who are remunerated (and that is comparatively few of the workers), in most, if not all cases, the remuneration is greatly under what they ought to have. The work is exceedingly hard. Day by day not one of these workers, ladies or gentlemen, gets home until eleven, half-past eleven, or twelve o'clock at night. The distance apart of these twenty-four stations are very great, and this distance has to be travelled, and great weariness of body undergone. These workers submit to this cheerfully, and go forth with their bags of tracts and books, and proclaim the Gospel night after night. It is easy to go to a meeting when it is next door, but when you have to travel an hour and a half or two hours to your meeting, and then hold the meeting which will last about the same time, and then an hour or two spent in travelling home, it becomes a weariness, especially when this goes on every evening in the year without intermission. You will have sympathy, I trust, for those often weary and very hard-wrought workers. And thus every night these men and women are devoted to telling the love of Christ.

Now I want just to add that this is one of the cheapest missions I ever saw. Everything is conducted in the most economical way possible. I never saw a man so economical as Mr. McAll is. It is well to notice this in these days when so many stories are circulating about those who carry on missions.

And not only is the mission economically conducted, but Mr. McAll renders an account year after year. Subscribers may say, "What do you do with my money?" But there they find the full answer for every penny.

Now I leave the full details to Mr. Dodds, who practically knows what kind of work it is, and the success of the work. My friends, I would only say, if Paris be gained, France is gained; if France be gained, Europe is moved. We must press in at the open door, which is so wide opened just now; for we know not how soon it may be shut. The Legitimists and Clericals are waiting their time. The Republicans (though many of them are infidels) are favourable to our work; but the Legitimists and Clericals are waiting their time. We have heard of vast sums of money being raised; and this we know, that if a struggle arises our work in Paris will be swept out. "Work while it is called to-day; for the night cometh when no man can work."

The Rev. G. T. DODDS said: I wish to give you an idea of how large our work is. At the present time we have in Paris twenty-four stations. A little more than a year ago Mr. McAll went to Lyons and founded a station, and now there are five stations there. Then, last summer, Mr. McAll went to Bordeaux, and began two stations there, which are under the charge of an English gentleman, who at one time occupied a high legal position in Bombay, and we have opened a third since that time. Then in November Mr. McAll went to Boulogne-sur-Mer, and now we have two stations there. Probably we shall soon have to open new stations in two towns in central France, which have in the past been connected with the history and struggle of Protestantism in France. Then we have two halls in other towns, and a mission under the charge of a gentleman who, with his wife, was converted not long ago in connection with our mission. So if you put all these together you will find that there are now about thirty-seven stations in operation in connection with Mr. McAll's mission.

Now, I do not suppose that it would have been possible in France some years ago that such a work should have been carried on, but at present the work meets with acceptance. One hears a great deal said about the hatred of the French to religion: I do not find it so. I have found, on the contrary, a great deal of readiness to hear what the Gospel is. Let me give an example. Recently I went with a young friend belonging to a

distinguished French family, and lately converted in a very remarkable way, simply by reading the Bible alone at home. Well, we went together, intending to hold three meetings in some outlying villages. We were disappointed in the first place, the Jesuits having warned the people against us. In the next village we arranged for two meetings. On entering the village we were surrounded by perhaps five hundred or a thousand people, who were full of curiosity, but who had never heard of the Gospel, to whom the Bible was an unknown book, and who had never even seen a little Gospel, such as we were offering them—with the exception of one man, who received a Gospel at the Bible Kiosk in the exhibition, and had preserved it. We began a meeting at the village inn—half an inn and half a barber's shop. We began with about thirty-six people to hear us. I must say I never in all my experience met with such an amount of gross infidelity and superstition as in that village. We had a good deal of opposition to encounter, and a great many objections were raised. After the meeting we went on our way, and about nine o'clock we came to a little village, where we gathered about a hundred peasants just returning from their work, and they listened most eagerly to the Gospel. It would have gone to your heart could you have seen how these men listened to the Gospel for the first time, and how they shook our hands in the warmest manner. We were even able to close the meeting with prayer. Thus I maintain that the people are ready to hear, and that is only an example of what you will find almost everywhere in the French country towns and country villages. No doubt indifference and infidelity is widely spread, but then they have never heard of any religion save Roman Catholicism. Thus when a meeting is announced, the motive that brings them at first is doubtless curiosity, and this has been a great element in our work, as it brings the people at first. But when we have got them there, there is an opportunity of letting them hear the Gospel message. When our Lord said, "Go," He meant that we were to go even where the people were not ready to hear, and how much greater should be our responsibility when the people are most ready to listen to the Word !

Now I want to tell you that when we drove back through the little village where we had encountered so much opposition in the afternoon, we saw, as we approached the inn, a crowd, and we said, "There is to be ridicule and mockery." How surprised then we were when they asked for Gospels and tracts ; and one

man ran a long way after us to ask, "When will you come back again to hold another meeting?" I do not say that the result of a day's work will always be the same, but I do say that when you go out to the villages you will generally get a hearing; and if not the first time, very likely the second or third time you will find the people ready, ready at least to listen.

I am one of those people who believe that men inherit a conscience as much as anything else, and so I say that the consciences of these French people have been sung to sleep by centuries of ceremonies; and hence the appeal to them must be made in the first place, not to conscience, but to love. And this is one of the mighty influences that Mr. McAll wields. I hold in my hand a manuscript from a Bible-woman, which tells of the power of love in Mr. McAll. It speaks of three cases of turning to the Lord, not brought about by anything that was heard preached, but by the surprise awakened through witnessing the devotion, love, and Christian spirit of Mr. McAll. Again and again I could cite cases where these people have been gained over to the Gospel by love.

Now you know that conversion may come without anything like struggling. Well, so it is often with these French people; it is like a snowflake falling on a branch. I find the hindrances of these people melt away when once the truth begins to enter. They have been deceived. "You don't know how we have been deceived," so they will tell you; and it is true. They do not know the commonest generalities of truth. You cannot begin by telling them about their sin and guilt; you must begin on common ground. When I go to a new place I would say, "I don't know you, and you don't know me; but I know by what I feel in my own heart what you must feel." So I would lead them on to see that I wanted their good.

It is not such an easy thing to preach the Gospel to them as it is to preach it in England. Here you have some ground to work upon; but it is not so in France. They do not understand the commonest phrases of religious speech. If you speak of Christ without explaining yourself, they think of the Christ of the Jesuits. If you quote St. Peter or St. Paul they look on you with suspicion, as allied to the priests. So we avoid chapels or, as a rule, even halls, and generally take a small empty shop in some thoroughfare. We generally avoid putting up texts, unless we put the words "Jesus Christ said" before the text, they are so apt to misunderstand. I have known them come

for temporal help because they saw such a text as, "Come unto me, all ye that are weary and heavy laden." So what to us are the commonest phrases have to them no meaning. "Regeneration," "conversion," "the Gospel," "salvation," have no meaning to them. Even "hell" is difficult to speak of, because you find that they think of purgatory. Of course by-and-by they learn these things; but I mean that when we first begin in a new place we have to be very careful and explicit in our language, else we are misunderstood.

Now a word or two as to what a station is. Come with me to one of the lowest parts of Paris. In that hall we have a meeting each Sunday night, and last Sunday evening about 170 people heard the Gospel. We have a mothers' meeting on Wednesday, an evangelistic meeting on Thursday, on Friday a Bible-class, on Saturday a children's meeting, and on Sunday afternoon a Sunday-school. Constant visiting is carried on in the surrounding districts, and large numbers of tracts—chiefly translations from English books—are distributed. And this is a work going on from week to week all the year through, for the work goes on regularly. Now about Bible-classes; they are much prized. The pastor of the district began some time ago a Bible-class, half-a-dozen persons came at first, but soon thirty or forty came, and continue to do so regularly. One Bible-class, carried on by Pasteur Monod, has 260 people who come regularly to hear the Word of God and nothing else.

So the work is going on in all parts of Paris, and, dear friends, I could tell many interesting instances of the way in which God is bringing these people from darkness to light. Sometimes from the highest ranks of society, sometimes from the lowest, sometimes Roman Catholics, sometimes Protestants, and sometimes dear little children. And the faith of many of these converts is marvellously touching and childlike.

Now the great difficulty we have in Paris is the need of more helpers; we are scattered over the whole of Paris, and we do need more help. Are there no young men, are there no young women here, who are willing to give themselves to the Lord for work in Paris, where there is at present such an open door? I would say that this is the kind of work you don't get tired of, it does not pall upon you. Think, if you go to a meeting every night as we do, you may preach the Gospel to upwards of two thousand persons in the week. And we see fruit, but even if we did not, is it not the greatest privilege that in that great

city the Gospel may be preached, and no one forbid it? Instead of obstacles being thrown in our way we have every encouragement on all sides. Sometimes even the police testify that drunkenness and immorality has been put down or abated in consequence of a hall being opened. And if the Gospel has not yet stirred the hearts of great multitudes, it is being preached, and it is being listened to, and we must rejoice in that fact. I have no doubt that when the Gospel begins to stir many hearts we shall find opposition awakened. Meanwhile we do not find hardened hearts, our difficulties are chiefly ignorance and superstition.

I believe that God is performing a great work, that men are being gathered in and added to His Church, and the word of the Lord shall prosper, and not return unto Him void. Dear brethren, pray for France. That is what you can do, if you can do nothing else. Let your prayers go up, and showers of blessing will come back on the inhabitants of France, and on every nation, and tongue, and people of the earth.

MR. MARSHALL, from Cannes, said: I have but five minutes to speak on the work of M. Valés, and of my impressions as to that part of France. I feel overwhelmed with anxiety for it, because it is full of darkness and superstition. It seems to me that God is moving upon the land, and how immense is our responsibility if we fail to take advantage of the opportunities given us. Suppose we fill a basket with tracts, and go out to the villages in the south; we speak a few words, and the people will flock around us with the greatest eagerness to receive the books and read them. We have the greatest joy in this distribution.

Not long ago the coachman, whom we had hired for the day, showed the greatest interest in our work, and kindly interpreted for us to some peasants, whose patois we could not understand. At the close of the day he begged a few books to give away. A few days after, when we sent for him to come and drive us again, the messenger returned to say that he was at that moment holding a meeting himself.

Now M. Valés has two rooms in which he holds meetings, and these are well filled. I was much impressed, not only by the great attention with which the people listened, but also by the fact that they seemed to be very ready to try to tell others what they had heard. At these meetings we give an opportunity for those who desire to stay behind for conversation after the

service. At the first meeting I was at, ten persons came forward expressing a desire to receive the Saviour. At another meeting, where not more than a hundred were in the room, we said, "You who hear this, that Jesus Christ can save, and blot out your sin, and wish to renounce sin, will you bear witness to the fact by rising up, while the rest remain seated?" They rose up one by one, and soon eight or ten out of that small company were standing up. We took them into another room, and we believe that some of them accepted Christ that night.

On another occasion a man rose and said, "I have heard to-day that Jesus Christ can save us now. For many years," he continued, "I have felt I wanted something that I did not possess; if I can have it to-day, I want it." "Will you turn round and say that to the people?" He did so, and they were much impressed; while I believe that man got the blessing he desired that night. So in all that I have seen of the work two things have particularly struck me, and that is that the people are very ready to hear, and when they do hear God seems ready to give the blessing with His word. May we all feel our deep responsibility in this matter!

MR. DONALD MATHESON said: I have been deeply interested in what we have been told about France, and now as the Belgian brother who is going to speak to you about Belgium is not very fluent in the English language, I will first tell you that the Evangelization Society of Belgium was formed some forty years ago, and it is specially a missionary work. Not only the pastors and office-bearers, but even the men and women themselves, are missionaries to those around them. Pasteur Brocher, who is about to speak, belongs to this church, and is the pastor of a church but a few miles from the field of Waterloo. He is successor to M. Meyhoffer, who with M. Nicolet spoke at this Conference two years ago. I may add that the church is very poor, and has many difficulties.

Pasteur A. BROCHER, of Belgium, said:

I am to describe the work of God in Belgium as it is actually accomplished through the means of our Belgian Missionary Church. Forty years ago nothing was done for the evangelization of the Roman Catholics in Belgium. The work began in 1837, when the British and Foreign Bible Society sent to Brussels an agent, M. Tiddy. A little committee was then formed, which soon became the Evangelical Society of Belgium. This society gave birth to the Belgian Missionary

Church. We have now twenty-six congregations, twenty pastors and evangelists, thirty Sunday-schools, and a regular Synod, meeting every year. Our committee, elected every year by the Synod, acts at the same time as a Synodical Board and as an Evangelical Society. With the assistance of several English societies we employ ten Bible-readers. We publish numerous tracts and two periodicals, one in French, the other in Flemish. We have at Brussels an elegant bookshop, with Bibles, tracts, and all sorts of evangelical literature, the only place of that kind in the country.

But the chief work is not done by the committee; the chief work is now done by the Church itself. We call ourselves "Missionary Church," and it signifies not only that our church is the result of missionary work, or sustains a missionary work, it signifies that we are a *missionary people*. It is not only the pastors, evangelists, and Bible-readers who are at work with us, but many others; I should say all the men, women, and even children, as I will show you. Our church is almost entirely gathered out of the ranks of Roman Catholicism. If we except two churches in large towns, Brussels and Antwerp, there are only sixty members who are of Protestant origin. Nevertheless, if we receive assistance from England and some other parts, we get also from the members of our churches a good amount, every year progressing, of free contributions.

Roman Catholic converts, coming out of a church where everything must be paid, show themselves generally enthusiasts of a gratuitous religion in which everything is freely given. They entertain very strange ideas on the subject. It is very difficult for them to pass from the habit of *paying* to the idea and practice of *giving*. We consider the results we have now obtained in that respect as one of the most encouraging features of our work, and one of the most remarkable fruits produced in the hearts of our people by the Spirit of God. The members of our churches are working people, and most of them poor. They must take from their necessities to give something. Nevertheless their annual contributions amount to about one half of the sum spent for the different agencies of our work. (£1,640 last year.)

In addition to the money they give for the general expenses of the work, they give also for the poor, who are not neglected, for an orphanage and for a future asylum for aged persons. Besides *that* they undertake themselves, each church on her own

account, the construction of chapels. The cost of these buildings has nothing common with the general expenses of the work. At Flemalle, near Liège, they collected money during ten years before undertaking the construction of a small hall. At Ransart one gave the ground, another the bricks, and many built with their own hands—the chapel is worth £360, and cost but £80.

Another feature of the work is the great changes wrought in our people by their Christian faith, or simply by the influence of the Gospel. The most part of them were very rough, very ignorant, corrupted people. Blasphemies, quarrels, drink, disorder of all sorts, were common with them when still Catholics.

Protestantism is well known in the country for working such changes. Many say, "Oh, it is too difficult, too holy a religion for us!" Once at Charleroi a drunkard, well known to the police for his misdoings, was converted. When police officers heard he had turned Protestant, they said, "So much the better; we will be at peace with him." The other day a woman was quarrelling, and her neighbour told her, "Oh, you quarrel! I thought you were a Protestant!" Many women become Protestant, that is to say, frequent our chapels, in order to induce their husbands to follow, under the conviction that after hearing the Gospel they will leave off drink or some other bad habit. Sometimes women come to us and say, "Please, sir, I am so unhappy; make a Protestant of my husband, and then he will drink no more."

Protestantism has also a reputation for leading people to instruction. A Catholic said once, scoffingly, to his fellow-worker in the mine, "One has but to go three months along with the Protestants and he learns to read." I heard lately of a woman, seventy years old, recently converted, who set to study in order to be able to read the New Testament, and use the hymn-book, and she succeeded. In my congregation many did the same. Another woman used to get her little girl seated by her side to guide and assist her.

Men study the Bible and read books in order to render themselves useful in meetings and in Sunday-schools. We had a Bible-reader for six months, who conducts meetings very well. On the last day of December he was still in a coalpit as a workman; and on the first of January he began his work, without *transition*, quite ably. Another, a miner also, explains so

well the Bible, that our people tell us, ingenuously, he is just the same as a pastor.

I could speak also of the persecutions undergone by our people, of their fidelity, their zeal, their sacrifices, of their long walks to come to the meetings. But, as I said, the chief feature of our churches is the *missionary spirit* which prevails in all our congregations. In several of them there exist missionary associations (called *Cercles Missionnaires*) formed of the members residing in the same quarter. They meet together for prayer and reading of the Bible, divide between them the work to be done, and go around to give tracts and pay visits to Catholics from house to house.

In many churches there are on Sunday afternoon and at night numerous meetings held in different localities at the same hour. They are presided over by one or two laymen, by young men, plain working-people. At Jumet they assemble during the week, eight or ten in number, with their pastor for a preparatory study of the subject. These missionary meetings bring together oftentimes as many as a hundred Catholics, who are interested, and come week after week to hear the Gospel preached by these plain men, their fellow-workers. With the assistance of these men we are able to hold 5,000 meetings during the year. That is the great means for the recruiting of our churches. At Jumet, during last year, thirteen families and nine other persons were added to the Church. Not one of them was evangelised by the pastor himself. All came through these meetings and visits of the church members.

The meetings are often held in the open air, but generally it is in private houses. Our people show a great readiness to offer their houses for these meetings, and consider it a favour when you accept their offer. They are anxious to have the Gospel preached to their neighbours. As an example, I will tell you of an old man, now dead. One night, a short time after I began to hold meetings in his house, the place was rapidly filling, he had much to do to find seats for all. He went round his house to look for a board. When he came back the house was so full with people standing that he could not enter the door. He felt such an emotion and joy that he was obliged to throw himself on a little wall facing the door, and begin weeping, with his board on his knees.

Young Men's Christian Associations, and also Girls' Associations, are connected with nearly every one of our churches. At

the general meeting of the Young Men's Associations, held the other day at Jumet, they decided to give themselves much more to missionary work. But beside that regular and methodical work by means of meetings, rounds of visits, distribution of tracts, there is the work of every day, of every moment, and of every one. In the family circle, in the workshop and work-yard, in the coal mines, along the way, the Protestant Christian is bound to be a witness for the truth. In any place where he is to be seen the Gospel becomes immediately the topic of conversation. Often he has day after day to face the assaults of a whole company of fellow-workers, and he himself takes pleasure in explaining the true way of salvation in opposition to the errors of Rome or the aberrations of freethinkers. Very often also he will invite his friends to come home with him and spend the evening in conversation, Bible in hand.

Children of our Sunday-schools show themselves also faithful witnesses, and as little missionaries bring fellow-scholars or elder relations to our meetings, and even to faith in Christ.

I must now tell you how those churches, those centres of light and life, are created, how the seed of the Word is carried into countries where it is quite unknown. The means of God are many. Sometimes He will use a single tract for converting one man, one family, and through that man, that family, give birth to a church. Elsewhere a funeral will be a favourable occasion. I could give very remarkable and interesting instances of one and the other case. Elsewhere it pleases Him to bless the work of faithful servants. At La Roche two Christians came for months from Bruxelles, every Sunday, to preach on the Place before the church. When the service was over, and the people came out, they began to sing hymns and preach; and in spite of all the efforts of the curé, having for instance the bells rung to drown their voices, they succeeded in the formation of a little congregation, now under the care of a pastor.

Elsewhere God will permit or raise a revolution against the priest or the bishop, and in that way open the eyes of bigoted people, and lead them to call for the Gospel preachers. This is the case in Morville, where we have had for three years a small but faithful congregation. It is the case with Boussu, near Mons, where we see now a very interesting movement, and a church in formation. It is the case with Sart-Dame-Avelines, the station where I am now at work, in the neighbourhood of Waterloo.

But if such movements come to good results, generally the soil must be prepared ; otherwise the movements produced by hatred of the priests seldom turn out well. At Sart-Dame-Avelines the soil was prepared in a very interesting manner. The men of all the villages in that part of the country all round Waterloo, are for the greatest part of the year engaged in building works as brickmakers or masons. At Brussels a very able and venerable Bible-reader visits the brickmakers in their huts, and the masons in their lodgings. During the winter they come back to their villages. They bring with them New Testaments bought from the colporteur, tracts, hymn-books ; and they speak to others of the Protestants, saying how respectable, pious, kind people they are.

Four or five years ago you might have seen English ladies, especially Miss Beamish, going into the lodgings, accompanied by our Bible-reader, speaking to these masons, singing, praying with them, shaking hands, and leaving them with tracts gently given.

Now the fruits of that good work are to be seen not only at Sart-Dame-Avelines, but everywhere in the country. We have now some Christian believers at Waterloo itself, and in the surrounding villages.

In connection with our work at Sart-Dame-Avelines, we are indebted to other English ladies, Miss Cook and Mrs. Ashworth, who so kindly visited our families at Sart-Dame-Avelines, and elsewhere, and have done much good.

Every day the people speak to me of "les Anglaises," and show me books or engravings given by these ladies.

In quite another part of the country, in the pleasant watering-place Spa, they left still more apparent traces of their visit in the shape of a very pretty chapel, and an evangelical work entrusted to the care of M. Jean Nicolet, pastor at Chénée.

If you come this summer to the great Exhibition at Brussels you will see a *kiosque* for tract distribution, and perhaps, if we get money enough, a small hall for evangelistic work. The Monthly Tract Society pay the cost.

Our great desire is to see, more and more, such communications established between Christians of Great Britain and our work.

Dear brethren, afford to Belgium, and to the work we are doing there in the name of the Lord, room in your hearts, in your prayers, and, if possible, come and visit us. When you travel on the Continent to see the beauties of Italy, Switzer-

land, and the Rhine, stop for a time in Belgium, spend a Sunday in one of our principal churches, and we will let you see the marvels of the grace of God to the glory of His name.

Mr. EMMANUEL MENEZES, from Portugal, said : I stand here to plead the cause of Portugal. It is a much-forgotten country, it is a dark country, and it is an intensely Roman Catholic country. The sun shines so brightly that at noonday you can scarcely walk the streets, and yet spiritually it is in darkness. I do not know why, but Portugal seems greatly to have been forgotten by English Christians ; yet it is a beautiful country, and Lisbon is a beautiful city. I should like English people to come and see this beautiful country, and learn to take an interest in it. But there is also a beautiful work going on. You may not know it ; but there is a work going on. I preach in two or three places in that city every Sunday ; and though the country is in such intense darkness, yet nearly two hundred people hear the Gospel every Sunday, and nearly a hundred of these are Christians who have received Jesus Christ as their Saviour (though I do not say they are all Protestants). God blessed Mr. Stewart, who, though he could not speak the language, began the work there by means of an interpreter. I recognize with great thankfulness the labours of that servant of God who, though he went to Portugal to preach to the English and Scotch, yet yearned after the Portuguese, and preached to them by an interpreter. In this way he was enabled to gather a few. Mr. Stewart was crying to God to send some one to preach to the people in their own language, and last year I went to Lisbon to preach to the natives. I intended to go back to my own land (South America), there to preach the Gospel ; but God seems to be keeping me in Portugal. In Brazil (my own land) there is a very great field ; but there are at least sixteen missionaries, whereas there seems to be none to carry the Gospel to Portugal. Therefore, though my heart is in Brazil, the Lord's will be done ; and if He has a work for me in Portugal I will remain. During the thirteen months I have been preaching there some sixteen people have been converted. Mr. Stewart has had great difficulties, on account of the influence of the priests, in hiring a house to preach in, and so we prayed the Lord to give us a house of our own. Strange to say, the Lord gave him a disused Roman Catholic convent, one confiscated from the Jesuits. It was to be sold by auction, and the man who was using it for his business was anxious to secure

it; but in a remarkable way God gave it to Mr. Stewart. Now, although part of the building is in ruins, there is room enough in the remainder for a large room to preach the Gospel in, for schools, for apartments for Mr. Stewart and his family and for me to live in, and also to let a portion for a Bible dépôt, and for a tract dépôt. We are still £220 short of the purchase money. In addition to the central place we have some out-stations; one is nearly a hundred miles from Lisbon. We have four large schools, three mission stations, and five mission halls and congregations.

CANON BATTERSBY said: It is not in accordance with the rules of the Conference that a collection should be taken after this meeting; but I wish to say that Mr. James E. Mathieson will be very glad to receive contributions sent to him for any of these Missions, and he will forward the same to those responsible for the work.

The twenty-seventh Hymn was now sung—

“Come let us join our cheerful songs  
With angels round the throne.”

And after prayer by the Chairman, the proceedings concluded with the Benediction.





## Jehovah's Purpose, Power, and Pleasure in Israel.

**T**HE 22nd Hymn having been sung, the Rev. F. A. C. LILLINGSTON offered prayer, and then said: The subject, dear friends, which has caused us to gather together in this room this afternoon is one which surely to every Bible student must be intensely interesting. We are all of us, I feel sure, Bible students. I believe we are living, just now, in days when in a real Christian there is no mark will come out more prominently than this—that we shall be Bible students. We are met with errors and dangers, intellectual and moral—I might also say by semi-spiritual temptations—on every side, and we shall only be able to conquer them by being deep Bible students. Assuming, then, that we are Bible students, what is the Bible to us? Many things, but constantly a record of God's dealings with one especial race and nation. In this book we have the history of that race and nation running through the greater part of it; tracing their history, first of all from the call of one individual—God's dealings first with him, and then with his race, under every circumstance that we can conceive, or which the human mind can think of—in prosperity and in adversity—as a nation of predominant power and influence, as a nation of slaves, as a nation which was depressed, as a nation shining in piety, and as a nation lost in wickedness; and throughout all this we see God's dealings with them. Surely they were raised, surely they were chosen, surely they were pointed out and written of by the Holy Spirit, for the express purpose of teaching God's people in all ages the mind, the character, and the will of God in His deal-

ings with His own people at all times. I think, perhaps, at the present time many of our minds draw an abundance of hope, and are full of a very anxious purpose to do all in our power to stem the terrible tide of infidelity which is going through our land, perhaps more so than our people are acquainted with, but many of us feel it; amongst different classes of society, different phases of unbelief in God's word, and in the Lord Jesus Christ, are very common. I am not sure whether all of us are aware of what living witnesses God has left to Himself in this world in the Jews; and so long as we have the Jews living as they are, and we can point to them, scattered, and yet a nation—a nation which cannot be destroyed—being a nation in one sense, and still scattered, never mixing or amalgamating with other people, we have evidence of Christianity for which we ought constantly to thank God, and which we should constantly use for the purpose of proving the truth of God's word.

I think the whole subject must be a matter of great interest to many of us; but I intend myself to say a few words on one of the subjects only—the *power of God as illustrated and exemplified in His dealings with the people of Israel*. Now, I think in looking at it there are three points that we might learn, and have profitable and solemn thoughts on, with regard to the power of God as shown in His dealings with the people of Israel—that is, *God's power in performing promises, in punishing, and in preserving*. I have chosen these three words, as I thought they might help our memories; and first as to God's power in performing promises. We find this marvellously brought out in the history of His people. Look at that with regard to Abraham himself; it was exactly in performing promises that God's power was marvellously shown. He seemed fully determined that Abraham and Sarah should be brought to a state and time of life in which no other than a divine power enabled His promises to be performed. Then Isaac is born, and we have that other marvellous history of Isaac's sacrifice and restoration; and then of Jacob, lying down a refugee from his father and brother, at all events with home-sickness of a serious type, feeling himself an outcast, and yet God giving him gracious promises, all of which were fulfilled. Then we find the people of Israel slaves in Egypt, very unlikely to rescue themselves; and yet how God performed all His promises, and it is strange, yet a remark put in the Bible shows that at the

exact year and time of God's appointment the promises were fulfilled. They whom God had warned that they should be as slaves, and kept as captives in a strange land, were kept so, and were brought forth at the due time. Then there is the crossing of the Red Sea, and then the marvellous preservations of forty years, during which their clothes waxed not old, and their food was provided by God; and then the taking of Jericho, as if God had said, "You are going into a land of difficulties and dangers; I will let you have a striking mile-post (as it were) of my power, that you shall never doubt it;" and He said, "In this time the men shall be out of the way in order that my power shall be shown." Then His power again in rescuing them from the Midianites, the Philistines, and the Canaanites. There were the three striking deliverances from the Canaanites by Deborah, from the Midianites by Gideon, and from the Philistines by Samson, and again by David. How God showed His power in all these cases! Then we come to the later portion of the history, and then see the time that Sennacherib should attack Jerusalem, and that the holy city should be taken and put under foot; but prayer was offered, that prayer was heard, and they were freed from their enemy. Then they sinned, they fell, and were carried away captive, and the time was fixed for their deliverance as strictly as any earthly judge could fix the time for the fulfilment of an earthly sentence. It was God's purpose, and they were led back again. In all these events we see God illustrating His power in that which He likes best to do—in performing His promises. When you and I are cast down, because some promise seems to us to be almost too hard for the Lord, and we are inclined to say, "No; He cannot do it," don't you think we shall have our faith refreshed and strengthened if we go back to the performance of God's promises to His people in Israel? His power is often shown in a very unexpected manner. Nobody can ever say, "God will work in this way, or that," and one great lesson I learn from the history of Israel is, that God does not say *how* He will do it, but *when*. God's promises are very full, He never can extend them too much, because He performed them to the fullest extent. He goes into all the particulars of His promises, and we find them to be literally fulfilled in His dealings with His own people; and so you can take this as one great lesson—one very simple spiritual lesson of God's dealings with His people. We are standing in the same position now as we did in former

days ; we want to make our faith clear. As an earnest friend said to me, "We want to believe more what we do believe ;" and what do we believe, but that God has here, in answer to prayer, shown His power in performing His promises to His own people. The second way in which He has shown His power has been in inflicting all kinds of punishments and chastisements on His own people and His enemies. You find first of all in a remarkable manner the punishment which the brethren of Joseph suffered—what a dreary time they had. I don't know any characters in the Bible which excite more feelings of pain than when these poor men went up—one imprisoned, and they did not know what to do for food, and how the strange ruler had treated them, and intended to treat them. Then afterwards, for forty years, wandering in the wilderness. He could so easily have allowed them to go up to the promised land, but He did not. And then in the siege of Ai, and their defeat because of Achan's sin. They were His own people, to whom His promises would all be fulfilled, and mercy would be shown, still He would punish them because of the cursed thing being in their midst ; God's power was terribly shown in that punishment. Then again you find it, when David sinned, and a pestilence passed through the land, God's power was shown in punishing His own people. Satan had stirred up David to sin, and God punished him for it awfully. So the power of God was then demonstrated in punishment. Then there was the three years' drought in the time of Elijah ; all this demonstrating the power of God in punishing the people. Then the captivity for seventy years, because they had robbed the Lord of their Sabbaths—a strange fact which you and I should take cognisance of as a nation. One of the great reasons was that the land should have the Sabbath which it had not had, because they had not kept it closely. God, I find by reading the Bible, is jealous of Himself, and then jealous of His Sabbaths. God is jealous of the appointments He has made ; He is jealous, and determined that men shall have rest on the Sabbath ; and God's power was demonstrated in punishing those who did not keep it. The third phase of God's power as exhibited is in preserving. How lovingly He has always shown His power in preserving—preserving Abraham in all his difficulties, preserving Joseph until the time came which would be most fitting for his deliverance ; preserving His own people in the wilderness, and from the Amalekites, and giving them the

great crowning victory to encourage them for future years; preserving them in the city of Samaria in that marvellous manner, and giving swiftness to David's sling and stone. Then, again, preserving His people in the days of Esther, that marvellous book. What a marvellous preservation is here recorded. We learn from these acts God's power as it is constantly exercised for the benefit of His people. It is the vanguard and the rearguard, and whilst we see God's power in the forces of nature—we see it in the wind, in the sun, in the thunderstorm, in the mighty ocean, in the marvellous works of creation, in our own frames, which are marvellously and wonderfully formed; we turn to that book to explain it all, and we find in all this the power of God illustrated in one race in that extraordinary manner; and so we should thank God for the history of His own people. We have reason to take courage, and when we are asked why we believe the truths in that history, amongst a multiplicity of reasons, we can constantly give one which stands out in very great prominence—we trust Him who is Almighty, whose almighty power is demonstrated on this earth in such a marvellous manner in His dealings with His own people. And when we see them now—every word which Christ spoke of them, and with which Christ threatened them, now being fulfilled—they are a scattered race, a scattered people, after the temple has been destroyed; there again we see God's power shown and exemplified, and all attempts to rebuild it utterly defeated. Let us turn our minds again and again to it, and thank God for this history, thank God for this living witness given us, which will never die out until the Master comes again, until God's old people shall be brought and grafted in again, and until they and we shall glorify the eternal Jehovah whose power we have always known. He has nobly shown us His purposes in the history of His people. I think this may help us perhaps to gain some little instruction, if we study our Bibles as a means to find out at different times God's power in Israel.

Mr. THWAITES (of Salisbury) offered prayer.

The meeting then engaged in silent prayer. The Rev. J. WILKINSON also offered prayer, and then said: I should like to read what has been on my mind all this Conference; a word or two only indirectly referring to our meeting this afternoon, but it has a reference. I want such a baptism of holiness at this Conference myself as I have never had before, and I believe

many of the children of God have the same longing. We seem so powerless that we want such a baptism as we have never had before. A great deal has been said about the present state of the Church, and how these things are to be remedied; but one point has not been noticed yet. You know how God regarded idolatry among His people, and what it brought on them. And what answers to idolatry in this dispensation? Covetousness. I will read a word or two, and ask the Holy Ghost to impress them on my heart and on yours. The words you will find in Malachi, the tenth verse of the third chapter of his prophecy: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, *that there shall not be room enough to receive it.*" And there are resources in the Church to-day to send a Bible and a missionary to every person in the world, and here we are met together on festive occasions in this state; and yet God says here, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now *herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing," until heaven itself is exhausted. *There shall be room to receive it*—these words are all in italics. There is not a word in the original to answer to them. *Ad*, "until;" *belee*, "not;" *dai*, "enough:" these are all the words answering in the original. The words *not enough* refer not to room on earth, but to blessing in heaven. The teaching of the Holy Ghost, I believe, is, that if we first comply with the conditions and bring our offerings to Him, being on such blessed terms with Him, that we shall have all the advantage; and as long as we keep up the connection between earth and heaven by believing prayer, God will keep up the connection between heaven's inexhaustible storehouse and our souls. But we must fulfil the conditions. In St. Luke our Lord says, "*Give* and it will be given to you, good measure, pressed down, shaken together, and running over;" but He begins by saying, "Give." We had the beautiful psalm, the 122nd, at one of our prayer-meetings read and explained by dear Mr. Mathieson: "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to *give* thanks unto the name of the Lord." They did not go up and *say* thanks, but literally to *give* thanks at the three great annual festivals. On the first occasion they presented the first-fruits of barley harvest;

on the second occasion the first-fruits of the wheat harvest ; and then the first-fruits of the general ingathering, or harvest-home. And we are told in Jewish tradition that the rich classes took their offerings in golden baskets, the middle classes in silver baskets, and the humbler classes in wicker baskets ; but there is not a single instance on record in which the contents of the wicker baskets were not as acceptable before God as the gold or silver ones. The Jews looked round at the approach of the Feast of Tabernacles, and when they saw very fine grapes, quinces, or water melons, they were marked for God ; and this was to be a lesson through all time to His people not to fasten our affections on creature good, but on Him from whom we receive everything. A pretty illustration of that has been on my mind all the Conference. A few days ago a large box came to me containing jewellery—gold rings, locketts, &c.—for me to dispose of them, and with the proceeds send the Gospel to the Jews, through the Medical Mission ; and to-day again I have had sent me a large case of the most beautiful and costly jewellery, to be given up for Christ. A lady, who a few days ago gave £50, if she is here, won't object to my saying that in sending it she said she wanted to be filled with the Holy Ghost, and every time she asked God He seemed to say, "What about the £50 you are saving and don't need?" and therefore she sent it in a lump for the Lord Jesus Christ. It is not that you must give it in that mission or this, but it is that God may be glorified through self-sacrifice. There must be whole-hearted surrender of the person and property to the Lord Jesus Christ.

Now as to the purpose of God in the Jew. If I catch the tone of our audience to-day, as we have had such a sweet address from my beloved brother, that for variety sake I shall dwell but a very few minutes on the purposes of God. You can read them in the Bible. But I will just give you an outline of the divine purpose, and then deal for a few minutes with the pleasure of God, not only in relation to the grand outline, but bringing ourselves down to the present time, and this present dispensation, and our relationship as members of Christ's Church to the Jewish cause ; God's pleasure in the work being done to-day, in this dispensation, because His pleasure will be accomplished in and through the nation of Israel when we are at home with our Lord.

Now as to the purpose of God we might take an outline. There are four leading points in the purpose of God respecting

Israel, and a sort of key-note to them is found in the twenty-first verse of the forty-third chapter of Isaiah's prophecy: "This people have I formed for myself; they shall show forth my praise." That seems to be the key-passage pretty well to God's purpose in Israel—formed for Himself, and to show forth His praise as a separate nation. We do not wonder at God's purpose in forming a nation, and in preserving that nation. There we have two actions—forming and preserving. And we have the same promise in the last two or three verses of the thirty-first of Jeremiah's prophecy. The four points are the following: The existence of the Jewish nation, that they may bear witness to the unity of His being: "Ye are my witnesses, saith Jehovah, that I am He." Without entering upon the Trinity, which is certainly taught to us, the doctrine was held by the Jews in the olden time until, in the thirteenth century, Moses Maimonides altered the compound unity to an absolute unity; but throughout the whole world at this day ten or twelve millions of Jews every Saturday morning, when the rolls of the law are taken from the ark, sing these words: "Hear, O Israel, the Lord our God, the Lord one;" and that testimony to Jehovah's unity is ringing throughout the whole world every Saturday morning as a protest against all the idolatry of the world, pagan and papal.

The second point was to give a revelation of His mind and heart to poor sinners: "He made known His ways unto Moses," and "He showed His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation." They had held this same Old Testament in such reverence, that they had counted the words and letters, and how many of each there are in the entire Hebrew Bible, that they might not alter the sense of any given word by the alteration of a single letter. God has honoured them by letting them write the second volume (the New Testament), as they had preserved with such great care the Old Testament.

The third point is that He gave to the world the Messiah. Those three points—a knowledge of God, of the Bible, and of the Saviour—are easily remembered. We have a better knowledge of God through Jesus Christ than they had. We do not want the Jew preserved simply to give a knowledge of God. We have the Bible in about two hundred languages and dialects, and we do not want the Jews to preserve the Scriptures. They cannot take the Saviour from us. It is not for these

purposes that we need the Jews at the present day, and yet they are preserved at the cost of miraculous power. We see that He has exercised that power for ages and ages. There must then be some mission for the Jews in the future commensurate in importance with the magnitude of the miracle exercised in their preservation for so many ages. What can it be? It is this: to spread the knowledge of the Messiah's name, and to diffuse the blessings of the Messiah's gospel all the world over, and to fulfil the grand outstanding promise to old father Abraham: "In thee and in thy seed shall all families of the earth be blessed."

God will not have done with that nation until His promise to Abraham is fulfilled; and the last saved sinner on this planet, the last blessing given to Adam's sons, will be the fulfilment of the first promise given to old father Abraham. Let us put it in another form. There are three miracles in the world to-day. Talk about miracles having ceased, why we have three in relation to this people and the divine purpose to-day. You have one nation, one land, and one book—one people, one land, one book—standing out separate from all other nations, all other peoples, and all other books, just as God has given us one day in every seven, and called it the Lord's-day, though it is the same as the other days as to the relative amount of light and darkness. He has given us one people, and called it the Lord's people: "A people unto Him for ever and ever." They had a particular land, like ourselves; but He has called it "My land—the Lord's land—Emmanuel's land—which shall not be sold for ever." God's eye ever rests on Palestine. He must have a wonderful interest in it. So you get one land, one people, and one book. Take all the world of literature, all the beautiful and true in poetry, history, and science, and when you have got them all together, put them beside this book, and see the great gulf that is fixed between one and the other. Those are human, this divine. What does God say about this book? "Heaven and earth shall pass away; but my word shall not pass away." Are these three linked together, or disjointed? The people whose history is a miracle wrote this book, which is a miracle, in a land which is a miracle; and all that is interesting in these God has concentrated in the person of that Jew, Jesus of Nazareth, in whom dwells all the fulness of the Godhead bodily, that through that one person God may lift a ruined race into fellowship with Himself. I envy not the

Christian man who sees no interest in this wonderful people, wonderful from their beginning hitherto.

Let us come down to the *pleasure* of Jehovah. That is a practical aspect of the question. It is His pleasure to gather the Jewish portion of the bride of Christ as well as the Gentile portion. There is to be an election from all the nations, individuals from all, who will compose the Church; and when Jesus is married to His bride, there will be a spiritual progeny out of the old progeny, which will cover this earth; and this is what affects us individually and personally if we are Christians—the Jewish proportion of the bride of Christ. Most thoughtful students of the word of God believe we are rapidly nearing the end of this dispensation. I fully believe that myself. I believe the day is not far distant when we shall meet our Lord face to face; but we want to have clean hands in reference to His brethren according to the flesh when we meet Him face to face. That accounts for my intense interest (more than I can express) for the last thirty years in this wonderful people, and more especially during the last few years, under the deep impression that this dispensation is rapidly nearing its close, when our Master is to return. We have something to do, and we hear Him saying to us, "Occupy, occupy till I come." Now the Church has neglected the Jew. She must acknowledge *that*, putting it as mildly as possible. The Church has during the last seventeen hundred years fearfully and culpably neglected the Jew. She is conscious of it, and it is a hopeful sign that she is beginning to acknowledge it. I was so impressed with the sense of that neglect, that when the war commenced between Turkey and Russia I had studied for many years the Eastern question; and, whether rightly or wrongly, I believed then, and believe more intensely now, that the Eastern question has come up in these latter days for settlement. God shows in Zechariah xiv. that He will settle it decidedly; that chapter settles the Eastern question. And I think we shall have no further rest for any lengthy periods until the Lord returns. We may have another phase of the Eastern question very shortly. I have no pleasure in referring to this, except to show the intensely practical effect it has had on my own mind.

I will now give you some particulars of the work we have done, and are engaged in; but that I may not be misunderstood as confining my sympathies to one work, I rejoice in all

godly agencies, in this and other lands, engaged in Jewish evangelization. I speak with affection as well as honour of the London Society for promoting Christianity among the Jews, which has been in existence over half a century, and has agents in this and other lands circulating God's sacred word, and many valuable tracts and translations of the Scriptures. The income of the Society is between £30,000 and £40,000 a year. Then there is another society—the British Society; and there are godly men connected with that. And there are three Scottish societies, and one Irish society, all doing a good work. The results of modern missions to Jews have been very encouraging; for while half a century ago you could hardly find one, we have now in England and on the Continent together no less than between 30,000 and 40,000 converted Jews in the Protestant Christian faith, and amongst those there are over 400 ministers and missionaries preaching the glorious Gospel of Christ. Another fact is, that while half a century ago a Jew would not touch a New Testament—he would curse it, and throw it into the fire—now they are reading it by thousands; and they are now writing most respectfully of Jesus of Nazareth, when a few years ago they blasphemed His name. His name is blasphemed still amongst the Jews; but it is the exception, and not the rule.

A Jewish rabbi says, "You have never heard me style Jesus of Nazareth an impostor. I have never considered Him such. The impostor generally aims at temporal power, attempts to subsidise the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; His was a quiet, subdued, retiring faith. He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening He sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in His mission; He courted no one, flattered no one; in His political denunciations He was pointed and severe; in His religion calm and subdued. These are not characteristics of an impostor. When we see around us abundant evidences of the good faith, mild government, &c., which spring from His religion, what right has any one to call Him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one." Amongst the friends of Israel another name, an honoured name, must be mentioned. I refer to

Mrs. Way, who for many years has laboured in the interest of Jewesses in Spitalfields, speaking of Christ to large numbers every Thursday in one of Miss Macpherson's rooms in the Home of Industry. I would ask for this beloved sister in Christ your constant and earnest prayers.

About four years ago, so deeply impressed was I with the fact just named about the Eastern question, that I thought, Has all been done in England in witnessing to the Jews for Christ that might and ought to have been done? Suppose we were to have in a very short time a great movement of the Jews towards the land of their fathers! and we might have such a movement in a very short time; for the Jews are watching the order of events very narrowly, believing that God will make the way plain when He wishes them to move. They say, "We are sure to get our own, because it is in the purpose of God." If we had a general movement of eighty thousand Jews in Great Britain towards Palestine in a few weeks, could we say that we are clear in reference to these Jews? I do not ask you about the Jews in China or in India just now, but about the Jews in Great Britain. Have you done all, have I done all, that ought to have been done and might have been done in witnessing for Jesus to His brethren according to the flesh? I answer at once; for the subject is clear to my mind—No, we have not; and I said, "By God's grace, I will do the best I can by myself and by stirring up others, so that when the Jews return to Palestine they may not say, 'I lived side by side with Christians, and they never made an effort to bring me to Christ.'" A beloved and honoured brother spoke to me this morning, and said, "I lodge with a Jew," and I found it was a family to whom I had preached Christ at their own house, and at my own. There are many houses occupied by Jews round this neighbourhood which godly Christian people are visiting; and I ask you, beloved friends, if you reside in the same streets with Jews, that you will try to get at them as neighbours with the Gospel. Now as to an outline of the Mission, and just a practical word or two with reference to this Mildmay Mission to the Jews. I was asked during dear Mr. Pennefather's lifetime to connect myself with the Conference Hall, but I found that doing so would have drifted me from my life's mission to the ancient people of God, and so I told dear Mr. Pennefather, who agreed with me, that it would take up a considerable amount of my time. I prayed for a fortnight about it, and then said, "No." To that dear

man I said, "And there is no man on earth that I would rather have been associated with than yourself; but Jesus stands first," and he appreciated that. "But," I said, "you should have a mission to the Jews at Mildmay to make the work complete;" and he said, "Then you must establish it." I saw my way about four years ago, and I established the Mission here. You know that we are living here at Mildmay as they lived in the wilderness—on manna supplied from heaven through our friends. You know that the movement here costs £10,000 or £12,000 a year, while about £100 a year is all that we have to depend upon from human sources. I said to dear Mr. Pennefather, "If you had a mission to the Jews the Lord would send you a thousand pounds a year for it." I do not know why I said so; it was a random statement. But I prayed to the Lord, and asked Him to send us the £1,000 a year for three years, and then to tell us whether we should go on or give it up. Well, the Lord did send the £1,000 in 365 days, but not in 364. Some people have asked me, "Didn't you give a hint to somebody, a hint to make it up?" No; that would have spoiled it. We only mentioned it to God. I never got such blessed training in ten years as I have got in the last three or four. The second £1,000 came in 365 days, but again not in 364. I had been in Sweden preaching to Jews and Gentiles; but we did not get a penny there except our expenses, though they have sent us something since. Well, when we got back the money did not seem to be coming in, and the fund was about £25 short; but on the last day a cheque for £30 came. In the third year the £1,000 came in 363 days. Our beloved missionary, Dr. Dixon, is speaking in the next room in connection with the Medical Missions. A few years ago I was telling our friends that the Lord had put it into my heart to establish a home for Christian Israelites, of say from sixty to eighty years of age, until they were ready to rest in Jesus—a cottage home. I drew up the manuscript of the scheme in my study, and did not know any one who would sympathise with me as Mr. Pennefather would; so I went to him, and we asked the Lord together for £500 for a cottage for aged Christian Israelites. We got it, and you can see it in Ferntower Road, near here. A doctor was sitting listening when this cottage home was mentioned at a former Conference, and a few days afterwards I got a letter from him asking if I had got a doctor for the home, and that if I had not, he would be the medical

attendant gratis when I got the home. I wrote and thanked him, but I had not got the home then. When I did get it, he at once visited it. That same doctor wrote to me when I was taking a rest (which, by the way, was a change of work; that is the sort of rest I take), saying, "I have it in my heart to be a medical missionary; will you unite with me in prayer for the Lord's guidance?" I wrote and said that if God would honour me by allowing me to establish such a mission to the Jews, I should regard it an unspeakable blessing. Well, we thought that £1,000 would at first be required, but we found that £500 would do to start with. When we got £300 or a little more we had special prayer that God would let us see His hand very shortly. We were going to speak at a certain place just after, and on returning we missed the train; and while we were waiting for the next train, two ladies waiting with us asked, "How much have you got for your Medical Mission?" "£300." "Then £200 more would start the mission. You must have it;" and the statement of one of these ladies I shall never forget as long as my memory keeps its seat. She said, "Our blessed Lord is coming, and He must not find us too heavily weighed down with gold. This cause is God's, and He must have it;" and a few weeks afterwards I received a cheque for £200, with these words in the envelope, "Our love-token to our Lord Jesus." That Medical Mission was opened in January last. We have a house with seven rooms, with a surgery, dressing and store rooms, at £36 a year, and with no rates to pay. They are paid by others. That is in answer to prayer. A dispenser residing in Hammersmith wrote to me, and offered to attend three days a week gratis; we simply pay his travelling expenses. When we commenced this Mission four years ago we then asked God for a godly missionary—a converted Jew. We asked the Lord to send the man He had chosen Himself, and He did send him to me. When I had one year's salary in hand I engaged him. A second came to me, and I sent him away; but he came a second time, and said he was impressed to come, and as the Lord sent enough money, I engaged this second missionary. Then I found that we could not get at the Jewesses without a female missionary, and I asked the Lord, and He sent me one, and afterwards a second, a converted Jewess, who could speak German; and these missionaries are going about from house to house in the east-end of London, speaking to the Jews and Jewesses, and instructing them in the

truths of Christianity. We opened a hall in the east-end of London to preach to the Jews on Saturday afternoons, and we have now a second one—one in Hooper Square, behind the German church, and the other the Memorial Hall in Bethnal Green, and we have a night school for Jewish children. We said that we would not have the children without the full consent of their parent or parents, and that we should teach them what we like. We have classes four nights a week—Monday, Tuesday, Wednesday, and Thursday—for an hour, teaching the little children about the word of God and salvation through Jesus Christ. At our first meeting we had thirty-one Jewish boys and girls. I opened the school by singing,—

“Hold the fort, for I am coming,”

in which the little children, who had heard other children singing the hymn, joined; and then we sang—

“Come to the Saviour; make no delay,”

in which they also joined. The mothers of these children also came to the opening; and now there are lots of little Jewish children that you see in the streets, who will meet you, and when you shake hands and say, “How do you do, Esther Jacobs or Sarah Isaacs? Do you love Jesus?” they will say, “Oh, yes!” and in a week or two they will be heard singing at our annual gathering in these Conference Hall grounds—

“There is life for a look at the crucified One,”

and other little hymns. Then we have weekly meetings of Jewesses, from thirty to sixty attending, every Tuesday afternoon, and a provident and clothing fund. We hire them to sew, and their work is ours; but we sell them the clothes at a reduced price, and for every shilling that they save in the provident fund we add threepence to it, just to teach them habits of thrift. Besides these we have not only the medical mission, which is increasing in interest, but we have an itinerant mission, for which I ask your special prayers. We have visited the Jews in Grimsby, Hull (we baptized three from there), Sunderland, Newcastle, North and South Shields, Middlesborough, and various other towns in the north. In a few days myself and another missionary will go to Bath and Bristol to preach Christ to the Jews in those cities, and we ask your prayers for God's blessing. The way we go about it is to take a lodging, and put up Isa. liii.

in large Hebrew characters. We preach Christ, and we give them suitable tracts. Now, as to agents. Altogether we have in this mission about twenty paid and unpaid agents, a large proportion of whom are unpaid—ladies and gentlemen who help us in this work. We have had between thirty and forty baptisms in the last four years, and we have one of them as a steward in this room now who has been brought to the Lord Jesus Christ. I went to Hull with a brother missionary, and there we found two joiners' shops full of Jews, and that has led me to think that the Lord may possibly honour me by allowing me to establish here a carpenter's shop. If anybody should have it laid to their hearts to give a thousand pounds we could start it at once. I am not surprised at anything the Lord does; and if it is His will, it will be established. I have often found the want of it, for we have a host of Russian Jews willing to be enquirers; but we don't know what to do with them. If we could train them in carpentering it would soon pay its way, and it would help them to an honourable trade, and one which our Messiah followed when He was subject to His reputed father Joseph. I was expounding Isa. liii. in one of these carpenters' shops in Hull. A young Jew was listening, who afterwards came to our lodgings, and then up to London, to give up all for Christ; and after I had baptized him in the Conference Hall he came to me, and asked me to join him in prayer for his only brother John, who was a cabinetmaker in Manchester, whom he had not seen for five years. We joined in prayer. He sent his brother a New Testament, and his brother wrote to say, "I have read three of the Gospels, and I am reading the fourth; but I want to ask questions." His brother sent him his fare, and he came up to London, and I baptized him. The former one is now in this room. He is in Mr. Guinness's institution training as a missionary, and God is blessing him as an evangelist also; and I ask, on his behalf, your earnest prayers. I might also refer to the very interesting incident of a little Jewish boy (13 years of age), whom I saw sitting in our room Saturday after Saturday—a bright little fellow, learning the truth as I preached Christ, his eyes brimming with interest. I received a distinct impression that the little fellow was marked for the Lord Jesus Christ. I had a conversation with him afterwards, and then I lost sight of him for a while. I found that he had been apprenticed to a tailor in Spitalfields; but by-and-by he came to me, and gave me a full and intelligent account of his

faith in the Lord Jesus Christ. He has a brother, a reader in a synagogue in the north of London, and he has been at my house about this little boy. The little fellow was persecuted by his Jewish master and at home, and to such an extent that he at last took out a summons to try and get his indenture cancelled. I went to the Worship Street Police Court, as I believed that there was likely to be a terrible amount of false swearing. He was told to put on his hat to swear; but he said, "No; I am a Christian; I will swear on the New Testament." The case was adjourned till the next week. We heard a cry in the lobby, and we thought it was a baby's cry at first; but we rushed out into Bishopsgate Street, and got a cab, and drove to our mission-house, but the boy was not there. We all fell on our knees, and asked God to protect this little fellow. The next morning he escaped to my house; and upon examination by the doctor, we found that one of his brothers had put him to bed, and held his hand over his mouth until the blood came into it. They told him they would break his bones, and send him to the hospital, but that they would cure his Christianity. The little fellow afterwards narrowly escaped falling into the hands of a Romish priest, who said he would send him to a monastery, and make him a Roman Catholic priest, and that nobody would find him. We believe him. They can do that, we know; but the little boy said, "I had rather not, sir." We had been showing him the difference between Roman Catholicism and Protestant Christianity, and he said, "I don't like priests, and I'd rather not;" and that little boy was rescued, but it was a very narrow escape. Some Christian friends got the lad, and an action was taken against them. My friends here, perhaps wisely, kept me in check, or I might have been in prison over it; but it would have been a grand thing for the cause if I had, and I was rejoicing in the prospect. It would have caused a great deal of sympathy for Israel's cause. Romanists do not care for breaking the laws of the land, but we Protestants do. The little boy ultimately returned home; but his fidelity to Christ made his presence undesirable, so that his father consented to let the boy travel where he likes; and now, for about three months, that little boy has never been enquired for by father, or mother, or brother, or the Chief Rabbi of Great Britain, before whom he had been twice, and had preached before him twice from Isa. liii. I did not send him away, though I know where he is, but am not obliged to tell anybody; and there at thirteen years of

age he is preaching Christ, and being trained as a missionary to his own people. I ask you affectionally to pray on his behalf. He who hung on Calvary's cross between two thieves is looking on at this meeting, and listening to the throbs of His disciples' hearts, and waiting their response to the appeals of His love. I ask you, beloved friends, as our next meeting may be in His presence, to pray constantly and earnestly for Israel, and to do all you can in this cause. Oh, may we be led by the Holy Ghost, through the written Word, to give the Gospel of Christ to His ancient people, so that we may not be ashamed before Him at His coming!

The Doxology was then sung, and the meeting separated.





# The Perfections of Scripture.

BIBLE READINGS

By MR. THOMAS NEWBERRY.

---

*Wednesday, June 23rd, 1880.*

---

“And that from a child thou hast known the sacred Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim. iii. 15-17.)

**S**ACRED Scriptures, that is, temple or priestly Scriptures; Scriptures for priestly use; written by the inspiration of God, to be used in the presence of God by those who have an unction from the Holy One to know all things. Sacred Scriptures; only to be understood in God's own light; only to be realized by the teaching of the Holy Spirit—the communication to men of the mind of God, the heart of the Father, in the Person of Christ, and by the Holy Spirit. Sacred Scriptures, whose source is God the Father, whose subject-matter is the Person of Christ the Son, and the Communicator of which is the Spirit of God. The mind of God in Christ, the glory of God in the Person of Christ, are here revealed, and, as the sun is only seen by his own light, so only may the Word of God be apprehended by the teaching of that Spirit, Who searcheth all things, “yea, the deep things of God.”

While the object of the sacred Word is the glory of God in the Person of Jesus Christ, the one centre subject of the inspired Scriptures is the Atonement. It is the glory of God in the Person of Christ that is the object in the mind of God, but the one centre, so to speak, of this inspired Word is the atoning work of Christ—God's centre thought from all eternity ; just as the tabernacle in the wilderness was the centre of the encampment of Israel, and in the centre of the court was the altar of burnt-offering, and just as in the courts of the Temple, as described by Ezekiel, the one centre of the holy portion is the altar—the altar of burnt or ascending offering, the centre of Immanuel's land. All the tribes are stationed above and below the holy portion, and in the centre of the holy portion is the altar of burnt or ascending offering, with its fire ever burning, the wood ever on the fire, and the sweet savour of the spotless Lamb ever ascending.

But not only is the altar the centre of earth, the centre of Immanuel's land, but the Lamb on the throne is the centre of Heaven ; it is the Lamb on the altar below, the Lamb on the throne above, a Lamb as it had been slain. Oh, beloved, we need to have God's thoughts about that grand and glorious and blessed work of the Atonement of our Lord and Saviour Jesus Christ. Redemption by the blood of the Lamb was in the Father's thought from all eternity, not as a remedy brought in after ruin. Those who are chosen in Christ were chosen in Christ before the foundation of the world, before the foundation of *a* world. God, before He created anything, before He brought this universe into being, foresaw in the depths of His own infinite mind that apart from Himself the relation between creation and Creator could never stand. God, before He brought a creature into being, made in the counsel of His own divine mind, in the depths of His own infinite heart, a provision for what would come to pass ; so the centre thought, if I may so speak, of God is redemption through the blood of the Lamb. Redemption, remember, beloved friends, through the blood of the Lamb is not simply the salvation of souls of men—there it comes nearer to you and to me as sinners ruined by the fall—but the purpose of God in redemption, atonement, in the blood-shedding of the spotless Lamb of God, is the security of the universe, throughout all its boundless expanse, throughout all the unreckoned ages of eternity. The purpose of God's heart is declared in this word, "that in the fulness of time He might

head up in one all things in Christ, things in heaven and things on earth." "Having made peace through the blood of His cross, by Him" (that is, the spotless Lamb) "to reconcile all things unto Himself, whether things on earth or things in heaven."

Sin, beloved friends, not only came into the world, but sin came into creation; the creation has been defiled by sin. God foresaw that the creature could not stand isolated and apart from Him, and God made a provision—the incarnation, that wondrous, blessed provision whereby the creature and creation are linked to the throne of God, the throne of the Almighty, the throne of the Eternal. In order to accomplish this purpose of God, evil was permitted to come in. Because the creature apart from Himself could not stand, God foresaw and provided the incarnation; because the creature has fallen, and God foresaw it, God provided redemption through the blood of the Lamb, the centre of that redemption. The manifestation of the divine glory, which is unfolded in the Scripture in the Divine Man, the purposes of the divine heart made known to man and centring in the Person of Immanuel, the centre of the atoning work, were typified, foreshown, and foreshadowed in all the Old Testament Scriptures. The Scriptures of the Old Testament (so-called) foretold and foreshadowed the coming of the incarnate Son of God, whose experience while hanging on the accursed tree is brought out especially in the Psalms; while the wondrous truths connected therewith in the purposes of God, and founded thereon, are revealed in the Prophets. The fulfilment of these types and shadows is given us in the Gospels, the doctrines founded on that atoning work are given us in the Epistles, while the full and finished fruit of redemption is brought out in Revelation. The roots of this truth, so to express it, run down and ramify in the depths of the Old Testament Scripture, the trunk is seen in the intermediate books, the foliage and flowers come out in the New Testament Scriptures, and the finished fruit is shown in the Revelation. It is a marvellous whole, one thought running through from beginning to end. If I were to tear off the cover from the book which I hold in my hand I should expose beneath the cover a number of threads binding the whole together; they are unseen, but they are there holding the whole book together. And so, beloved friends, with this sacred volume, there is a thread of scarlet running through the whole, binding it all together into one book, one perfect volume of truth.

Now, it may be as well, having spoken of the entireness of the sacred Word, as one complete, harmonious whole, to look for one moment at its natural divisions. Just as in an orange, though it is one complete orange, there are natural divisions, so in the sacred volume. The sacred Scriptures naturally divide themselves into six distinct portions.

The first portion we have in the Pentateuch, or five books of Moses, and the subject of that portion is the *world and the wilderness*.

The next portion is from Joshua to Esther, the historical portion, and the subject of that portion is *the land and the kingdom*.

The third, or experimental, portion you find from Job to Solomon's Song, the inner kernel or core of Scripture, adapted to man's inward need, the experience of *communion restored*, and of the *fellowship* of the soul with the Bridegroom of the soul.

Then the next natural division of the Book is in the prophetic books, Isaiah to Malachi—all the prophecies.

Then we come to the New Testament, and the fifth natural division will be the four Gospels; there it is *Christ on earth*.

Then from Acts to Revelation is the last division, and there it is *Christ in heaven*.

But, beloved friends, while in the grand division we thus divide the Old and the New Testament into four and two respectively, the New Testament may also be divided into four, corresponding with the four parts of the Old. And if we divide the New Testament, as we call it, into four portions in harmony with the four portions of the Old Testament (so-called), we do it thus: the four Evangelists will correspond with the five books of Moses—*Christ on earth*, the book of Acts will correspond with the historical portion from Joshua to Esther—*Christ in heaven*; then the Epistles will correspond with the experimental portion, Job to Solomon's Song; and the book of the Revelation will correspond with the prophetic portion, Isaiah to Malachi.

In the Old Testament Scriptures God reveals Himself by various titles, each being used with a wise and special purpose. In the first verse of the Bible God is announced to men as the Triune God, Father, Son, and Holy Ghost, eternally one God, yet in three distinct Persons. The word used in Gen. i. 1, is *Elohim*, the plural title of God. There is necessity for that.

It is the Triune God that speaks in the language of Old Testament Scripture. When the law was given on Sinai, it was the law of God, Father, Son, and Holy Ghost. When the glory of God was revealed, when the eternal, invisible God was revealed by angelic ministrations, it was the glory of the Three in One. I fear there is a great deal of Arianism in the present day, undetected and unsuspected. For example, when we read in the 1st chapter of the Gospel by John that "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," the conclusion has been drawn, that since no man hath seen God at any time, when God was seen face to face, it must have been by the second Person of the Trinity, the Person of the Son. "Oh," you say, "it was Christ, it was the Son who was seen." Only think, beloved friends, what that leads to. If "no man hath seen God at any time," and yet the Son were seen throughout the ages, then the Son could not be God; for, if He had been God, He could not have been seen. No, beloved friends, it was the manifestation of the Triune God by angelic ministration, when God was seen.

Let me give you an illustration of what I mean. Turn for one moment to Isaiah vi. 1: "In the year that King Uzziah died I saw also the Lord"—that is rendered "the Lord." Now, it is not Jehovah, it is Adonahy; it is not Adohn in the singular, but Adonahy, in the plural: that is to say, Isaiah saw the Triune God—Father, Son, and Holy Ghost—"upon a throne, high and lifted up." "These things said Isaiah when he saw the glory of Christ, and spake of Him." Where and how did he see the glory of the Son? Not alone, not according to the idea of Arianism, or the theory that it was the Son only; but he saw the glory of the Godhead, the glory of the Father, Son, and Holy Ghost. Now mark, beloved friends, in harmony with this, the seraphim cried one to another, "Holy, holy, holy is Jehovah of hosts." Then again at the 8th verse we read: "I heard the voice of Adonahy"—the sovereign, Triune God—"asking, Whom shall I send?"—God in His unity—"and who will go for *Us*?—God, the Triune God. I mention this here, beloved friends, because it is, I believe, very important.

But now we must meditate on another subject—the language of Scripture. As we all know, the Old Testament (so-called), with the exception of a brief portion in Ezra and Daniel, was written in Hebrew, and the New Testament (as we call it) was written in Greek. Why? Can we discover a reason for this?

I will suggest one. The Hebrew language, more completely than any other, is in harmony with the mind of the Eternal and Triune God. And these Hebrew Scriptures present the Eternal thought, the mind of the Eternal, the Triune God, more completely and more perfectly than they could do if written in any other language. The Greek, on the other hand, is more adapted to the mind of man. No language could be named which is more fitted for a vehicle to convey communication from the divine mind, brought down to us. In that language the wondrous utterances of God are brought easily and exactly within reach of the human mind. The aptitude of thought and expression and the largeness of the divine mind is met by the Hebrew language, while the inaptitude and infirmity of the human mind is met by the Greek language.

Now, I should like to give you a little illustration of this. The divine titles. Oh, beloved friends, God has magnified His Word above all His names. But it is in this Word that the name of God is told out. There is more importance to be attached to the precise terms and titles by which God has been pleased to reveal Himself to man than perhaps we are in the habit of attaching to them. Each of the divine titles is expressive of God in one or another particular of the divine Person, character, or attributes. The Spirit of God is particular in His use of titles.

Take that one title "God;" there are three words in the Hebrew by which that one word in English is expressed. There is first the shortest word or title given to God, that is *EL*, by which the oneness of the essence of Deity as the One Great Originator, the Great First Cause of all, is made known.

Then there is *Eloah*, still in the singular like the last, and expressive of Him as the one supreme object of worship.

Then there is *Elohim*, that untranslatable plural word which occurs so frequently in the Old Testament Scriptures, and which is expressive of Trinity in Unity.

Then, again, for that one word "Lord" we have three words, three titles in the Hebrew. One is, as we have already seen, *Adohn*, a singular word, which is used of Christ in the 110th Psalm, "Jehovah said unto my Lord" (*Adohn*). Then in the 5th verse of the same psalm there is another title used, *Adonahy*, which is plural: "Adonahy, at thy right hand shall strike through kings in the day of His wrath." This title presents to us the idea of God over all, God in the Trinity of

Persons in His Lordship or Sovereignty, as possessor of heaven and earth.

Then we come to another word, *Jah* ; or, as it should be pronounced, *Yah*.

Then there is that one incommunicable title, *Jehovah*. Now we want to see how the largeness, the infinitude of the divine mind is brought down to human capacity. Let us take that word and examine it.

*Jehovah*. Everlastingness is expressed in that title—past, present, and future. Those three times are perfectly and fully expressed : He which is, He which was, and He that is to come. Those three periods of eternity are expressed in that combined title *Jehovah* : *Yehi*, He will be ; *Hove*, being ; and *Hahyah*, He was. That one untranslatable compound word in the Hebrew represents all this.

Now see how in the Greek this title is preserved in all its fulness, and yet at the same time is brought down to the human mind. The untranslatable and yet divine title in the one language is brought down to the grasp of the imperfection of the human mind in the other language. Turn to Rev. i. 4, 8, and you will see that the word *Jehovah*, which is untranslatable, is yet in the Greek expressed in a way to bring it down to our conception : “Him which is, which was, and which is to come.”

Now mark the perfection of the expression. “From Him which *is*.” That is not the present tense merely, as we might suppose from the English ; “from Him which *is*” is the *present participle*, and expresses continuous being—He always is, the ever-existing One ; “He which is” corresponding to the central syllable of the word *Jehovah*, that is the present participle, implying which still is, corresponding with “*Hove*,” being.

Then again, “Which *was*.” Now that is not the aorist, or past tense ; that would express a being which was, and which passed away, and is done with. It is not the aorist, but the *imperfect* tense, which expresses continuance in the past, He who ever is, is the One who ever was, corresponding with the last syllable of *Jehovah*, *Hahyah*, He was.

Then with regard to the other, “Which *is to come*,” that is not, as you might suppose, the future tense, but it is the *present participle* again. It expresses that He always is the coming One, He is ever to come, ever to come, and corresponds with the first syllable of the title *Jehovah*, *Yehi*, He will be.

Thus I have endeavoured to show you how what the one language expresses completely in one word is brought down and suited to our capacity in the other.

One word more on the subject of the divine titles. I would just mention that the word Jehovah, though rendered Lord generally, occurs in the Old Testament about 7,000 times. Thus the everlastingness of God, if I may so speak, is stamped on almost every page of the Old Testament Scripture. It occurs more than 7,000 times in the Old Testament, though only rendered Jehovah in our version seven times. It is confounded with other titles. For example, of the 7,600 times that the title Jehovah occurs in the original, it is translated about 800 times by the word God. So you cannot depend on the fact that the word LORD is printed in capitals as a guide to the occasions when Jehovah is used.

Then there is another word, *Jah*, or *Yah*, which we have already mentioned, which is the grandest title by which God has been pleased to reveal Himself to man. *Jah*; it is the first letter, the Alpha, and the last letter, the Omega; the first letter and the last of the title Jehovah with a central vowel. Whereas the title Jehovah expresses the everlastingness of God, He that ever was, ever is, and ever will be, adapting itself to our capacity as finite beings, passing on moment by moment; that word *Jah* expresses Him as the essentially eternal One, to whom past, present, and future is one eternal *now*. The *everlastingness* of God is thus expressed by the one brief but grand title Jehovah. The *eternity* of God is expressed in the title *Jah*, while it is brought down to our finite capacity in the title Jehovah, expressing God as we know Him. Beloved friends, we may well exclaim, in the language of Dr. Watts—

“O God, how infinite art Thou!  
What worthless worms are we!  
Let the whole race of creatures bow,  
And pay their praise to Thee.”

Better still is that expressed in Scripture, “Extol Him that rideth upon the heavens by His name *Jah*, and rejoice before Him.” The word used there and rendered “heavens” is not the usual word employed by the Holy Spirit to express heavens (as in Gen. i. 1), but it is *ha harahboth*, which implies desolateness, or a vast unformed void, or the infinitudes of the universe. Extol Him who rideth on the voids of infinite space; that is

the beauty, the force of the phrase. Space is infinite, while creation and the universe, however vast, are limited. God is infinite; in His existence there is no limit. There, beloved friends, is God ever present in this vast unformed void that angels' wings can never reach nor angels' ken penetrate. "Extol Him who rideth on the vast infinitudes of space by His name Jah; and rejoice before Him." He is as infinite in His glory as He is infinite in His being, in His power, and in His existence. By this name Jah He who fills the infinitudes of eternity and space, let Him be praised.

Now I want you to observe that this is the reason why the Hebrew has, strictly speaking, only two tenses, the long and the short, though we have the three periods, past, present, and future, otherwise expressed. The reason, I take it, for this is that it is taking God's view of the matter, so that there are but two tenses, the short and the continuous, regarded by God as one—one eternal present. God inhabits eternity, all is present to Him. And how much do you and I inhabit? A minute? A minute is composed of sixty seconds, and we are but carried from the one to another. How long do we tarry between? Therefore in God's point of view the periods by which we reckon time are but a moment, they are all present.

Suppose, in building a room like this, the architect designs that so many persons shall be accommodated. Well, he allows so many inches for each individual, reckoning that each individual will occupy that portion of the room. Now suppose a very minute insect, so small as scarcely to be observed by the human eye unless aided by a powerful microscope—suppose that minute insect passes across that portion of the room allotted to one individual, it will appear to it to be a great space, while to a human being it appears but a step. Now, that is but a simple illustration of how our measures of time must appear in the eye of Him who fills infinitude and who is ever existing. How beautiful, then, are the words of the Holy Ghost: "Extol Him that rides on the vast infinitudes of unlimited space by His name Jah" (which expresses His eternal existence); "and rejoice before Him." "The eternal God is thy refuge, and underneath are the everlasting arms."

One had a great deal more on one's mind that one would have liked to say, but, as we have already been reminded, "time by moments steals away."

But when we get above, oh, beloved friends, when we get

there, we shall not need clocks to note the flight of time, we shall not need that each stroke of the clock shall sound the knell of the departed hour! No, no; we shall have an eternity to spend over the precious discoveries God has made of Himself. We have had much to ponder in this sacred word, although there is much that we shall never discover until we arrive at the home above. But now what we want is the teaching of the Holy Spirit of God, who takes of the things of Christ and shows them unto us, and who searcheth all things; yea, the deep things of God. What we want by this teaching is to know more and more of that divine mind which is expressed in the sacred word.

We cannot now speak of the inspiration of the sacred Scriptures, but I would only suggest that this book, beloved friends, is not only a telescope to show us God in His glory, and to give us glimpses, marvellous glimpses of the largeness of His mind, but it is also a microscope to unfold to us not only these vast infinitudes beyond, but the most wondrous exhibition of minuteness. It has been said, and I will repeat it, "God is great in great things, but He is very great in little things."

I will illustrate this by an incident which occurred in the room of a relative during a Scripture reading. There was a beautiful engraving on the wall of the Matterhorn mountain. We were remarking that the wondrous works of God were not only shown in those lofty snow-clad mountains, but also in the tiny mosses found in their crevices. A friend present said, "Yes, I was with a party at the Matterhorn, and, while we were admiring the sublimity of the scene, a gentleman of the company produced a pocket microscope, and, having caught a tiny fly, placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called our attention to the legs of this little fly, which were thickly covered with hair," thus showing that the same God who made these lofty mountains rise attended to the comfort of the tiniest of His creatures, even providing socks and mittens for the little flies whose home these mountains were.

And that is the God who, while He has given us a book full of great and sublimely simple things so plainly stated that unlettered men may repose on its statements as on the Rock of ages securely safe. That word which reveals the glory of the eternal, self-existing God, speaks so that a man who is unlettered may rest his soul for salvation on a single text

almost ; such as "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life," though his soul outweighs the universe, for it is bought by the blood of the only-begotten Son of God. Yet, on the other hand, there are minute beauties of glorious perfection to be discovered, continents of unexplored truth, mines of untold wealth, to be opened out, which will fail to be reached by the deepest shaft. A brother said to me the other day, when walking together from a Bible-reading, where we had been studying Leviticus ii., comparing notes, dipping into its precious teaching, and so discovering precious stores of hidden meaning : "Oh," he said to me, "is it possible that you and I could for one moment doubt the literal, verbal inspiration of the word of God?" I replied, "I could have no more doubt about the verbal inspiration of the word than I could have a doubt about my own existence." Now, beloved friends, if we want to have our faith strengthened in the verbal inspiration of the word of God, let us search it, and more and more seek to discover its exactitude, certainty, infinitude of wisdom, in the shortest verse, the least clause, the very jots and tittles of the word. Everywhere shall we discover God the Father, Christ the Son, God the Holy Ghost, who inspired those sacred Scriptures which testify of the Triune, eternal, unchanging God, to whom be glory. Amen.

---

*Thursday, June 24th, 1880.*

---

THERE is one expression in 2 John 2 : "Whom I love in the truth ; for the truth's sake, which dwelleth in us, and shall be with us for ever." "Love in the truth"—God is true, Christ is the truth, the Spirit is truth. All spiritual truth cometh from God the Father, "the Father of lights, from whom cometh every good and every perfect gift." Truth from God has its centre and embodiment in the person of Christ, and the truth which has its source in God, and its centre in Christ, is communicated by that Spirit of truth that searcheth all things, even the deep things of God ; and it may be said of us, and of every child of God, "Ye have an unction from the Holy One, that ye may know all things."

Now I trust, beloved friends, it is the one desire of our hearts that we may arrive at the knowledge of the truth of God in Christ, and by the teaching of the Holy Ghost. Having then the desire to become acquainted with God's mind as revealed in Christ, and communicated by the one Spirit of God, I would desire to make a few remarks this afternoon in connection with the New Testament Scriptures.

The glory of God is compared to light. God is light. Every ray of sunlight is threefold; three primary colours are found in that one white ray of solar light. In the Old Testament Scripture, so to speak, the light which reveals God is given us with these three primary colours united in *one*. In the New Testament Scriptures we have, as it were, that one light as by a prism divided into its *three* primary colours, and in its wondrous combination into the *seven* prismatic colours. We have God in His wondrous combined Triune character in the Old Testament Scriptures; and in the New Testament the Father, the Son, and the Holy Ghost in their distinct personality are brought out clearly and distinctly to view.

Shall I direct your attention for a moment to illustrate our thoughts to John i. ? "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made through Him, and without Him was not one thing made that hath been made." As in Genesis i. 1, the opening sentence of the Old Testament, so in the opening sentence of the New; in both we are carried back into the unfathomable depths of eternity—"in *the* beginning."

Now I want to say one word, beloved friends, on the divine perfections of the sacred Scriptures. These divine perfections of the sacred Word are especially to be discovered in its minute beauties; it is by the microscope, if I may so speak, that we learn the manifold wisdom of God in these sacred Scriptures of divine, unerring truth. I will repeat the observation: God is great in great things; but very great in little things. Marvellous, grand, and glorious are the truths and doctrines of the revealed Word. These doctrines have a vast range, which the simplest mind may see in some feeble measure; but when we come to the minute things of the divine mind revealed in that sacred Word it is here we are inclined to say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable!" There is one remark of the Lord Jesus which I would call your attention to, and it is this: "It is easier for

heaven and earth to pass, than for one tittle of the law to fail." The Spirit of God is compared to the finger of God. In one Gospel it is said: "If I by the finger of God cast out devils;" in the corresponding passage of another Gospel it is explained: "If I by the Spirit of God cast out devils."

Beloved friends, the same finger that has garnished the heavens (Ps. viii. 3); the same finger of omnipotent power that put these starry gems in that material vault, which gave to each its station and its sphere; the same almighty finger that placed the sun and the stars in their appointed orbits is the same finger that has written every word on the inspired page. And our Lord has told us it is easier for these material objects of His power to pass than for the slightest change to be made in the inspired Scriptures of divine, unerring truth. *Jots and tittles*, what are they? In plain English we should call them the dots to the "i's," and the crosses to the "t's;" that is, according to the idiom of the English language, how we should explain them. But the *jot* is the smallest letter in the Hebrew alphabet, and the *tittle* is that minute variation between two letters, otherwise similar, by which we distinguish the one from the other. Sooner may the stars be blotted from the firmament than one single letter of the inspired Scriptures fail; sooner may there be a change in the laws of nature, in the revolution of the planets, than one letter be confounded with another.

Beloved friends, if we take that view of the sacred Word, that every letter, even the smallest, is important, and that no change of a letter must be allowed, we shall see the importance of accurate study and investigation of the Word in order to a clear apprehension of the divine and infinite mind. I am more and more persuaded, as the result of investigation and consideration, that correct doctrine can only be obtained by correct grammar; that we must attend to the very jots and tittles of the inspired Word in order to arrive at the accuracy and certainty of the divine mind.

Now this first sentence in John reminds me of one perfection in the sacred Word, and that is in the inspired use of the article "*the*;" whether in the Old Testament or in the New Testament writings, the Spirit of God has shown the most marvellous wisdom in the use, the insertion, the variation, or the omission of the article. Our English Bible has come to us through the Latin Vulgate. Now, in the Latin there are no articles, and the consequence of that is, that both in the Old Testament Scrip-

tures and in the New the marvellous, wondrous precision of the unfolding of truth, and settling the boundaries of truth, which are found in the inspired Scriptures, as they came fresh from the inspiring Spirit, are to the ordinary reader lost. In that respect the sacred page, instead of shining out like the star-spangled vault on a clear, frosty night, is covered with a haze and film, which has well-nigh obliterated them; you have a dim light, but the brilliancy and beauty of the scene is lost.

Now, to return to our sentence, "In *the* beginning," the article *the* is not in the original Scripture. The idiom of the English language may require its insertion according to our ordinary mode of speaking; but it is well that the English reader should be aware that there is no article here, and that the omission of the article is of all-importance. "Add thou not to His words," is the language of the Spirit of God—"add thou not to His words, lest He reprove thee, and thou be found a liar." But you say, "What difference does it make whether the article '*the*' is inserted or not?" The difference is between time, a defined period, and eternity. In John i. 1 the absence of the article lets in eternity. Had the article which we have in our version in the first words of Genesis been really there, I would not have allowed geologists, with all their discoveries, a single day prior to the account of the creation there; but, inasmuch as there is no article, I will allow them just as long a period as they ask for. Here we are carried back by the absence of the article to the beginning without a beginning, and before all beginnings of material or spiritual existences. We are carried back to the boundless depths of eternity, when Father, Son, and Holy Ghost, the First as well as Last, were alone.

Beloved friends, there was a period when God was all; there was a period when Father, Son, and Holy Ghost existed alone, happy in their own companionship, independently happy, and supremely blessed. And hence comes the necessity of the Trinity in Unity; solitariness is not happiness nor satisfaction. God, to be supremely and eternally happy, must exist in companionship. Infinite love requires an infinite object on which to spend its treasure-trove; in the Father, and the Son, and the eternal Spirit there was that which satisfied, infinitely satisfied, the innermost depths of boundless perfection.

By-and-by, when the purposes of God shall have been accomplished, we get another expression—not simply God *all*, but *all in all*. Before the creation God was all, creation having been

brought in, and redemption wrought out, the kingdoms of this world having become the kingdoms of our God, and of His Christ, and the millennial kingdom having been surrendered by its lawful King, God becomes all in all.

"In the beginning was the Word, and the Word was with God;" there we see the wondrous fellowship we have been speaking of. The Word, the second Person in the adorable Trinity, the Word, the Son, the only-begotten, everlasting Son of the eternal Father, in the first beginning, before all beginnings, was with God. Now that word "was" (and it shows the perfection of Scripture) is not in the aorist, the tense that limits a thing to a point, it is in the imperfect tense, and, as we saw yesterday, it expresses continuation; that is, throughout all eternity Father and Son were in blessed companionship together; there is perfection of the tense in the word "was." Now mark, "The Word was with God;" before "God" there is the article. I know, beloved friends, this cannot be transferred; the divinely-inspired Scriptures stand alone, untranslatable in the idiom of any other language. What, then, are we to do? Are we to lose the divine perfections? Are these stars to be blotted from our gaze? There is no necessity for that; it is possible to indicate the presence or the absence of the article in our ordinary English Bibles, with every variation of the article, as will be found accomplished in the "Englishman's Bible." Now, there is the article before "God" that points out God as a distinct being, presents Father and Son as two distinct Persons in their eternal companionship.

Now mark, beloved friends, the next sentence: "And the Word was God." "Was" is in the imperfect or long-continuance tense; and there is no article before "God." Ah! there is divine perfection here; the presence of the article points out an object distinct; the absence of the article throws back the character of the word which is without the article on that which precedes it; the absence of the article is characteristic. Now, what is the meaning of that? Had there been the article before "God" it would have confounded the Persons in the Deity. The absence of the article shows that the personality was not only distinct and eternal, but that the Word was divine. The glory of Godhead is thrown on the Person of the Son. "The Word was God," without the article; that is, the Word was divine—the Son as truly divine as the Father; not an inferior God, but One in quality. "The Word was God,"

the Word was divine ; "the same was in the beginning with God." I mention this just to show what may be gained in precision, and beauty, and glory by attending to these minute distinctions ; for here, by observing them, we see that God existed in the Trinity of Unity, and in the divine glory of each distinct Person, from all eternity.

One word more—a word about the divine titles in the New Testament, as yesterday we spoke of them in the Old Testament Scriptures. Now, the first word I shall take up is the title *Jesus*. Turn with me for one moment to Matt. i. 21 : "She shall bring forth a Son, and thou shalt call His name Jesus ; for He shall save His people from their sins." Now, in the margin you get that word "Jesus" interpreted "Saviour ;" and, beloved friends, just to illustrate what I want to impress, let me make one remark—the various metals of Scripture have their import, and their typical signification. *Gold* is the emblem of that which is divine—divinely perfect, excellent in glory ; *silver* is connected with redemption, and the communion founded upon redemption. Redemption is connected with silver, and divine glory with gold. Well, just suppose for one moment there were in the purse I hold in my hand twenty pieces of gold and twenty pieces of silver, and suppose I pass this on to those in the front bench to hand it on to you behind ; then suppose those in front were to take out the twenty pieces of gold, and simply pass it to you with the twenty pieces of silver, would that satisfy you ? Would you be contented to take the purse with the gold extracted ? But you say, perhaps, they dropped it out, and did not intend to steal it. No, I will give them credit for that. But, beloved, it is similar here in this title, "Jesus," in the margin interpreted "Saviour ;" you have the silver in salvation and redemption, but the gold is missing. Turn with me to Numbers xiii. I think it will show you what I mean. See verse 8, the spy of the tribe of Ephraim, "Oshea ;" that signifies a Saviour. Oshea is salvation ; there you get the silver. Turn with me to another verse, the 16th : "And Moses called Oshea the son of Nun Jehoshua." Hoshua, or Oshea, is salvation. Jehoshua : in the "Je" you have the first letters of the name Jehovah, and it is the custom in the Hebrew to express Jehovah by the first letters only, or the name would be too long. Moses added the name Jehovah to Hoshua. In the "Je" you have the gold as well as the silver. Beloved friends, Jesus does not signify alone "a Saviour," but it signifies

"Jehovah the Saviour." Now, mark the importance of that, the angel says, "Thou shalt call His name Jehoshua." The Greek expresses it as "Jesus," the same word, the same name, only one is the Hebrew perfect form, and the other the Greek translation. "Thou shalt call His name Jehoshua" (Jehovah the Saviour): "for He shall save His people" (Jehovah's people) "from their sins." Ever bear in mind that you have in that name the gold as well as the silver; you have redemption, but you have also divine glory in the person of the Redeemer. The titles of Scripture. Oh that I could impress upon the hearts and memories and attention of every one within reach of my voice, or of my pen, the importance of attending to the names and titles which the Spirit of God employs to manifest the divine glory, the force of which is lost if the distinctions be not observed.

I have a word or two to say with regard to the titles in the New Testament. First of all then we have that name "Jesus"—

"Sweetest note in seraph's song ;  
Sweetest carol ever sung ;  
Sweetest name on mortal tongue ;  
Jesus, blessed Jesus !"

Then there is that word "Christ." Christ signifies anointed. As the word "Jehoshua," rendered Jesus, connects Him with the everlasting God, so the word "Christ" associates Him with the eternal Spirit as the One in whom the Spirit of God dwelt. At His birth it was said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." But not only at His birth is He associated with the Holy Ghost, but in His capacity for service He was anointed with the Holy Ghost, and with power. And not only in that title Christ have we the Holy Ghost in His birth, and the same Holy Spirit qualifying Him for service, but we must remember that He through the Eternal Spirit offered Himself without spot to God. The gift-offering mingled with oil; the wafer unleavened anointed with oil; the cake broken in pieces, and oil poured upon it—all this foreshadowed Him as the One anointed by the Spirit in His incarnation, filled with the Holy Ghost for testimony and service, and empowered by the Holy Spirit of God in making the atoning sacrifice on which the redemption of your soul and mine depends. Do not

leave out the Spirit of God in your sense of the value of redemption.

Oh, my friends, we are apt to think and talk as if the Spirit of God had no part in the matter; but it is not so. By the Holy Ghost He came, by the Holy Ghost He yielded His willing service, by the Eternal Spirit of God He offered Himself without spot unto God as a sacrifice for sin; all He did was by the power of the Spirit of God. Beloved friends, we get in "Christ" the Spirit of God as well as the Jehovah glory attached to the name and person of our divine Redeemer, Jesus Christ.

There is another thing. The combination of titles in the Old Testament and in the New Testament is of the first moment and importance. Take first the term "Jesus Christ." It is Jehovah the Saviour, anointed, and filled, and capacitated by the Holy Ghost for His mission and His work. "Jesus Christ" is His title as living, and serving, and dying on earth, the combination of titles by which He is known in the Gospels. You never read "Christ Jesus" in the gospels, and you do not read "Christ Jesus" as often as you ought in the afterparts; but that change is of all-importance. "Jesus Christ" expresses Him as the living, serving, labouring, and dying Servant here; "Christ Jesus" is His title as anointed at the right hand of God for His heavenly and eternal priesthood. "Jesus Christ" is His title on earth as living and dying; but when He had lived and died, "Christ Jesus" is His title as the anointed One in resurrection and heavenly glory.

Now as to the importance of that turn with me to Romans vi. 3: "Know ye not, that so many of us as were baptized into *Christ Jesus*"—baptized, whether it is the outward rite, or the spiritual reality (which I believe is meant here), baptized not into the life of Jesus on earth, but baptized into the risen and glorified Christ in heaven. "Except a corn of wheat fall into the ground and die, it abideth alone." "It is expedient for you that I go away: if I go not away, the Comforter will not come." By one Spirit we are baptized into union with the risen and exalted Christ.

Now another instance in the same chapter (v. 23): "For the wages of sin is death; but the gift of God is eternal life in *Christ Jesus* our Lord." Beloved friends, that is the truth which God in these last days is bringing out in the fresh energy of the Holy Ghost; and I suppose it was because the transla-

tors could not understand it that they changed the order, and made it read as it is in our English version. They could understand what life *through* Jesus Christ meant; but life *in* Christ Jesus is the testimony of God: "This is the testimony of God, that He has given to us eternal life, and this life is *in* His Son." "Your life is hid with Christ in God." The gift of God indeed is redemption through Jesus Christ; but it is eternal life *in* Christ Jesus—Christ risen and glorified above.

Again, beloved friends, there is one distinction I should like to refer to, and that is the importance of the tense, though I must only make a few remarks. It is an axiom laid down by the best Greek scholars of the present day that the aorist in Greek, which signifies that which is limited to a point, rounded off and complete, is never to be translated by "have," which carries on the attention from the past to the present; it would be well if that distinction had been made. Take, for instance, that word in the Old Testament, "All we, like sheep, have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all." How the point, and power, and certainty, and blessedness of that is lost by putting in the "have" where it ought not to be! "All we, like sheep, went astray;" and the Spirit of God, in the New Testament, has, if I may so speak, corrected the mistake: "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." "All we, like sheep, went astray." And not, "Jehovah *hath* laid on Him;" because if we take that word in its real import, we are yet in our sins, they are still there, and unatoned for; but it is, "Jehovah *laid* on Him the iniquity of us all." "He made Him sin for us who knew no sin." On Calvary's cross, Christ, our passover, is sacrificed for us. Is that true? Christ, our passover, *was* sacrificed for us. I merely mention these things to show what wondrous beauty and certainty may be gained by attending, not to the words which man's wisdom teaches, but to the words which the Holy Ghost teaches. In order to get the exactitude and certainty of the sacred Word we must take it in the words in which the divine, unerring Spirit of our God has put into our hands the faith once for all delivered to the saints.



## The Lord's Supper.

*Friday Afternoon, June 25th, 1880.*

**T**HE meeting for the Lord's Supper was held in the large hall, where those who had attended the Conference met in loving remembrance of His atoning death. After the 23rd hymn—

“All people that on earth do dwell,  
Sing to the Lord with cheerful voice”—

had been sung, Dr. BONAR read Isaiah xxv. 6 to xxvi. 4. Hymn No. 36—

“How pleasant, how divinely fair,  
O Lord of hosts, Thy dwellings are!”—

was then sung.

Dr. BONAR then said: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread” (or loaf). (1 Cor. x. 16, 17.)

One *cup*—one cup, yet many drops; one cup, and yet that cup filled with a multitude of drops. Here we have oneness, and yet that oneness made up of a great multitude. The great company whom no man can number is represented here. One cup, many drops! What a marvellous truth does that symbol convey to us! And the cup represents, first of all, to us the Lord Jesus Christ, and then, by the same symbol, His body.

One *bread*, yet many crumbs. One loaf, but made up of many parts. That one loaf setting before us Christ Jesus, and also His body—one, yet many; many, yet one.

One *table*, but many guests; not the guests merely who are seated here to-day, but the guests who have been seated around His table since first He said, "Take, eat; this is my body, which is broken for you;" since first He said, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For we are but a fragment, a fragment of the great company who have sat down at the one table of the Lord. One table of the Lord from the beginning, but many guests.

Again, one *Vine*, but many branches. How many these branches may be we know not; no man can number them. The Vine is one; the branches are without number. "I am the true Vine, ye are the branches."

One *temple*, but many stones. The stones innumerable, the temple one. Compacted together, the temple, in all its parts, rests upon the one Foundation-stone. In all its parts, innumerable stones gathered from all the ends of the earth, quarried and hewn from it without the noise of axe or of hammer, and each one set in its proper place by the one great Builder. Yes, one temple, yet many stones.

Again, one *family*, but many members; and this is the special subject brought before us to-day—one family. There is an old hymn that begins thus: "'Tis but one family." Yes; one family, many sons and many daughters, but one family, the Head of which is above. It is that one family which belongs to Him of whom it is said, "Our Lord Jesus Christ, of whom the whole family in heaven and earth is named." And we are members of that one family, each of us a son or a daughter.

Again, it is one *song*, consisting of many parts; one song, sung by many voices. One song, from many hearts. The song of heaven, and yet to be the song of earth. It is the song of praise, the song of jubilee, the song of glory. One song; its lowest note that sung by the lonely prophet in Patmos, when, no one to hear, he sung it unto the rocks and to the waves—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." One song; its highest note that sung by the great multitude around the throne—"Thou art worthy; for thou wast

slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." One song by many voices, one song from many hearts. And of that one song the Alpha and the Omega, the beginning and the end, the first and the last, is *the Lamb*, the Lamb slain for us. The Lamb—the name by which He whom we call Lord and Master is known in heaven. The Lamb—it is by that name He is praised above, and by that name ere long, it may be, He will be praised below—the Lamb that was slain.

And it is this Lamb that was slain that we commemorate to-day, remembering His birth at Bethlehem, remembering His agony in the garden at Gethsemane, remembering His dying on the cross at Calvary, remembering His grave, His resurrection, His ascension; and, not the least, realizing the promise of His coming; "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come.*"

Dr. BONAR concluded with prayer, after which hymn No. 27—

"Come, let us join our cheerful songs  
With angels round the throne"—

was sung.

Dr. BONAR read 1 Cor. xi. 23–29, after which the bread and wine were partaken of.

CANON BATTERSBY then said: The question must, more or less, be on our minds, after this precious service in which we have been engaged, What is to be the outcome of it and of the other precious services in which we have joined during these three days? What is to be the practical outcome of it all?

There is a passage which has been very much on my mind in this connection. It is 2 Cor. ii. 14–16: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

The apostle here uses a figure, and he draws this figure from the triumphal progresses made by Roman generals when they returned from their victories: "Thanks be unto God, which always causeth us to triumph in Christ;" or, "who always leadeth us in triumph in Christ," for this is the correct render-

ing. The apostle speaks of himself, and not only of himself, for he says *us*, *i.e.* all those who are believers like himself, as captives of Christ. He looks upon all such as being led captive, bound to the chariot wheels of Christ, and in His honour there is strewn around incense, even as they were accustomed to strew incense around the conquerer in his triumphal progress, to let all know that he was coming. So the apostle says, "Maketh manifest the savour of His knowledge by us in every place."

Then he expands the figure: "for *we* are unto God a sweet savour of Christ." What a beautiful description of a Christian, a sweet odour of Christ! That is to say, if the Lord has been sweet unto us, as we have been sitting under His shadow with great delight, and finding His fruit sweet unto our taste; as we have been partaking of these precious memorials of His dying love, breaking the bread and drinking the cup in remembrance of Him; as we have had His dying love brought before us again, and again have been reminded of our unity as "members of His body, of His flesh, and of His bones," and of our calling as members of the one body, should we not go forth from hence to be unto God a sweet odour of Christ? Wherever we go spreading it around us—in the home, in the workshop, in the counting-house, wherever we go, that sweet odour of Christ. Has that been the odour we have spread in the past? Have men taken knowledge of us that we have been with Jesus? Have we witnessed for Christ by our lives? Have men recognised in us Christ Jesus? Has it been so with us, my friends? Have we not to confess with shame that often it has not been so? That our odour has been that of the world, and not of Christ? Is it to be so henceforth? How precious a sacrifice it will be to the Lord! How acceptable to Him if each of us henceforth live so that a sweet odour of Christ shall be spread abroad by us!

But the apostle proceeds to say: "In them that are saved, and in them that perish;" for "to the one we are the savour of death unto death; and to the other the savour of life unto life." Ah, yes, the Gospel we bear, the Gospel which each of us in our measure is responsible to set forth, when we speak it, when we confess it, either brings blessing to the souls that receive it, or death to those who reject it. The Gospel is not really any different at one time from another time—it is the same Gospel, but it has different effects upon them who hear it. And so also will it be with the presence of the Christian who faithfully

confesses his Master. His testimony for Christ must be faithful, whatever the result may be. We are not to try to accommodate that Gospel, or our testimony, to the principles of the day, whatever they may be. We must not try to assimilate our testimony to the views of the world. What we have to do is ever to set forth the truth about Christ to all around, knowing that while it will be death and judgment to some, it will be life and salvation to others.

In view of such a responsibility the apostle exclaims, "Who is sufficient for these things?" Well may we ask that as we contemplate our calling. But let us look back to the beginning of our passage: "Thanks be unto God, which always leadeth us in triumph in Christ." That is what we want in order that we may fulfil our calling. What is it? To be close-bound to the chariot wheels of Christ; to be willing captives of Christ who bought us as captives, surrendered to Him who has taken our souls captive by His grace. Do we then fear lest we should draw back, lest we should fail? No, no, let us rely on His grace, let us rely on our Great Conqueror. Henceforth it shall be, "always," every day, He "leadeth us in triumph in Christ."

Brethren, this is the only return we can make to the Lord for the grace He has bestowed upon us. Are we ready to give it? Now that we have eaten and drunk at His table, let our lives be truly to Him a sacrifice, acceptable to the Lord and blessed to mankind.

Canon BATTERSBY concluded with prayer, after which hymn No. 26—

"Children of the heavenly King,  
As ye journey, sweetly sing"—

was sung, while a collection was made, and with the benediction the proceedings were brought to a close.





## Praise Meeting.

*Saturday Morning, June 26th, 1880.*



HE meeting was commenced by prayer, silent and audible, presented by the chairman, Mr. James E. Mathieson. Hymn No. 34 was then sung—

“Holy, holy, holy ! Lord God Almighty,  
Early in the morning our song shall rise to Thee.”

Mr. JAMES E. MATHIESON then read the 133rd Psalm, and said : Beloved friends, when the Holy Ghost says “Behold,” (as He does at the beginning of this psalm) there must be something specially worth our looking at. In this world, where he whose name is the destroyer, the usurper, the prince of this world, is in possession, where men are hating and devouring one another, instead of loving one another ; what a beautiful thing it is, in such a warring world, to see brethren dwelling together in unity. Have we not experienced how good it is during these last three days, when we have sat under His shadow with great delight, and when His fruit has been sweet unto our taste ? Surely it has been like the precious ointment. Our subjects have been holiness, unity, service ; are we going out to exhibit, to manifest these in our daily lives ? We have met with Jesus here ; we have had His manifested presence during these days, and now we want this last meeting to be the best of all. For if we have His presence manifested we are sure to have a blessing. And now we have met for thanksgiving, we have many

thanksgivings to render to God, and I feel sure that the hearts of many of our brethren are full. This shall be a real thanksgiving meeting; and we shall throw the meeting quite open for any one to say a few words in thanksgiving or in prayer. I would suggest that as much as possible they should be in the words of Holy Scripture.

Captain CHAPMAN said: Beloved friends, our meeting is a meeting for thanksgiving; and what are we to render to the Lord for all His benefits toward us? Ourselves, surely; that our lives henceforth should be a service of thanksgiving. And it seems to me that there are four utterances of our blessed Lord Jesus Christ which may well form the key-note of our thanksgiving service.

The first you will find in the second chapter of St. Luke's Gospel, verse 49: "Wist ye not that I must be about my Father's business?"

If our life service is to be accepted of God, and to result in blessing to men, it must be in the realization of our sonship and the Fatherhood of God. Servile service, the service of a slave, can never be acceptable to Him, or productive of any blessing. Ours must be a willing service, the service of a loving son to a loving Father, who spared not His only-begotten Son, but delivered Him up for us all.

The second utterance on this subject is in the fifth chapter of St. John's Gospel, verse 17: "My Father worketh hitherto, and I work."

Perhaps one of the reasons why so much of our service hitherto has been apparently without result, has been the sad mixture, the admixture of self in all we do. Why has that been? Perhaps because we have been unable to lay ourselves wholly upon His altar, to be filled with Himself. Let us seek grace to do that, and thus shall we realize the Father's presence with us in all we undertake. "My Father worketh hitherto, and I work" in association with Him, and under the shadow of His wings.

The third utterance of our blessed Lord on this subject is in the ninth chapter of the same Gospel, verse 4: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

Beloved, the work which you and I do to the glory of God is the work to which we are sent; it ought not to be a work of our own devising. Let us not go before the Spirit of God,

following our own devices, our own desires, and our own foolish hearts. God grant that every one of His children may realize whose workers they are, and do the work they are sent to do; otherwise it cannot be blessed.

Then the second clause of the verse is very important: "The night cometh, when no man can work." Ah! how soon it may come. Let the remembrance of past failures, past indolence, past self-seeking, past self-pleasing, humble us to the very dust, so that, by the power of the Holy Ghost, the remainder of our lives may bear evidence of more faith and more love in the work to which God has called us.

Now the fourth utterance. The first was, "I must be about my Father's business;" and the last is, "It is finished"—the business is done. Let us be sure that He will bless and prosper us in the work we are doing wherever He sends us, and we will finish it if it be His work, whether it be in the foreign mission field, in public service at home, or in our own private circles. He Himself will continue the life which He has bestowed upon us, both natural and spiritual, in all the help of grace, in all the gifts and powers, until that work which He has given us to do be finished. Let us then go forward in the strong conviction that our life cannot be a failure if only we yield ourselves wholly to God to do His work, and not our own.

Mr. ADCOCK said: In the general thanksgiving of the Church of England there is a request that I would call your attention to this morning. It is the request "that we show forth Thy praise—not only with our lips, but in our lives—by *giving up ourselves to Thy service*," that service which is elsewhere said to be "a service of perfect freedom;" that is, we do not work because we ought to do it, but because love impels us to do it.

"I do not work to save my soul—  
That work the Lord has done;  
But I can work like any slave,  
Because the work is done."

Now we are asked, by Mr. Mathieson, to use the words of Scripture as much as possible. Well, in Ps. ciii., the psalmist exclaims, "I will bless the Lord at all times." If we are thus occupied we shall not find time to pick holes in our brethren.

But now how are we going to bless the Lord? "By giving up ourselves to His service, and walking before Him in holiness and righteousness all our days." Does God make provision for such service? Undoubtedly. Turn to Gen. xxxix.: "And

Joseph was brought down to Egypt ; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him ; and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake ; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand ; and he knew not ought he had, save the bread which he did eat." "He served Him." Now, of whom was Joseph the type? He was the type of One who Himself said that He came to serve. He came not to be ministered unto, but to minister, and to give His life a ransom for many. In Joseph's service we see a type of the service of the Lord.

Then a little further we find that Potiphar made him overseer. Now in searching the Scripture we must not be like the man who could not dig, and was ashamed to beg ; we must dig to get the precious truth, and we must beg the teaching of the Holy Ghost to get the lessons God would give. Well, in digging into this passage, we see that we should take an example of Potiphar. You say, "There was not much estimable about him for us to take an example from." Well, there is this at least, "He made Joseph overseer."

As we read the history of Joseph, which abounds with thrilling incidents, we find many types of Christ ; for instance, he was in prison between two men—Pharaoh's butler and baker, and one of these was restored and one executed. Now the Lord Jesus Christ was crucified between two thieves, and one was saved and taken to Paradise, and the other was lost. I only allude to that to show how Joseph's history is a type of Christ.

Now in this time when the Lord Jesus Christ is rejected by the world, though His day is coming soon, what does He want, during the time of rejection, to be to you and me? He wants us to make Him Overseer ; and if we do He will bless us, even as we read, "The Lord blessed Potiphar's house for Joseph's sake."

Potiphar made Joseph director of his house. Do you, beloved friends, make the Lord Jesus Christ your Director? For nine years after I was converted I did not learn to take the Lord Jesus Christ as my Overseer or Director. But for some years I have learned that; and, bless the Lord, He guides me and directs me in all things. So He would dwell in all our hearts by faith, and there exercise a blessed Overseership, a blessed Directorship.

Now notice, finally, that from a time which was coincident with the time when Potiphar put his affairs under Joseph, "the blessing of the Lord was upon all that he had in the house, and in the field." That is very comprehensive, is it not? Indoors and out-of-doors the Lord will bless us if we have this Overseer. In our work, and in our worship, and in that which we call more especially His service—though I do not think it is more especially His service, because we may serve Him in the world, in our place of business, quite as faithfully as in the house of prayer—yet in all these the Lord will bless us everywhere and in everything.

Beloved friends, at the close of these three grand days of Conference, I desire to place this thought before you. Take Him as your Overseer, and you shall be blessed. I have tried to do without Him as Overseer; I have tried Him, and I have found the blessing of living under the Directorship of the Lord Jesus Christ. Brothers and sisters, I would plead with you to place all your affairs in His hand.

And not only shall we be thus blessed, but we shall also be drawn closer to one another. I would remind you of an expression which I made use of in prayer on this platform this week—"Things which are equal to the same are equal to one another." If then we are equally like Jesus, we shall be like one another. Thus shall we learn to love one another, and to know the beauty of dwelling in unity.

Prayer was now presented by Lord KINTORE, who then said: We have been considering Psalm cxxxiii. Turn now with me to Psalm cxxxiv. This psalm describes some features of service. I venture to say that the service which is most honoured by the Lord is that service conducted in the night season. Our light, as the people of God, never shines so sweetly as it does in the night season.

Then there is another characteristic of service as you have it in this psalm, and that is, that it is in the house of the Lord.

Thank God for the width of that house. Thank God that just as it is with this building in which we are met, so it is with the spiritual house. You have this large hall ; you have rooms No. 6, 5, 4, and all the rest ; but they are all under one roof. So our brothers and sisters in Christ may not be in the same room with us, may not be in the same branch of the Church, but they are all under the one great roof—Jesus' love and life over us all.

The next mark of this service is, that it is visible. You cannot see my heart, brethren, but you can see my hand. Our power comes from the invisible ; but we must carry it out into visible service.

Then again, what do we read in, or rather learn from, the last verse of the psalm ? That all our service is to be done under the light of heaven. But while it is done under the light of heaven our service is to come down to the earth. As the sun's rays illumine, not merely the noble trees, but the humblest flowers, so we are to shine down on the feeblest, the most nervous, and even the most crotchety. We are to dazzle men whenever we meet, and whomsoever we meet, with the reflection of the light of God.

After a few words from another brother on being led of the Spirit, a minister from Canada said : It has been my great privilege to attend a Conference very similar to this away near Portland. The first time I went I did not know exactly what I was to hear ; but having been there I went back again year after year. There were three things delighted me in all the Conferences, as they have done here. One was the exaltation of Jesus Christ, the great Head of the Church ; the second was the entire supremacy of God ; and the third was the mighty power of God the Holy Ghost, looking for a baptism of that blessed Spirit, whose office it is to take of the things of Christ, and unfold them unto us.

The note of Scripture on my heart this morning is that beautiful word in Psalm ciii. : " Bless the Lord, O my soul : and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits : who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies ; who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's." There are five benefits brought before us, dear friends, in these

verses—forgiveness, healing, redemption, crowning, and satisfying. Need I say we have had all these blessings set before us during these last three days? How rich and full we are by God's grace! Surely we may say, "Our God has blessed us, and we are filled with joy by the power of the Holy Ghost." For one thing, I learn more and more every year of my ministry and of my life, that we are to study God's word, not according to man's interpretation of it, but according to the revelation of the Holy Spirit, and by comparing Scripture with Scripture. This is the testimony I desire to offer this morning.

The speaker closed with a few words of prayer, after which Mr. Henry Edwards led in prayer.

REV. THOMAS RICHARDSON said: I am commissioned by my wife and daughters to give praise for them, and I would give praise for myself—praise to God for this past week. Now I want to gather up a few of the fragments that remain. Since we met at our preliminary prayer meeting on Monday evening, the experience of each day has been, "Praise the Lord, O my soul!" I reckon that we have been five days together—the preliminary prayer meetings, the three separate days of Conference, and this day of praise. Now I venture to epitomize our praise for each day in the five concluding doxologies of the book of Psalms—for the five days, five doxologies in the five last psalms.

The first doxology is Ps. cxlvi. Many of you were privileged to join us at the Monday and Tuesday gatherings for prayer before the Conference began. It is a good thing to praise God before you begin a work; it is a blessed thing to praise before you go to work, although you do not know what is to come; that is, praising by faith before you see. So you praised God, and you put not your trust in man, and you said, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord God." And then the last verse: "The Lord shall reign for ever . . . praise ye the Lord."

Then on Wednesday our subject was holiness—"God glorified in the holiness of His Church"—and I take Ps. cxlvii. as our doxology for that day: "The Lord taketh pleasure in them that fear Him." Then in verse 19: "He showeth His word unto Jacob, His statutes unto Israel." That is the way of God. He brings His word to His people; they learn to fear Him, and He taketh pleasure in them. So the result of our Conference on holiness to the Lord is, "Praise ye the Lord."

Then the next Psalm (cxlviii.). On Thursday our subject was unity. "God glorified in the unity of His Church." And what do we read there? In verse 14: "He exalteth the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him. Praise ye the Lord."

We saw on Thursday that the secret of unity was abiding in Him—there is the secret of unity—and that is, "a people near unto Him." So we say, "Praise ye the Lord."

On Friday we came to the subject of service. "God glorified in the service of His Church." And what do we read in Ps. cxlix.? "Let the high praises of God be in their mouth, and a two-edged sword in their hand." In the presence of the Lord we go forth in prayer and praise, after being shown our own position—saved through the mercy of God in Christ, made holy unto Him, united to Him and to one another in love, we go forth to service, full of praise and with a two-edged sword in our hand. Being made pure and clean washed by the blood, we go with the two-edged sword of the Word against the enemy. What for? To execute judgment. This honour have all His saints. Every one of us can sing His praise; every one can speak what we have heard during this Conference. "Praise ye the Lord."

Now I come to the last day, and to the last psalm; and what is it but praise, praise, praise, praise, praise all the way through? Every one of the six verses begins with praise. "Let every thing that hath breath praise the Lord. Praise ye the Lord."

And now, what practical application has all this upon you, upon me? How do I stand in relation to the truth I have heard? Have I gathered up the fragments that remain, that nothing be lost? How do I stand with regard to the holiness, the unity, the service? It is praise. We take these songs of praise, and see how many of them we can say "Amen" to.

And this unity has been practical. Last night a brother said in the train going home, "I have never been to a Conference where there has been so much shaking of hands with one another."

And now, when we leave these solemn gatherings, have they made you think about your own teaching, about your own ministry? Has it not been like the river, the river in Ezekiel, deeper, and deeper, and deeper, till at last we felt we were out of our depth? God make the truths which have been spoken here to be felt throughout this great land, and throughout

France, Germany, Russia, India, and all quarters of the globe. And to His name be praise—"Praise ye the Lord."

Mr. GAWIN KIRKHAM said: One thought has been upon my mind through the week, and it is, How are we to translate the high truth we have heard from this platform into every-day life? In the words of Psalm cxvi. we have said, "What shall I render unto the Lord for all His benefits towards me?" Now it is very easy to be good Christians in such assemblies as we have had here, but remember it is not quite so easy in our daily sphere of labour. How, then, are we to translate these great truths into the little things of life? What shall I render? Myself—body, soul, spirit, time, talents, gifts, and graces, all I have and am, I must render to God. God has given them to me, and I only own them by virtue of loan. One thing that specially occurred to me yesterday when we were taught about service is this, Should we not be seeking if possible to do something more for God than we have ever yet done? How shall my life become a transcript of these precious truths? Some, I fear, get overburdened, and cannot carry away all they get. They will not use it for the good of others, and so they get intensely selfish. Let us begin right off, and seek to give away, to impart what we have got. How rich this poor world might be if we did. Miss Macpherson said to me the other day, "Tell the ladies to go out into the streets and read the Scriptures. I read the story of the prodigal son eight times over in one afternoon in 'Bird Fair,' and I never saw so many tears." Ladies, if you are to save souls, you must get over caring for what society says about you. You have a higher guide to conscience than being led by fashion or society.

Let us translate these higher truths into daily life, and take our stand for God. For instance, do not be ashamed to let it be known what your views are on the temperance question. Take your firm stand against this great evil of the day. Then on the Sunday observance question, be sure that you are not seen doing anything to desecrate the Lord's-day. Do let us be careful in these minor matters, in these little trifles, if you like, to give no occasion to the enemy to scoff. We sing again and again—

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments, and my days,  
Let them flow in ceaseless praise."

May ours be the consecration of every-day life and of little things.

At Mr. Mathieson's request Mr. Josiah Spiers said a few words, in the body of the hall, as to the progress of the Children's Special Service Mission.

Mr. Mathieson, in presenting some requests for prayer and praise, said : Our heavenly Father is really surprising us with kindness. Last night in Parliament there was a considerable majority in favour of a resolution for the closing of public-houses on Sunday ; and this following so soon after the resolution in favour of " Local Option."

Prayer was now presented by Mr. Adcock, who asked that " our thanksgiving might be turned into *thanksgiving*."

Mr. Mathieson mentioned that some had expressed their thanks by sending gifts towards the support of the work in connection with Mildmay Hall.

Hymn No. 7 was now sung :

" How shall we praise Thy name—  
Jesus, Thou Lord of light ?"

Mr. James E. Mathieson then said : We say farewell ; we look forward to another Conference, but we may be, as undoubtedly some will be, called home ere June, 1881 ; but if the Lord will to come before then we shall gather together, and, still better, to Christ above.

With the benediction the proceedings of the meeting were now brought to a close.





## Irish Church Missions.

---



MEETING of the friends of these Missions was held on June 23rd, at the Mildmay Conference Hall, under the presidency of the Rev. HORATIUS BONAR, D.D.

The 50th Hymn having been sung—

Dr. BONAR read a few verses of the eleventh chapter of Hebrews, beginning with the twenty-ninth verse, and then said that few passages could be of greater assistance to those working for Christ under difficult and dangerous circumstances than those which he had read, and he commended them to the agents and workers of the Society, that they might see what faith could do. As the old hymn said, faith “laughs at impossibilities, and says it shall be done.” When he addressed a meeting of the Society two years ago, he told them that though not an Irishman, he had from the beginning of the Society been most deeply interested in its work ; for he was in Kelso at the time that Mr. Dallas began his work in Scotland. From that day to this he had taken a very deep interest in the working of the Society, and rejoiced at the success with which its operations had been accompanied, and the blessing that had rested on it. He had just come from the land of Popery—Paris—where he had been witnessing a similar work in that city ; and among infidelity and Popery a great blessing was attending the work there. The work which Mr. McCall was carrying on in Paris was spreading on every hand, and they had now twenty-four different stations in that one city ; and it was reckoning considerably within the mark to say that every week they had 8,000 or 9,000 persons under evangelical teaching, besides 3,000 or 4,000 under evangelical teaching in the schools. There were

many enemies to the truth both in France and in Ireland ; but He who had opened the door would surely keep it open, and their efforts must be successful. He hoped the Lord would bless the work in Ireland as He had that in Paris, and that He would raise up more workers in the cause. Would there were more open doors !

Rev. J. D. SMYLLIE remarked that their worthy chairman formed a sort of connection between the founder of the Missions and those who were now carrying the work forward in Ireland. Those who had read that precious book, *The Life of Mr. Pennefather*, would easily perceive how the Irish Church Missions could not be separated from the associations of Mildmay, and if anything was dear to that man it was the conversion of the poor ignorant Roman Catholics in Ireland. He was happy to tell them that so far as their work in Dublin—to which city he would confine his observations—they had such an open door as the reverend chairman had referred to. The work had progressed to such an extent as Dr. MacCarthy was never allowed to see in his own lifetime. No doubt Romanism was grasping power in different directions in Ireland, as well as in Scotland, and in England, and presently they would hear the old cry again, “Who is able to make war with the beast?” They were entering upon a new phase of things altogether in Ireland. Formerly the old-fashioned Roman Catholic priest had a most wonderful control over the ignorant masses of the people ; but that state of things was now passing away. The priests were now endeavouring to grasp power in various quarters, and as they succeeded in leaving the ranks of the peasantry, they were, in just the same proportion, losing their influence on the people, so that now the great mass of the people were moving away from the hands of the priests. They had lately heard about the doings at the little chapel at Knock. Well, these things were simply got up to keep the power over the ignorant masses. The Mission had taken advantage of this circumstance, and during the past winter they had had special meetings and special addresses to the people. They commenced with about 300 of the most ignorant and most wretched people in Dublin, but the numbers had increased to 500 and 600 ; and on one occasion Mr. Townsend addressed as many as 700 at one of these meetings. The great proportion of these people had never seen the Word of God, nor heard the simple Gospel message of salvation. The classes—both for children and for

adults—were doing an immense amount of good, and in many cases whole families had been brought out of darkness. They had fifteen Mission Schools going on every day, and during the last year these had been attended by more than 2,000 children, who had all been instructed in the word of truth and the hundred texts, and these formed a noble band of little missionaries. They had over 600 children in the homes, many of them having been waifs and strays in the streets. They had also night classes, and five admirably conducted controversial classes meeting every week, and he had never heard a word of abuse at any of them. They would always find an earnest Irish Roman Catholic ready for controversy, and they would despise anyone who would not defend his religion. The work of enquiry was extending amazingly among the priests in Ireland, and at length a place of refuge had been found for those priests who desired to enquire. Flocks of priests had gone off to America secretly, as there had been no friendly hand to grasp theirs in Ireland. The committee could not undertake this special work, but Mrs. Smylie did, and there appeared in the right place a house with an open door, furnished, and with provisions for a year, and for that at least £500 was wanted. This special work entirely depended on whether their heavenly Father would touch the hearts of those who could contribute to it. They had had four priests in the house, two of whom were now preaching God's Word, and two were still under instruction.

LORD PLUNKET, Bishop of Meath, expressed his thankfulness to the English friends who took such an interest in Ireland, and said he was, from twenty-five years' association with the work, familiar with its operation, and he could speak with confidence of the work carried on. The Missions had been criticised, but those who had done so had been greatly misinformed; for the work was based on a sure foundation, and was being admirably carried out. They could not well imagine the amount of good which had been done, and was being done, in Dublin—nothing but the day of judgment would reveal it; not only amongst Roman Catholics, but amongst Protestants also, those engaged in the work of the Missions, and those brought under their influence. He had had many opportunities of knowing the work from the beginning, and he asked them, at all events, to weigh his testimony against those who spoke against the Missions.

Rev. H. W. TOWNSEND referred to the operations of the Missions in the Irish provinces, and after mentioning that

nearly all the cement had been taken off one of the walls of the little chapel at Knock by devotees to use for the cure of their diseases, said this was done with the approval of Archdeacon Cavanagh ; but he said he knew one case where a man had been made stone-blind by using it under the advice of the priest there. The work of the Missions in Queenstown had been very great, as there were so many ships calling there every day. The shipping agents were told that if they admitted the agents of this Society on their ships the Roman Catholic customers would not go on the steamers ; and he was sorry to say that the four English companies had prohibited the agents going on board ; but the one Scotch company had said, "No, they are taking the Word of God with them, and it shall never be kept away from our steamers. Having mentioned the rescue of a young lady who was being forced to return to a convent from which she had escaped, it was most important that their Scripture-readers should have access to the Roman Catholics who were passing through Queenstown every day. He was happy to say that the persecutions in Connemara, to which he referred at the previous annual meeting, had almost entirely passed away. That was a sort of dying extraordinary effort of the priests to recover their waning influence. The power of the priests, especially in the cities of Ireland, had wonderfully broken down. In several places the priests told the people that if they would drive out the converts, they (the priests) would drive out the landlords ; and they told the people not to pay the rent. But at Christmas and Easter they had exacted their full dues from the poor people. This caused a reaction in the minds of the people against priestly control ; and in one place, Ennismare, the Roman Catholics took possession of the chapel, refused to admit the priests into it, and for three weeks guarded it night and day against their own priests. This was not a religious movement, or one of which the missionaries approved ; but its result was to give the clergyman and Scripture-readers free access to numbers of people, and to fill the neighbouring schools.

He believed the Lord had great good in store for this Mission, and that those who worked most earnestly in this and similar work showed in practice what they had that morning heard, how God is honoured in the holiness of His Church.

The first two verses of Hymn 55 were then sung, and the Bishop of Meath having pronounced the benediction, the meeting closed.

## **The Prison Mission.**

---

MRS. MEREDITH'S meeting, held on 23rd June, in room No. 3, at Mildmay Conference (3 p.m.), was very crowded, chiefly with ladies. The meeting was opened with prayer by Miss Javill, and a hymn was sung, after which Mrs. Meredith gave some account of the results of the work at Nine Elms House. It was very interesting to hear that many cases applied there who had never been in prison, but who had committed offences for which they had not been prosecuted, and yet for which they were very penitent. This class of persons requires to be provided for on some different terms from the old convicts, whose habitually criminal ways are very detrimental to younger sinners. Mrs. Meredith finds the mission premises do not at all afford sufficient accommodation for the classification of the people who press and throng this centre of labour, and for whom it is imperative that the Christian church should provide. Mrs. Meredith pointed out that it is not so great an evil to have criminals of all sorts committed to the same prison as to the same mission-house; for in the prison there is, to some extent, classification, and they are compulsorily separated. They have there isolation, calm, and often sound, earnest gospel teaching. She urged the duty of prosecution in all cases of accusation of crime, and the rectitude of either conviction or acquittal, on the fair, honest ground of lawful appeal to the minister of justice, whose ordained place is to be a terror to evildoers, and a praise to them that do well. The apostle urged this course on believers as the duty of Christians; and Mrs. Meredith insisted that it is a mode of obeying the Lord's command to "render to Cæsar the things" (rights, duties &c.) "that are Cæsar's," as well as paying taxes, and such like, fulfilling his precept and example with respect to the government of the nation in which we live.

Two ladies, Mrs. Pruen and Mrs. Philips, spoke of their work at the Prison-gate in Westminster as very encouraging. The numbers that are received at the morning meetings daily

continue to increase, and marvellous is the deep interest with which the gospel offer is heard and accepted, as is the blessed result in many hearts now changed into humble, contrite followers of the Lord. Some find homes opened in their own families, and not a few are working in the manufactories that employ women. It is not thought well to name these, lest prejudice be created; but it is well to say that very few enter domestic service, and fewer still are fit for it. Drink and want of practice prevent their being skilful in housework. The terrible evil of intemperance was much deplored as a hindrance to all the labours of the mission; but the efforts to help the victims of it were not slackened, and the faith of the workers is still strong in Him who "is able to subdue all things unto Himself."

Miss Cavendish told refreshing news of the great success of the work among the children of the mission gathered into the village homes at Addlestone. These now are growing up, and many have gone forth to live to the glory of their Redeemer, some in this land, and others in distant countries, where they have been sent to be servants to Christian families, either emigrating for colonization or missionary purposes.

Mrs. Meredith most urgently needs funds to enlarge her premises at Nine Elms, which are most inconveniently overcrowded by all the branches of work carried on there. She has now, beside the great steam laundry, a coffee palace and a mission depôt for Christian literature, where Bibles and gospel papers, &c., are sold. At Addlestone she has, beside the village homes, a wooden room for mission services near the station, and a "nursing-house," where invalid ladies are received, and from whence trained nurses are sent out to relieve rich and poor. There is a missionary training-house for women attached, and Mrs. Meredith's hands are not yet full! She feels that there is still more and more to be done, and is praying not only for funds, but for helpers in the sweet service of the Lord Jesus Christ, who has set a great door and effectual open before her. Communications reach her at Nine Elms House, Wandsworth Road, S.W., or at The Village Homes, Addlestone, Surrey.

---

## *Scripture Readers' Society for Ireland.*

---

THE meeting on behalf of this Society was the first in the series of those held in the afternoon under the mulberry-tree. The weather was fine, and there was a numerous attendance. The Right Hon. W. Brooke presided, and was supported by Captain James Kearney White, Secretary; Lord Plunket, Bishop of Meath; Rev. W. Clair, Rev. J. P. Easton (Persia), and other friends.

After the meeting had been opened by prayer,

Capt. J. KEARNEY WHITE said that he had received letters from a considerable number of friends regretting their inability to attend, amongst them being the Earl of Cavan, Rev. Dr. Manning (Religious Tract Society), Rev. James Ormiston, Rev. Canon Fleming, Rev. Neville Sherbrooke, Rev. Sholto Douglas, &c. He expressed his deep thankfulness that this important gathering was presided over by one who might fairly be called the Lord Shaftesbury of Ireland; for the Right Hon. William Brooke was as ready as the great English nobleman to take part in every work of faith and labour of love. He was thankful also to see present Lord Plunket, on whose valuable co-operation he had always been able confidently to rely. He then proceeded to give details of the work of the Scripture Readers as they went from house to house, on board ship, or by the wayside, engaged in reading the word of God. They were every way well adapted for the duty which had been assigned to them. They were not above the class of those with whom they came daily into contact, and they were therefore listened to with confidence. He added that it was the strong conviction of the Society's committee that the increasing contempt in Ireland of human and divine law, the growth of crime, and the wretchedness and poverty naturally resulting from this state of things were owing to an inadequate system of Scriptural instruction and moral education. Christian ministers and laymen of all denominations had done and still were doing much, but they could not meet with the exigencies of the time. A blessing had rested

on the work of the Society from its commencement, and recently new districts had been entered upon, and there were signs of an increasing desire to hear the word of God read and expounded.

The total income for the past year had amounted to £2,982 3s. 5d., including £179 8s. 7d. carried forward from the previous year. A hearty tribute was paid to the zeal of the lady collectors, to whose untiring efforts a large portion of the Society's income was fairly owing. Touching reference was made to the loss which had been sustained by the death of some very attached friends, amongst them being the Rev. S. A. Walker, of Clifton, and William White, Esq., of Brixton, one of the Society's most munificent donors, who, it was stated, only a little while before his decease, had spent a month in Ireland in order to witness the working of the Society's agents.

The Most Rev. BISHOP OF MEATH said it could not be too clearly understood that the supremacy of the Word is the great principle of this Society's operation. It acted on the principle that God had chosen His word to be the instrumentality by which to attract the hearts which are estranged from Him. That Word, brought home by the power of the Holy Ghost, was the instrument by which God sanctified and saved the souls of men. This was the Society's foundation principle. It was by no magical power from without, but by the Spirit, the Word, and Faith that men were saved. The Word would be powerless without the assistance and action of the Holy Spirit; but it was "the sword of the Spirit," as the word of God was termed, by which the Holy Spirit worked. The first work of the missionary abroad was to translate the Scriptures into the language of the people, thus clearly showing that they could not really proceed with their missionary enterprise unless they built on this foundation. The reformation now so happily taking place in many countries might most certainly be said to have had the word of God as its starting-point. In Germany, and in Switzerland, there were many now who were shaking off the Church of Rome, and the Bible was at the root of the movement. If they went to Spain and Portugal, where a similar work was proceeding, they would find the beginning of it in the circulation of the Bible. It was only a few days ago that he had been speaking to the Bishop-elect (Senor Cabrera), and when he asked him what in the first instance had led him to renounce the errors of Rome, his reply was, that when all his books had been taken

from him, there had been placed in his hand a copy of the Scriptures, and as he read the scales fell from his eyes, and he became a believer in the Lord Jesus Christ. In Mexico a similar work was proceeding; and while the word of God was thus mighty in other lands, could they doubt that it would prove less fruitful in blessed results in Ireland? They should firmly believe the promise that the word of God would prove mighty to the pulling down of the strongholds of sin and Satan.

The Rev. W. CLAIR, as an Irish clergyman, said it afforded him great pleasure to say a word on behalf of this noble Society. The first question they had to ask was, *Is this work necessary?* And the next was, *Is the machinery sufficient for the accomplishment of the work?* He proceeded to show the necessity of the work from the strongly-rooted Roman Catholicism of the country. Wherever this was the case it was incumbent upon them to bring the gospel to bear upon the hearts of those who were thus enslaved.

The Rev. P. EASTON said he was glad to be able to bear his testimony to the importance of this work from what he had seen in the Caucasus. He described how, without any instrumentality beyond that of the word of God, a good work had been begun and carried forward in Armenia, where the Bishops of the country would neither give the people the Bible themselves, nor permit any one else to do so. It had been given them, however, and little groups had assembled to read and study it. In other districts also, where the people had come out from the Russian Church, the same thing might be seen. In the Caucasus there were not only tens but hundreds whose faith had been thus strengthened. Amongst the Mahommedans of Persia there was not the same thirst for God's word, and there was no strong desire to study it. They had therefore to rely chiefly upon the preached Word; but yet even here they had unmistakeable instances of many having been led to the Saviour through the simple study of the Bible alone.

The Right Hon. CHAIRMAN said he could not but feel truly thankful to his noble friend the Bishop of Meath for the valuable support which he had given to a Society with which he himself had been acquainted for so many years, and whose operations he had watched with ever increasing interest. It had been started with the object of bringing the Gospel home to the hearts of the Roman Catholic peasantry, and its success

had been great. They could not look back over the labours of sixty years without thankfully admitting this fact. Hundreds had been saved, light had broken into many a darkened cabin, and if the work had not advanced so rapidly as some could have desired, they should not fail to remember that work of this kind was always slow. It had taken the apostles and apostolic men a long time to overturn the rooted prejudices and superstitions of the Roman empire, and three centuries had to elapse before the victory was won. Then, too, they should remember what little progress had been made by the Gospel in the Roman Catholic countries of Europe. Even in England itself, until the sixteenth century popery had been the rule of faith. In an eloquent speech he showed the perfect adaptation of the agency for the work intended to be done.

Capt. J. KEARNEY WHITE read a letter from Mr. T. B. Smithies, and the Bishop of Meath reminded friends of what the Bishop of Lincoln had said: "We of this country should never forget that we owe our Christianity mainly to Irish missionaries, and that, alas! Ireland owes her Roman Catholicism to English missionaries." The speaker said he was thankful to know that at the present time English people were doing much to repay their early debt to Ireland. He then pronounced the benediction, and the first meeting under the mulberry-tree was brought to a close.

---

## *Miss Mittendorff's Home for Destitute Children.*

---

ON Wednesday afternoon a meeting was held in the East Tent for Miss Mittendorff's Home for Destitute Children, at which Mr. Joseph Weatherley presided. After singing Hymn 20, prayer was offered by the Rev. C. A. Fox, at the close of which the Chairman read Psalm cxxvi., and said they were gathered together to carry out the apostolic injunction, "Rejoice with them that do rejoice;" for they were called upon to praise the Lord with Miss Mittendorff for the wonderful mercies vouchsafed to her in connection with her Home for Destitute

Children. He had watched the work from the very commencement, and could truthfully say that as it progressed step by step from the care of one little orphan to the one hundred she had when she went to Epsom, his own faith was strengthened as he saw how marvellously God honoured the faith of our dear sister. He then proceeded to narrate how the work had grown until there were three Homes—one at Kilburn, another at St. Albans, and the third in Kentish Town; but finding this an inconvenient arrangement, it was decided to have all the children under one roof, and as Miss Mittendorff was compelled to leave the Kilburn Home last Midsummer-day, it was decided to effect the amalgamation then. He then described the difficulty of getting suitable premises, and when at last they were found an insuperable difficulty appeared at the very last moment, so that a great trial of faith arose in having to leave all three Homes without any prospect of shelter for the children, and at the eleventh hour only did a lady send word that she had a large empty house at Roehampton she could place at the disposal of our sister, and in which they were housed for three months. In the meantime the Epsom property presented itself, and though having the disadvantage of being so far from town, it was one of the most accessible places out of London, besides the house being found during the past race week of great service as a shelter for open-air preaching. No sooner, however, had our sister got comfortably into the house than that terrible disease, diphtheria, broke out, and many of the children, one after the other, were laid low with it; four died, and only those who passed through the trial with Miss Mittendorff could have any idea of the trial. But it was a time of blessing also; not only did old friends come forward to share in the trouble, but many new ones were found, and seven children were brought out on the Lord's side. Mr. Weatherley went on to say that in the many efforts for God with which he was associated, none seemed to bring him a greater blessing than this, and he most warmly commended it to the prayers and sympathy of all present. He knew four little girls, who had undertaken to make clothes for as many children in the Home, and asked whether some others then present would not do the same. He then called upon—

MISS MITTENDORFF, who said many might ask why she, a foreigner, should undertake such a work as this. Well, she would tell them. Shortly after she came to this country, on a

professional engagement, she met with an accident which laid her low for several months, and totally incapacitated her for her work, during which time she was brought to know Jesus as her Saviour; and as she lay upon her bed her cry was, "Lord, what wilt thou have me to do?" And a voice seemed to say, "Take these children, and train them for me." She then went on to describe how the work had progressed, step by step, from two little babies until she had at one time one hundred and three children. At no time had she been independent of the Lord. On one occasion she had to pay seven pounds for some necessities, and finding she only had that sum in the bank, she drew the amount and laid the empty bank-book before the Lord, asking the children to pray with her for the supply of the need. Towards the close of the day a letter was received containing a remittance sufficient for all pressing wants. She then went on to relate the necessity for removing the Home from Kilburn, and the efforts made to secure a house in that neighbourhood; but one door after another closed, and though some Christian friends had blamed her for going to Epsom, she could assure them it was not a place of her own seeking, but the Lord had led her there. After having, through many difficulties, obtained Clayton House, and sufficiently settled to name a day to summon her friends for praise and prayer, that fearful disease of which they had heard from Mr. Weatherley broke out, and one after another of the children were laid low with it, during which time she could only throw herself upon the Lord. And He made it a time of blessing; for while four were removed by death, seven of the dear children were brought to know Jesus as their Saviour. The doctor recommended the whole of the children should be sent away; but with nowhere to send them, and having no funds for the purpose, she could only say, "Lord, help me," when a letter came from a gentleman, almost a stranger, recommending Seaford, and offering to pay the journey down. But all who know the difficulty of getting suitable lodgings for an ordinary large family of children, would understand the almost hopelessness of getting accommodation for so large a number. But, looking to the Lord, she went down to Seaford, and was at once directed to a house that had formerly been a Convalescent Home, sufficiently large to take the whole of the children. During their absence great expense had to be incurred in examining all the drains and making several alterations suggested by the sanitary inspector. These necessitated,

for the first time since she had had the Home, incurring a debt, but she could thank God that all was now clear. She concluded her most interesting address by inviting a personal visit to the Home, where everything was open to the inspection of all who were disposed to take an interest in it.

Mr. GAVIN KIRKHAM said that during the recent race week at Epsom he had found the Home a most valuable place as headquarters for the workers of the Open-air Mission. His first acquaintance with the children was at Miss Alexander's Mission Room, when he was much struck by their happy, healthy countenances; and having from the several days' residence seen more of the work, he felt it not only a debt of gratitude he owed Miss Mittendorff, but a great privilege to speak of his knowledge of the value of the Home.

Mr. WOODHOUSE had taken great interest in Miss Mittendorff's work for many years, and felt that anything he could do to assist in so noble a work was a great privilege. He then related a most thrilling story of the children's faith in God, when on one occasion Miss Mittendorff summoned them after breakfast, and asked them if they had had a good breakfast, "Yes, madam," they replied. Then the question was repeated, with the statement that there was nothing in the Home for dinner, and they were entirely dependent upon the Lord to send it. On this announcement they gathered together and pleaded with God to send what He thought well, and though it was not until the hour of dinner that a small sum of money was sent sufficient to buy bread and dripping for the whole of the children, this confidence in their heavenly Father never failed.

After singing Hymn 28 the Rev. Theo. Monod, of Paris, led the company in praise and prayer.

Some young ladies came forward, and offered to supply clothes for some of the orphans.

---

## **Medical Missions.**

---

ON Thursday, June 24th, a large number of friends interested in these Missions assembled in No. 5 room. Major-General Copland-Crawford, R.A., occupied the chair. After singing the hymn—

“To the work, to the work, we are servants of God,”

Dr. Watney, of St. George's Hospital, engaged in prayer.

The Chairman then read Luke x. 1-9, and introduced the subject by a few preliminary remarks.

Dr. DIXON said :

The Mildmay Medical Mission to the Jews is one of the youngest of Medical Missions, having been in existence about five months only, the Mildmay Mission to the Jews, of which this Medical Mission is a branch, having been in existence about four years. It is the first of the kind established for the Jews.

The mission premises are in Hooper Square, Leman Street, E., and are surrounded by streets almost entirely inhabited by Jews.

The work has gone on slowly but steadily since the opening on the 19th January. On the first day five came for advice and medicine, and a few days ago we had thirty-nine. During the five months we have seen 422 new patients. The total number of old and new patients who have come to the Mission for the treatment of their bodily ailments has been 1201. Upon their assembling in the hall a short Gospel address is given in English, followed by one in German, or Judeo-Polish, after which there is an opportunity given for asking questions on the portion of Scripture read.

At their first visit they often laugh, and talk to each other during the service, in which they show little interest ; but after a time they manifest an improvement in their behaviour and appearance by sitting more quietly, and listening generally with outward respect and attention, and not unfrequently with deep interest, to the story of redeeming love.

Many of the Jews and Jewesses who attend have stated to us, when in conversation after the address, that they have only heard of Christ before as the One to be despised and scorned, and have been taught from childhood to scorn and hate His precious name. Others have only heard that Jesus Christ was a good man; but very few have heard of Jesus as the Son of God, and the Saviour of the world.

Many are very prejudiced against Christianity; but far more are indifferent and apathetic; so that few would come to a Gospel address only, but they do readily to a medical mission service.

Very few of the Jews or Jewesses who come to us are what are called "good," or "religious." The English Jews are generally very indifferent to either Judaism or Christianity.

Many of the poor never go to synagogue service, and do not observe the Sabbath. Another large class go to synagogue once a year only, as a rule, on the day of atonement.

The more devout Jews attend synagogue regularly, keep the outward observances of their religion, and understand the principles of their own faith better. These offer greater resistance to the reception of the Gospel; but they are by far the more interesting and hopeful class, as they are willing to search the Scriptures, and to enquire into the truth of Christianity.

In the out-patient department the Mildmay deaconess (who kindly helps in the work) and myself have paid 278 professional visits to the homes of those patients who are too ill to come to the dispensary, and have attended some very serious cases. In this way we get to know more of the family life of our patients.

We always endeavour to speak to them about salvation through faith in Christ, but one great hindrance to religious intercourse at their own homes is their inability to understand or speak English; many of them speak only Judeo-Polish, German, or a patois.

As we have said, there is a great lack of interest in matters concerning soul interests. They ask why we trouble them about these things; they say their forefathers worshipped God acceptably, and they are but following in their footsteps. The younger portion plead that they must obey their parents in matters of religion, and to disobey them would be to break one of God's laws.

The Israelitish people are proverbial for making excuses. The glad tidings of salvation through Jesus are constantly rejected, even in times of severe illness. The first excuse is, "I am too

ill ; how can I think about these things now, when I am in pain? When I am better I will think about them." When health and strength are returning they say, "I am too weak now ; wait until I am strong." And when they are strong and quite restored to health they often say, "I must have a little time to think ; I cannot make up my mind in a day upon such an important matter."

The following cases serve as illustrations of a large number that frequently come before our notice :

Mrs. W—— has been attending the mission meetings for the last three years ; she is more than half-persuaded to become a Christian, but fears, she says, to do so lest it should break her old father's heart.

Mrs. L—— has attended only two or three mission services. She obtained a New Testament in Hebrew, which she and her husband read together. When I asked, "Did she believe in Christ?" she hesitated, but at last, in a very pathetic tone, she answered, "You have no conception how difficult it is for one brought up in the Hebrew faith to believe in Christ. We have always been taught to disbelieve in Him, if not to hate Him." This was said by one of the more educated Jewesses.

The women are, generally speaking, very ignorant, and do not know how to read or write, consequently they know very little of the Old Testament (their own history). When urged to come to Jesus, they often reply, "I am only a poor ignorant woman. What can the like of me tell as to whether the Jews or the Christians are right? We women leave all these things to our rabbis and husbands ; they are learned ; we are not."

Mrs. M—— was noticed as being particularly attentive during two or three of the services. One day in conversation with her I gathered from her that she believed, not only with her head, but with her heart, that Jesus Christ was the Son of God and her Saviour.

We have a very high opinion of the value of Medical Mission work, and think it is one of the most important agents in doing good to the sick poor, drawing the people within sound of the Gospel and Christian influences, besides opening fresh doors for further extension of the Mission. I find that some of the patients' houses were quite closed to any missionary ; but since the opening of the Medical Mission one of the missionaries has had free access to them.

It is instructive to remember that we have the example of

our Lord and Master, who went about doing good, and healing all manner of disease among the people, the very touch of whose garments in faith was the means of healing.

When the Lord sent His disciples to evangelize, He said unto them, "Heal the sick, and say unto them, The kingdom of God is come nigh unto you." In the early church we find Peter carrying out this instruction.

In Acts v. 15 we read that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

In Acts xix. 11, 12 we read, "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

We often desire in these days of great indifference to Christ amongst the masses in this country, and amongst the heathen in some foreign lands, that the gift of healing might be again bestowed upon the Church.

We pray that the seed sown from day to day in this Mission in the hearts of God's ancient people may spring up and bear fruit to the praise and glory of our God. Will you kindly sometimes remember these sadly interesting people in prayer, that the glorious light of the Gospel of Jesus Christ may shine in upon them? And may we ask you to pray for us workers amongst them, of whatever sect we may be, that we may go in and out in the Spirit of our divine and adorable Master?

Any one wishing to aid this work may communicate with the Rev. J. Wilkinson, the Director of the Mildmay Mission to the Jews, 79, Mildmay Road. N.

Dr. BRODIE said: It is now nigh six months since by the good hand of our God I was led to join in the work of the London Medical Mission. I have come up to-day from amongst the sick and sorrowful to tell you something of what the Lord has been graciously doing in their midst. Who is there amongst the Lord's people that has not at times felt, as he looked out on the sin and misery of this great city, feelings like unto those of the prophet of old, as he looked on the dry bones in the valley; who has not asked, "Can these bones live?" Yes, blessed be God, they can; and I have thought that it would cheer some hearts here to-day if I told you a few instances which prove that still "His arm is not shortened that it cannot save, nor His

ear heavy that it cannot hear." Still must it be remembered that this is only the spring time, the sowing time; by-and-by will come the harvest. Yet even now does the Lord lovingly show to His servants some of the fruit of their labours. After many days the bread cast on the waters is found. Visiting last week I met with such a case. It was that of a man past sixty years of age. He had been a dreadful drunkard. "For weeks," said his wife, "he would never be sober; oh, he was awful." But about four years ago he met with an accident, in which his leg was injured. He went to the Mission to have his wounds dressed. Dr. Saunders, while applying remedies to his leg, spoke to him of Christ again and again. His wound healed; he ceased to attend; but from that time his whole life changed—he became a sober man; he found peace; and often now, when talking of his conversion, he will say, "It was words spoken to me by Dr. Saunders at the Mission." That man regularly attends the Gospel meeting, held every Sunday evening at the Mission, and when he goes home he searches up the passages in his Bible which were referred to. His wife has often had to call again and again, "John, come to your tea;" but he is so occupied he heeds her not. *Four years* after the seed was sown the Lord let us see the fruit.

On Mondays, Wednesdays, and Fridays what a crowd gather into our Mission Hall. There are the poor, and the halt, and the lame, and the blind, and there is the gospel preached to them. They come, it is true, not seeking spiritual food or blessing, but brought every one of them by their body's need in search of relief from their pain and suffering. While every effort is made to heal and cure them, and all needed mediums are given to them, they all hear of the great Physician, Jesus, "the mighty to save." Who can estimate the result of such preaching to such a people. Has He not said, "My word shall not return unto me void"? Not long ago I was called to see a woman suffering from a severe attack of bronchitis. From her landlady I learned that she got her living as an actress, and that her life was a *sadly sinful* one. Often as I visited this poor woman I felt deeply anxious to speak to her about her soul, but never a word could I say. I felt cast down, greatly cast down, at not being able to say what I was *so anxious* to say, but my lips seemed as though they were sealed. She recovered. I was surprised when on one day, as I was addressing the people, I saw her in their midst. When she came to the consulting-room

she seemed rather anxious, and I said to her, "Have they been speaking to you about your soul?" "Oh, no," said she, "I could sit there for ever; it is not that." *Then the words which I wanted to speak before came freely, and I spoke to her of Jesus.* Never shall I forget the anxious look of that poor pale face, the trembling lip, and the flowing tears, the sad, sad shake of the head, when I said, "You know you have not peace, you are not happy." She said little, but she seemed to feel much. I asked her to come to the Gospel meeting on the next Sunday; she promised me she would. When I entered the hall on Sunday evening there she was, the saddest face in the midst of many sad ones, the most attentive listener of them all. Weeks passed away, I neither heard nor saw anything of her. Often I thought, "How is it with that poor woman? has she resisted the strivings of the Holy Spirit?" Passing through the street a few days ago I met the the landlady who had before given me so sad an account of her; I stopped and asked her if she knew anything about her since her recovery. "Oh," said she, "you never saw so changed a woman as that is; she left her old lodgings and is now living the other side of the water, a changed woman that she is!" "Praise the Lord for that," I said, "I was anxious about her, poor thing." "Well, you need not be, for she is quite a different woman altogether." How many are the cases that come and go of whom we never hear; but what matters that, the Lord knows them, and He is able to keep them and bless them. Since I have been working in connection with the London Medical Mission, often have I thought and felt that even if there were no Bibles in the world, from what I have seen of the sustaining, comforting grace of God, in the hearts of some poor afflicted believers, I could not help believing in His gracious, mighty power to cheer and make happy the heart in the midst of great bodily trial and privation. Greatly I realized this one day as I visited a poor woman, who was afflicted with a form of paralysis which threw her body into spasms every few minutes. Together with this she lay suffering from internal inflammation; her agony was great; but when even I spoke to her of *Jesus* her face would light up with a bright, peaceful look; she seemed to forget her suffering, and she would say, "Yes, He is good; He has been always so to me; what should I do without Him?" It was deemed advisable to have this patient removed to hospital, but we found that she was so poor and reduced that she had *no clothes* to put

on. Immediately she was supplied with all things needed from the Mission, but then she was so weak and in such pain, she could not get down to the cab. Dr. Saunders took her in his arms, carried her down the stairs, and laid her in the cab. In the great day the Lord will say to some who sent the clothes to the Mission which she got, "*I was naked, and you clothed me.*" While the great object of the mission work is to reach the souls of the unsaved, we are always ready to relieve pain, sickness, and suffering whenever we meet with them, and many are the cases of great distress which come before us. One day lately I was called to see a patient, living in a very poor part of St. Giles; when I reached the room, after groping my way along a dark alley and up wretched old stairs, I saw a woman far on in years, lying on a heap of rags spread out as a bed, covered with old worn-out gowns; bloodless cheeks, bloodless lips, almost a living skeleton; beside her lay a large basin, nearly half filled with blood, which had come from her lungs, a vessel having ruptured; she seemed to be dying. In that room there was *no fire, no food, no furniture*, save a little broken-down table.

"Haven't you any friends?" "No," she whispered; "I am a widow. For twenty years, all alone, I tried to get my living by my needle; but this few days I couldn't get out, I am so bad."

"Oh, it was pitiful,  
Near a whole city-full,  
Friend she had none!"

*till* the medical missionary visited her. He befriended her, and he told her too of "*the Friend that sticketh closer than a brother.*" Beef for beef-tea, bread and milk, and other things needful were given to her, and she was carefully attended till she was removed to hospital. Humanly speaking I do believe that were it not for the timely aid of the Medical Mission this poor creature would have perished from want. One more case let me refer to and I have done; it will show how the *Flower Mission* is owned and used of the Lord. A few weeks ago I was attending a patient who was very dangerously ill. The Lord gave me words to speak to her, and after listening for a time, she said, "Oh, I have been a *great sinner*! Can the Lord have mercy on me?" I said, "I am glad to hear you say you *are a sinner*; for it was *sinner* Jesus came to save." In prayer at her bed-side I poured out my heart in pleadings that He would bless her and reveal

Himself to her ; and this He graciously did. The light shone in, and she rejoiced in the truth. She recovered ; and one day I brought her some flowers with a text tied on. I did not myself remark the words written on the little card, but when she read it, she clasped her hands together, and cried out, "*Oh, that is blessed ; I shall never part with it !*" and the tears flowed down her cheeks. I looked at the words—they were, "Your sins are forgiven you for His name's sake." Little she thought, who wrote that text on the card, she was writing a message direct from the living God to a soul in the heart of the city of London. I have given but a faint outline of the work of this great Mission, yet have I told you enough to make you see it has been blessed by the Lord, and that all who help it are workers together with *Him* in the great work of the saving of undying souls.

DR. SAUNDERS : I wish to add a few words to Dr. Brodie's address by way of further encouragement to those who are seeking to serve our Lord and Master. I am thankful to say that the good Lord supplies all our need from day to day—funds, helpers, even the particular garments to meet our wants come in at the needed moment. The other day I was in want of a wooden leg for one of the patients, and just now one has been sent in. The texts attached to the bunches of flowers which country friends forward to us from time to time, are words in season in many a poor sufferer's case. The invalids who have been at the Convalescent Home have received, in almost every instance, great benefit, not only to their bodies, but also to their souls.

In reference to this Home I will now mention another instance of God's care.

I had a note from a gentleman in the city—a stranger to me—asking that I would call upon him. I did so. He said, "I have heard of the Medical Mission, and that you have a Convalescent Home in connection with it?"

"Yes ; it is at Folkestone."

"There is a mortgage upon it, I believe?"

"Yes, for £700 ; but I have £200, or a little more, to meet it."

After a little further conversation he handed me a cheque for £500, adding, "My name is not to be mentioned to anyone." Thus the gracious Lord has enabled me to be in possession of the Home free of all liability.

Our Holiday House at Essendon still receives during the summer months weekly parties of 12 children. Since 1878 658 of our youngsters have spent happy days there.

Dr. Brodie reminded you that he is labouring with me in St. Giles's. If time permitted he might have told you of other jewels, besides those he has mentioned, who are sparkling in that dark locality. There is one, a poor blind woman, living in an attic, who is always happy and rejoicing in her Saviour. Whenever asked "How are you?" her invariable reply is, "Oh, bless the Lord! He is very good and gracious to me, and never allows me to want." She keeps her little room wonderfully clean (by "feeling" she says); the pendulum of her clock shines, her hearthstone is always bright and tidy, her bed neatly made; in fact, her room as well as herself may be said to be converted.\*

Dr. PRANCKARD, of Dr. Barnardo's Medical Mission (Ratcliff Highway), spoke briefly on the importance of lady workers, and of the valuable assistance he has received from them in connection with his work.

Dr. SUTTON said: The Mildmay Medical Mission at Bethnal Green has now been in operation for five years, during which time it has been the means of bringing many and great blessings both to the bodies and souls of some of our poorest brethren in the East of London. When we look back upon these five years of happy work in our crowded streets, courts, and alleys, we cannot help raising a note of gratitude and praise to our Great Physician, the first and greatest of medical missionaries, for His many tokens of love, and for the way in which He has permitted our work to grow.

Three years ago we were enabled to open a hospital, containing thirty beds, immediately opposite our Mission House in Turville Square. It is a great privilege to us, and an immense boon to our sick poor, when we are able to admit them to the comforts and advantages of our hospital instead of attending to them in their miserable homes.

During the present year (commencing September 1st, 1879), as many as 218 patients have been admitted; and for the many happy results which the Lord has permitted us to see during this time we thank Him for the past and take courage for the future.

The "Dispensary Patients" assemble in the Mission Hall

\* Communications for the London Medical Missions to be addressed to Dr. George Saunders, C.B., 47, Endell Street, St. Giles's, W.C.

twice in each week, between 1.30 and 2 o'clock, at which the door is closed, and a short service is held previous to the seeing of the patients, which commences at 2.30. As many as 130 are frequently seen on these occasions. The visiting amongst the sick poor at their own homes, however, forms the chief and the most important part of our work, as it enables us to understand more fully than any other the home influences, and the various difficulties and trials, of those for whom we labour, and affords such a wide opportunity of bringing the Gospel of a free, full, and present salvation *to individuals*.

During the past year over five thousand visits were thus paid, a large number of these being made by two of our "deaconesses," who visit any of the houses for the purpose of reading and expounding the Scriptures, or of giving spiritual help and comfort in any other way that is open to them; and who also take tickets for groceries, beef-tea, milk, and other necessaries, recommended for the patients, and give or lend various articles of clothing, which are often sadly needed. "Brethren, pray for us."

Mr. Benjamin Thomas, of Bristol, closed the meeting with prayer.

---

## Open-air Mission.

---

ALTHOUGH the subject of this meeting was not so touching in its details as that which preceded it, the enthusiasm was greater than any which had taken place at the Conference up to that time. The Hon. Thomas Pelham presided, and pointed out that the object of the Mission was to preach wherever the people were gathered, following the example of our Lord in this respect. Conferences were also held to extend the work, and to improve the character of the preaching. The members preached the simple gospel, and did not so much conduct regular services for worship. Their addresses were also full of illustrations, following in this respect also the example of our Lord.

Mr. MARK J. STEWART, M.P., said the Mission was valuable as a lay agency for reaching the masses. In its informal way, speaking a word here and there, it diffused gospel truth, arrest-

ing some for the first time, and reminding others of what they had learned in earlier days.

Mr. HENRY VARLEY contended that the open air needed the very best speakers, and especially in the parks, where highly intelligent audiences were gathered. But, besides the more formal sermons, much could be done by simply reading the Scriptures in the streets. At Plymouth, recently, a man in an hotel got a blessing by hearing him read the 23rd Psalm. He asserted that there never was a time when the people were more ready to hear. In conclusion, he advised the preachers to put their thoughts clearly, to leave out hackneyed phrases, and especially to preach Christ.

The Rev. THOMAS RICHARDSON told of fruit found fifteen years after the seed was sown at the Royal Exchange, where he was the first to preach twenty-five years ago. Special permission was given by the then Lord Mayor, Sir Robert Carden, who used also to stand by the preacher.

Lord POLWARTH advocated an increase of lawn and garden meetings, as being popular and attractive. No later than last Sunday he had addressed one in Scotland. In visiting a dying man recently, he was told of a blessing received at an open-air meeting. "But," said the man, "it was not so much the words you said, as the rain which fell on your head."

Captain SYLVESTER, in a ringing tone, which his large audience could hear with ease, told of recent conversions through open-air preaching, dwelt upon Ezekiel's Watchman, advised the young men to get under fire, and urged the nearness of the second advent as a strong reason for prompt action.

Mr. G. KIRKHAM, the Secretary, gave a sevenfold view of open-air preaching. It was (1) a plain duty, (2) a great privilege, (3) a pressing necessity, (4) a sad omission, (5) an easy task, (6) a sign of life, and (7) a great encouragement. These points were illustrated by facts and figures from his own experience.

After a few words from Mr. JOSEPH WEATHERLEY, the meeting terminated.

---

#### SUMMARY OF OPERATIONS FOR THE YEAR 1879.

|  |     |
|--|-----|
| Members of the Mission . . . . .                           | 398 |
| Auxiliaries . . . . .                                      | 21  |
| Conferences held by the Mission and its Branches . . . . . | 64  |

## 234 *Miss de Broen's Mission at Belleville.*

|   |   |   |   |     |      |                 |
|---|---|---|---|-----|------|-----------------|
| Races and Steeplechases visited             | . | . | . | 81  | }    | 329             |
| Fairs, Wakes, and Feasts visited            | . | . | . | 39  |      |                 |
| Fêtes, Holidays, and Regattas visited       | . | . | . | 31  |      |                 |
| Special Missions and Services               | . | . | . | 178 |      |                 |
| Tracts and Papers distributed               | . | . | . | .   |      | 681,642         |
| Towns and Villages reached in 34 Counties   | . | . | . | .   |      | 155             |
| Stations occupied in London and Suburbs     | . | . | . | .   |      | 174             |
| Volumes presented to the Preachers' Library | . | . | . | .   |      | 49              |
|   |   |   |   |     |      | <i>s. s. d.</i> |
| Income                                      | . | . | . | .   | 1227 | 0 4             |
| Expenditure                                 | . | . | . | .   | 1160 | 15 8            |
| Balance in hand                             | . | . | . | .   | 66   | 4 8             |

### TRAVELLING SECRETARY'S WORK FOR THE YEAR.

|  |   |   |     |        |     |
|--|---|---|-----|--------|-----|
| Towns and Villages visited in 22 Counties                          | . | . | .   | 77     |     |
| Districts in London visited  | . | . | .   | 51     |     |
| Open-air Addresses delivered                                       | . | . | 269 | }      | 553 |
| Indoor Addresses delivered (of which 62 were to Christian workers) | . | . | 284 |        |     |
| Estimated Attendance at Meetings                                   | . | . | .   | 72,665 |     |
| Races, Fairs, &c., visited   | . | . | .   | 15     |     |
| Miles Travelled  | . | . | .   | 10,228 |     |

The Twenty-seven Annual Reports and thirteen different Occasional Papers may be had at the office, also *Go Out Quickly* (105th thousand), by the Hon. Secretary, and other Papers bearing on Open-air Work; also Hymn Sheets and Scripture Cards.

Drafts may be crossed on "RANSOM & Co.," and P.O. Orders payable to GAWIN KIRKHAM at the Charing Cross Office.

OFFICE—14, DUKE STREET, ADELPHI, LONDON. W.C.

## *Miss de Broen's Mission at Belleville.*

*Thursday, June 24th.*

In the afternoon, in the tent in the East Garden, there was a large attendance of friends at a meeting on behalf of this Mission. J. H. Fordham, Esq., presided; and after the Rev. Mr. Berry had implored the divine blessing to rest upon the proceedings, said very few words would be necessary from him

in opening this meeting; for all were more or less acquainted with the work of Miss de Broen, who for nine years had been so actively engaged in it. The work had begun in a comparatively small way; but it had now so extended as to embrace a Medical Mission, a Training Home, sewing classes for destitute women, house to house visitation of a large number of the poorest classes, and Mission services. He had himself visited the scene of this Mission, and could bear his cordial testimony to the faithfulness with which the work was carried on. It was truly a Bible Mission, and its aim was to bear witness to the truths which the Bible reveals. He was glad to say the Mission was now in a very prosperous condition. The house which Miss de Broen has made her head-quarters is paid for, and she was now looking both for more funds and friends, and for the prayerful sympathy of God's people, to enable her to carry on the work.

Miss de BROEN said it was a very great pleasure to be able to record another year of gracious mercy, and to tell of all the Lord had done from the time she saw the friends at Mildmay until now. She had nothing new to say of Belleville, but only to remind Christian friends that there were thousands of souls perishing for the want of knowing the Saviour, who was ready to save without money and without price. Startling as it might sound to English ears, these people were without any idea that Christ had made Himself a ransom for them. She would ask them at once to become fellow-workers with her in this large field. To-day they did not simply plead for money, but they asked also their prayers; and they asked them to make it a subject of very earnest prayer, that both the Word preached might enter into the hearts of the people who heard it, and that the workers might be all of one mind, and strive together for the making known of the Gospel. There was no doubt that preparation was necessary in order successfully to work for Christ. They must have a single eye to His glory, and stedfast faith; for some were easily driven back by the enemy of souls. When she spoke to them last year it was with fear and trembling; not only because her own health had broken down, but because she had received bad news from Paris. To-day, however, she could speak in terms of thankfulness, because the anxiety of that time had given place to praise. Her anxiety had arisen from the fact of the repairs of the house which she had purchased being three times more than she had been told it would cost.

The past year had been one of great anxiety, but the Lord had helped her, and she asked all to praise Him for what He had done. They had to learn many lessons, and, no doubt, one day they would be able to bless the Lord even for all the difficulties which were sometimes placed in the road of those who work for Him. In proceeding, Miss de Broen said the work consisted of a medical mission, sewing classes, day and night schools, the latter being for young men and women, the distribution of tracts, Bibles and gospels, mission services, and prayer-meetings. There was a great need of those who would undertake visiting work. The dispensary brought them into contact with between 400 and 500 patients every week. Only last Monday there were 200 of these waiting to see the Doctor. The address of every patient was taken down, and this gave them the opportunity of visiting those who came, at their own homes. If some English ladies would have the courage to come out and assist her, a great deal more might be done. The people are lamentably ignorant. They call their little children "*mon petit Jésus!*" Many were ready to make excuses for not joining in this work, many saying that they did not know French sufficiently well; but if they were really inclined to work, they would not make a difficulty of the language. If they only knew a very little French, it would be the very best school in which to learn more. She begged them not to be afraid of the language, or of the water, or of the air, for several of her workers would bear cheerful testimony to the excellency both of the water and of the air. They should never forget that thousands stand in need of the water of life. Having spoken of the Medical Mission, Miss de Broen proceeded to describe the day and night schools, and the sewing classes, at which the attendance is 200 every week, and said this work was quite sufficient for ladies who were not put to the trouble of speaking. No knowledge of French was required to use the needle. In conclusion, having referred to all the branches of the work, she earnestly pleaded on behalf of *annual* subscribers and good collectors, but begged all to enter into the work as a privilege to be fellow-workers with Christ.

Mr. LINDSAY BROWN then addressed the meeting, and gave a sketch of what is known as the "*Gingerbread Fair*," in France. It was one of two large fairs held in Paris, and here they obtained permission to have a Bible stall. The evangelists set to work selling Gospels, and giving away tracts, and Mrs. Grimké's cards,

and the "Ami de la Maison." In order to attract the thousands who were passing by, they used to call out at the top of their voice, "We can speak all languages!" It had the desired effect, for multitudes were attracted. In proceeding, the speaker gave an interesting account of the blessing which had attended not only this, but other evangelistic efforts in Miss de Broen's work.

Miss de BROEN said she hoped visitors to Switzerland would not fail to remember to come and see her Mission at 3, Rue Clavel.

Miss MORGAN gave details of house to house visitation, and it was evident from her statement that a great blessing rested upon the efforts which were being put forth.

The CHAIRMAN, in bringing the meeting to a close, said that he had received a letter from Pasteur Theodore Monod, stating that he would very gladly have been present, to bear his hearty testimony to the value of Miss de Broen's work, but that he was obliged to attend another meeting.

The meeting was then closed with prayer.

This Mission in Belleville, Paris, is for the French poor, and was begun in 1871, immediately after the Commune. It enters the homes of the people, and without controversy brings them the knowledge of Jesus and His salvation, which many gladly receive.

Visits to the Mission are invited, and Christian friends are requested to speak a word for Jesus, in French or by translation, at any of the meetings.

SUNDAY.—General Meetings for Men and Women, 3.30 p.m., and 8.30 p.m., in Iron Room, 32, Rue Puébla, close to entrance of Buttes de Chaumont. Sunday-school at 5 p.m.

MONDAY.—Medical Mission, 10 a.m. Training Home. Day-school. Meeting, 8.15 p.m. Lending Library. Savings Bank.

TUESDAY.—Medical Mission, 10 a.m. Training Home. Day-school. Sewing Class for Destitute, 1 to 4 p.m. Night-schools for Young Men and Women.

WEDNESDAY.—Training Home. Day-school. Singing Class.

THURSDAY.—Medical Mission, 10 a.m. Training Home. Mothers' Meeting. General Meeting, 8.15 p.m. Lending Library.

FRIDAY.—Medical Mission, 10 a.m. Training Home. Day-school. Sewing Class for Destitute, 1 to 4 p.m. Night-school.

SATURDAY.—Training Home. Day-school.

EVERY DAY.—Many visits to the Poor in their Homes.

## **Army Scripture Readers' Society.**

---

A NUMEROUSLY-ATTENDED meeting was held on behalf of the Army Scripture Readers' Society, in the East Garden, under the presidency of Colonel Sandwith. The proceedings having been opened by singing, prayer was offered by Colonel Noble, who thanked God for the glorious testimony borne by many of our soldiers in Afghanistan, and fervently prayed that, being filled with the love of Christ, the men might prove missionaries of the truth as it is in Jesus wherever their lot was cast.

The CHAIRMAN said there was an old saying, that what is far off is always interesting to us. It had been exceedingly interesting to hear to-day of the work proceeding in Paris; but he hoped it would not prove less so to learn what was being done among our own soldiers, men who went out, it might fairly be said, in the place of those who might have been called upon to have gone. There was a great and a glorious work going on in the British army, a work which as officers they could not but feel was owned and blessed by God. It was the conviction of Christian officers that this work must grow yet more and more. As those present were aware, the army went to all parts of the world, and they had appropriately offered prayer that the men who thus went out might prove missionaries of the truth. Certainly, if they did not prove to be missionaries of Christ, they would be emissaries of the devil. This Society was called, "The Army Scripture Readers' Society;" but there was added to this, "The Soldiers' Friend." It was really this, because in taking the Bible to our fellow-creatures we were acting first as an evangelist, and next as a friend. In proceeding he dwelt upon the important work of the Scripture Reader, who took the living Word, and gave it out to those who are strangers to its power; and he added that it was usual for chaplains to superintend the Readers in their work.

Colonel NOBLE, of the Royal Engineers, said many in the course of the day might have noticed in the grounds a man in uniform, and he might tell them that he was not only his

balloon corporal, but a gallant soldier, and a Christian man, who had derived great benefit from the institutions known as the "Soldiers' Homes." It was at the Woolwich Soldiers' Home, he might add, that many soldiers had received great benefit. Referring to two aspects of the soldier's life, both at home and abroad, he said no doubt they were all interested last year in reading the stories of the Zulu war. A fine body of infantry went out to the scene of conflict whose habit it was to kneel down and pray to God in front of their tent. He could only have wished that every regiment who came out there had done the same. The general officer said of them that they were the most trustworthy body of men he ever had. That was one aspect of the soldier's life; but another was not so pleasant to contemplate. A few months ago he was in Lisbon, and there he saw a drunken soldier walking with a sergeant by his side, and a Portuguese cried out, "Inglesi!" It was rarely that a Portuguese sailor could be seen the worse for liquor; but here was an English soldier drunk. In the course of that evening he was invited to attend the Communion Service, and he had the pleasure of counting thirty-six men there, and had never seen men more happy. An officer told him that they were in the habit of singing Moody and Sankey's hymns on board the flag-ships, and the Army Scripture Readers' Society had been instrumental in bringing about so pleasing a result.

Major POOLE, 60th Rifles, said it was a very great pleasure to him to speak of the soldier at any time, and he was glad to see so many attending this meeting, proving that they also took an interest in the soldier's welfare. Speaking of the Reader's work, he said it was simply to read the word of God to the men. It was not expected that the Reader should preach; indeed he was enjoined not to preach. He was sent into the army simply to read the word of God as opportunities presented. It required great tact to succeed in this work. It should be borne in mind that the soldier never is, and never can be, alone; and if this fact were realized the difficulty of the Reader's work would at once be apparent in reaching men living in a barrack-room. Then too he has to go to men in the hospital ward, the guard-room, and sometimes when he takes out the book he is sneered and mocked at. Notwithstanding all difficulties, however, the Readers proceeded with their work, upheld by the gracious promise which saith, "My grace is sufficient for thee." The position was trying enough for a pious officer; but it was ten thousand

times harder for the private soldier. And the Reader, it should be borne in mind, has to go to individual men. Many were ready enough to go and speak to numbers, and there were some who liked to hear their own voices; but it was harder and far more real work to deal with individual cases. Yet what glorious examples did the Bible furnish of the manner in which this was done! We read there of our Lord going through Samaria, and that there was "a needs be" for it; for He had there to speak to one soul, to a woman of Samaria, whom the Jews detested because of her race. St. Paul did not think it beneath him to preach to one soul—to the Philippian jailor. So too was it with Philip when he spoke of Christ to the eunuch. It was individual work that was now imperatively demanded, and this emphatically was the work of the Army Scripture Reader. He gave many pleasing instances of the value of the labours of those employed, and concluded by claiming the Christian sympathy and co-operation of all who desired to see souls brought to the Saviour.

Scripture Reader RAWSON said they were not in the habit of publishing their Report, although he had one of the very best character. He could tell of conversions to God in several instances. He remembered the case of a sergeant who had been brought into hospital suffering under consumption, and God had honoured the speaker by giving him a word in season for him. It was truly a memorable evening; for the presence of God was realized by both. The soldier in course of conversation said, "I know I shall die, and that I shall go straight to heaven; but had I died a fortnight ago I should have gone straight to hell."

After a few words from the Chairman the interesting meeting was brought to a close with fervent prayer by Reader Rawson for the divine blessing to rest upon the efforts of the Readers in their important work.

---

## British Syrian Schools and Bible Mission.

---

ON Thursday afternoon a meeting was held at 72, Mildmay Park, on behalf of the British Syrian Schools and Bible Mission founded by Mrs. Bowen Thompson. Capt. W. D. CHAPMAN, who presided, opened the meeting with the hymn beginning—

“Arise, O Lord, arise;”

and after prayer said that he had met on the previous evening a lady who had just returned from Syria, and had visited the schools on whose behalf the meeting was assembled. She had testified to their efficiency. They were established upon the one solid foundation—the word of God. This formed the basis of the education, and the principles inculcated in the Bible were those which regulated the whole of the school teaching. The girls were taught house-work in all its branches, and the consequence was that when they grew up to be wives and mothers their husbands discovered that they had indeed obtained treasures of housewives; and more than this, the Bible was read, and the truths of the Gospel influenced many a home which otherwise would have been abandoned to the darkness of Mohammedanism, or the superstition and errors of so-called Christianity. Referring to the report, the Chairman said there were twenty-seven schools in various places connected with the Mission; that the average number under instruction during the year 1878 had been 2,400; that this number included seven varieties of religious creeds, who were all taught together without the slightest distinction. School fees were enforced, and where this was not possible books, &c., were always paid for; and though the Romanists and others offered a free education, still the number of pupils on the books showed that payments did not deter attendance. It was an interesting fact, that the Church Missionary Society recognized in the principal school their “Training Institution for the Palestine Mission.” It was also worthy of observation, that teachers for the native schools were obtained from this source of supply. The Sunday-schools

were found to influence the parents as well as the children ; and through the lisping of the children the seeds of the Gospel were widely disseminated. There was a school for the blind, a Bible Mission numbering twenty-one Bible-women and Scripture readers, and a Christian Young Men's Association showing an average attendance of thirty to fifty.

Mrs. AURIOL BARKER said : Having just returned from Syria, where we spent the months of February and March, I can bear witness to the good work done. Our sole object in this second visit was to see thoroughly into the working of the schools scattered over the land from Beyrout to Baalbec, Damascus, the Lebanon, Hermon, and Tyre. This, through the good hand of God, we were enabled to accomplish.

The object of the Mission is not secular education only, but to sow the good seed of the word of God in the hearts of the women and children ; and the one object of those at the head of the Mission is the salvation of the souls of these daughters of Ishmael. With many tears and prayers this aim is carried out.

There have been great attempts to build up the Koran schools ; but side by side with these efforts there is a growing confidence between the Mission and the Mohammedans. At no former time have there been so many free and familiar visits from Mohammedan ladies, many being Turkish ladies of the highest rank, to whom we could propose to read the word of God in their own tongue ; and everywhere we found a call for more Bible-women, for more schools, and there is a growing desire to be taught, a hungering and thirsting for the waters of life. In one place they have sent away the priest, telling him his services were no longer required. A native evangelist was substituted in his place.

We who are brought up with the Bible in our hands, to shed its blessed influence on our lives, can hardly understand the corrupt influences which surround the Moslem women from the cradle—the utter disregard for truth, the immorality, the facility of divorce, the ignorance and the oppression they suffer—all these things hinder the reception of the truth. Then if any leaning towards a purer faith is perceived they are subject to persecution at home, removed from school, and debarred all means of grace. Many are thus hindered from making that confession of faith which they would fain make if only they had liberty, as they so often say ; for they have not yet learned to count all things but loss for Christ's sake.

Yet are there some who have attained to this, and one to whom I spoke had endured stoning for Christ's sake. This woman desired to be placed on the staff of Bible-women, that she might tell to others the message of pardon she had received; and when I asked, "What makes you wish to be a Bible-woman?" she quickly replied, "*The love of Christ.*" In her home they were wont to have controversies with the priests; from supper-time till two in the morning these conversations with the Roman Catholic priests lasted. She and her husband disputed boldly with them. Having been thrust into a convent in her youth, she knew all the tortures and subtle teaching of the Romanists. She fled from the convent, married a Protestant, and gave herself wholly to the Lord. Regardless of the shame and cruel stoning, she holds on her way rejoicing.

Amongst the various influences at work for good is the Moslem school. No girl educated in this school has ever been divorced. This is a wonderful testimony, when we remember the facility of divorce amongst the Moslems; for they will send away their wives for the merest whim, and send them away without making any provision for their maintenance, and even retaining the very diamonds the wives brought as their dower. One poor woman said to me, "I am the seventh wife, and now my husband has put me away. I have no husband, no child, no father, no mother, no one but God;" and she lifted up her hands and wept. My heart went out towards her, and I said to the Bible-woman, "What a dreadful case!" "Oh," replied the Bible-woman, "there are hundreds like her!" But this woman would not have fared thus had she been educated in the Moslem school. This school is conducted on exactly the same principle as all the others. The Bible is the groundwork of all instruction, and the infants and adults are alike taught the blessed truths of God's words day by day. Each one of the infants repeated to me a text of their own choosing, each one different. Fomia, the mistress, is an admirable person, and has much influence with the girls, who continue to visit her when they are grown up. Her husband related to me the following stories, which I give in his own words:

"A few days ago some Moslem friends came to pay Fomia a visit. There was among them a young bride, whose two sisters attend the Moslem school, and the parents' house is close to it. She had attended the school before marriage; but did not stop long enough to learn reading and writing well. She married a

respectable merchant, whose brother is a member of the Koran schools committee. In the course of conversation Fomia asked her about her new married life, and whether she was happy with her husband. She replied in the affirmative, and added the following facts: 'My sisters came to see me one day, and when my husband asked them about their progress in school, and examined them in reading, writing, and arithmetic, he was so pleased with their acquirements that he turned to me, and said, "I am quite astonished to find your sisters making so much progress. I am indeed jealous of their knowledge, and I am surprised that you have neglected the advantage of education so freely offered to you by the English school which was so close to your house. What a treasure you have lost, which you can scarcely regain! I wish you were a negress, or an ugly woman, advanced with education, rather than a beautiful woman, and void of good knowledge." So I was abashed, and greatly ashamed,' said the young bride, 'and I bitterly regret my wanton negligence. Then my husband advised me to get a teacher, and learn at home. I asked my husband whether it would be advisable to leave my sisters at the English school, or to remove them to the Koran school. He said, 'I would certainly advise you to leave them where they are, as I am sure that the Christians are far superior to us in the art of training, especially the English, who are much better qualified in educating the young children, and we cannot pretend to equal them.'"

Fomia was very glad to hear this, and she encouraged the young bride to study at home, promising to help her. On another occasion, while purchasing some cheese and butter from a Moslem in the town, he asked me if my name was Saleem, and whether my wife is a teacher called Fomia. Having replied in the affirmative, he said, "Can you allow me to send her by you my kind regards?" I asked him how he came to know Fomia. He replied, "I am not acquainted with her personally, but I have heard of her so often from my wife, who was her pupil. I am very grateful to your wife, because she taught her so well that I feel very happy in having got such a precious companion. You know," he said, "I have such a bad temper that I thought I shall never get on with my wife, but I shall be obliged either to divorce her, or allay my anger in polygamy; but, thanks be to God, I was led to do neither of these, because she is so good and gentle in her manners, and managed the house

admirably well, that she *won* all my affections. Now some years have elapsed since we have been married, and we are as happy as can be. The Lord has given us children, whom she is training well, so I cannot but thank the school which has given me so good a wife." He then begged me to let Fomia visit her, and encourage her to study, lest she forget what she has learnt. These facts show us that the position of a girl educated in the Moslem school is very different to that of the uneducated Moslem woman, who is made the drudge of the husband, or sent out into the fields to work. In the Moslem school sewing-classes are held every Friday for Moslem women ; this class was opened at the women's own request. It is opened with prayer, and closed by singing a hymn and reading the Word and prayer. Two very grand ladies came in one day as visitors, dressed in rose-coloured silks. I gave one a needle and thread and a piece of work, but she had not a notion what to do with it. I tried to teach this fine lady, much to the amusement of the other women.

The women's Bible-classes are a deeply interesting feature of the work. We formed two large classes of Moslems—one Nubian class, composed of jet-black negroes, who have been slaves, and are quiet and manageable ; one large Druze class, many of whom have learnt to read, and who are full of interest and ready to ask and to answer questions. The lesson was on the call of Abraham ; and when the Bible-woman was speaking to them of his instant obedience, one old woman said, "May God give us grace to obey His voice whenever He calls us, as Abraham did." They knew that the promise, "In thee shall all nations of the earth be blessed," referred to the Messiah ; and when asked, "Why do we need a Saviour?" the quick reply was, "Because we are sinners." "What has He done for us?" "He died for us, He bore our punishment, that we might not be punished. We must believe in Him ; for there is no other who can save us." It is a deeply interesting sight to see these women of different ages and ranks sitting on benches like children, drinking in eagerly the old Gospel truths, so new to many of them, and bringing light and gladness to many a sorrowful heart. There were sad, careworn faces there, speaking of lives full of trouble ; and it was touching to hear them sing—

"I lay my sins on Jesus ;"

while we rejoice to know that the light is dawning on their

darkness, and that for them who have sat in darkness and the shadow of death, the day is breaking—that day which knows no night.

The hymn—

“To the work, to the work,”

was then sung, after which Captain Chapman read the closing verses of Matt. xxviii., and with a few brief comments dismissed the meeting with the benediction.

---

## *Young Women's Christian Association.*

---

THE chair was taken by the Rev. S. W. DARWIN FOX, the Secretary of the Church of England Parochial Mission Society, who remarked that there was a special appropriateness in holding the meeting at Mildmay. The Conferences, and all the institutions connected with Mildmay, were not only a testimony to the fitness of Christians meeting together with no other bond of association than oneness in Christ, but were a practical manifestation of the possibility of such communion. This from the beginning had been the principle of the Young Women's Christian Association, which seeks to realize in its working one of the truths which has occupied our attention during this year's Conference, that Christ is glorified in the unity of His Church.

Miss L. M. MOOR, the Secretary for the Country, explained that the objects of the Young Women's Christian Association were, first, to unite together for mutual help, sympathy, and instruction in spiritual things young women of all classes who truly love and desire to serve the Lord Jesus Christ; secondly, to seek to win to the knowledge of Christ our sisters all around us who are strangers to the knowledge of His salvation; thirdly, to promote the moral and social well-being of all through its various agencies.

It consists of two parts, which have grown side by side. First, the prayer union, formed of all who desire to be distinctly and

avowedly on the side of Christ. This was formed originally by Miss E. Roberts in 1855, and consisted of twenty-three members, who agreed to unite in prayer for young women each Saturday evening. Among these were Mrs. Pennefather, Mrs. H. Bonar, Mrs. Hoare, Miss Stubbs, &c. This prayer union has been silently spreading throughout the world, till at Miss Roberts's death, in 1877, the books contained the names of 10,560. Side by side with this union for prayer, with all its outcome of work for God, has been growing the London Young Women's Christian Association, under the presidency of Lady Kinnaird, for the establishing of classes, Institutes, and Homes as centres of Christian influence in different parts of the metropolis. After Miss Roberts's death these two Associations were united in one organization. All Branch Associations, Institutes, classes, Homes for governesses, dressmakers, servants, &c., are affiliated to one or other of the centres, and are grouped as follows under their respective officers: London, England and Wales, Scotland, Ireland, Foreign and Colonial. To each of these are attached the following departments: Evangelization and extension of the Young Women's Christian Association in connection with Mission Services; Homes and Registries; Circulating Libraries; Provident Fund; Total Abstinence.

Miss Moor invited any who would like to know more of the details of the Association to apply to her address—Cossington, Clifton, Bristol.

Mrs. CHARLESWORTH, after reading a few verses from Ps. cxxxiii., gave an interesting account of the work in London. In the West-End the work is largely among girls working in shops, who are chiefly reached through the various Institutes; but her own work had been in the East, among factory girls. She has monthly prayer meetings and weekly Bible-classes, and by that means in the parish in which she works about 1,000 girls are reached. Mrs. Charlesworth gave some very interesting cases of individuals who had received blessing through this instrumentality.

Mrs. S. W. DARWIN FOX gave an account of the evangelization department. She had secured the help of several ladies experienced in Christian work, who are willing to visit any branch, either to hold a week or ten days' Mission for young women, or for single meetings, to give detailed information of the working of the Association. Since October between fifty and sixty visits of this kind had been paid. She desired to impress upon the

secretaries present the importance of encouraging the young women themselves to work among their companions to induce them to attend evangelistic services.

Mrs. E. W. MOORE, who directs a similar department in London, explained the advantages of the sick and benefit club, which is now in working order and admirably adapted for its purpose. She would urge all who intended to introduce this into their branches to invest sixpence in a book of rules, which explained the whole system by which the young women could insure themselves against want in times when they were laid aside from work. Mrs. Moore had found that it had been more and more impressed upon them during the last year that the young women themselves were the best missionaries. At one of the Institutes they had adopted a plan which was found to work well. When a young woman is brought to Christ, or when a Christian joins the class, she is given a paper, in which several ways of working are pointed out. She puts her name to one of these, and becomes responsible for doing her share in that particular branch, receiving a worker's ticket. She may (1) distribute bills and notices; (2) help in the singing; (3) visit the sick members of the classes; (4) write to the absent members; (5) pray definitely for certain individuals at home or at the meetings; (6) speak personally to friends, and invite them to the classes; (7) receive strangers, and make them feel at home. No one knows the good effect of a kind welcome from the members, as well as from the lady taking the class. In this way they become fellow-workers together with God. The weekly prayer meeting has become quite a different thing; the petitions have become brief and definite.

Miss LEIGH, of Paris, gave a sketch of her work among English girls as having a similar character, though not directly connected with the Young Women's Christian Association.

---

LONDON:

JOHN P. SHAW AND CO., PATERNOSTER ROW.

Nonpareil 8vo ( $7\frac{1}{2} \times 5\frac{1}{2}$  inches). French Morocco, 10s. 6d.

THE

# Sunday School Centenary Bible;

OR,

## VARIORUM TEACHER'S BIBLE.

The most complete portable Bible ever offered to Bible readers and teachers at ordinary Bible prices. In an ordinary Reference Bible, it presents the Authorized Version in juxtaposition with the materials for its revision, selected from the really best authorities. It combines:

I. The Queen's Printers' **VARIORUM REFERENCE BIBLE**, or Authorized Version, with a complete Selection in English of the best Various Readings and Renderings of the Text advocated by Hebrew and Greek Scholars. Edited by Cheyne, Driver, Clarke, Goodwin, and Sanday.

II. The Queen's Printers' "**AIDS TO BIBLE STUDENTS**," by Cheyne, Green, Hole, Hooker, Leathes, Lumby, Madden, Sayce, Stainer, Tristram, &c.

"A model and a masterpiece."—*Christian World*.

"A version practically outside the Authorized Version, leaving this intact."

*Daily Telegraph*.

"Will not be superseded even by . . . the Revised Bible."—*Sunday School Chronicle*.

"The footnotes 'give the sense' of hundreds of passages more or less obscure in the Authorized Version, and to a large extent save time and labour in referring to Commentaries."—*The Christian*.

---

## AIDS TO BIBLE STUDENTS.

466 pages, and Twelve Indexed Maps, One Shilling. From the Queen's Printers' Teachers' Bible.

### *Special Centenary Editions of the Teachers' Bible.*

Eleven Editions, including One VARIORUM, Three FAC-SIMILE, Two with WIDE MARGINS, and One PARAGRAPH. Prices from Three Shillings.

**SALE, NEARLY A QUARTER MILLION.**

---

EYRE AND SPOTTISWOODE,

Her Majesty's Printers,

GREAT NEW STREET, FETTER LANE, E.C.; AND ALL BOOKSELLERS.

# Society for Promoting Female Education in the East.

---

## **PRESIDENT.**

**THE DOWAGER MARCHIONESS OF CHOLMONDELEY.**

## **TREASURER.**

**SIR W. R. FARQUHAR, BART.**

## **HONORARY SECRETARIES.**

**MISS E. RUTT.**

**MISS HALDANE.**

## **SECRETARY.**

**MISS WEBB, 267, Vauxhall Bridge Road, London, S.W.**

---

THIS Society was established in 1834, for the purpose of conveying sound Scriptural instruction to women and girls of all classes in Asia and in Africa, either in their own secluded homes or in schools. Since that time it has prepared and sent forth 153 European female teachers, and has assisted to send out other 62. There are now employed under its auspices 31 European and about 300 native teachers, almost all the latter having been trained in its schools. 370 schools, containing upwards of 20,000 children, are in connection with the Society. The number of Zenanas open to its teachers is about 200, containing more than 1000 pupils.

The aim of the Missionary teachers sent forth by this Committee is fourfold: 1st, to point their pupils to "the Lamb of God, which taketh away the sin of the world;" 2ndly, to enable each of them to read the Bible for herself in her own tongue; 3rdly, to impart to them all other useful knowledge which circumstances may render advisable; and 4thly, to train native agents to carry on the work.

The chief part of the Society's work is in India, where Zenana work was very early attempted by its Missionaries. The first teachers sent by an English Committee to Hindoo and to Mohammedan Zenanas were those of this Society.

The work is growing under the hands of the Committee, but they are fettered by the want of the silver and the gold entrusted to many of the Lord's people as His stewards.

Earnestly, then, do they appeal to such as have found the Saviour precious to their own souls, to aid in making Him known to those who are now sitting in darkness.

# MESSRS. HATCHARD'S LIST.

## **Palestine and Russia.** By the Rev. CANON HOARE.

16mo, cloth, bevelled, 1s. 6d. ; paper cover, 1s.

"These lectures give, with great clearness, a good general view of the subject, without obscuring it by vain speculations."—*Rock*.

"Few will read them without edification."—*Church Bells*.

## **Rome, Turkey, and Jerusalem.** Sermons in connexion with the Second Advent. By the Rev. CANON HOARE.

Twelfth Thousand. 16mo, cloth, 1s. 6d. ; paper, 1s.

"It is very difficult to deal with prophetic subjects in the pulpit; but these five sermons may be taken as a model of this kind of teaching. Mr. Hoare argues on the broad, simple lines of prophecy, in a way which, to our mind, must bring irresistible conviction."—*Clergyman's Magazine*.

IS THERE ETERNAL HOPE FOR ALL?

## **Dies Iræ: The Final Judgment and Future Prospects of Mankind.**

By the Rev. R. B. GIRDLESTONE, M.A. Revised and Cheaper Edition. Square fcap. 8vo, 3s. 6d.

"The topics discussed are solemn and important beyond all others, and have been handled by the author in a very careful and reverent spirit."

*Christian Observer*.

## **The Modern Avernus.** The Descent of England. How far?

By JUNIUS JUNIOR. Third Edition. Crown 8vo, cloth, 6s.

"A book which every effort should be made to circulate, and which should especially be placed in public libraries, and the libraries of institutions frequented by the working classes and the general body of electors."—*Christian Advocate*.

## **The Church in the Cherubim: or, The Glory of the Saints.**

By Rev. JAMES GOSSETT TANNER, M.A., of Maida Hill.

Square fcap. 8vo, cloth antique, 5s.

"A very important monograph, ripe, scholarly, and deeply devotional."

*Clergyman's Magazine*.

## **Scripture and Science not at Variance.**

By the late Ven. JOHN H. PRATT, Archdeacon of Calcutta.

Seventh Edition, revised. Small crown 8vo, cloth, 3s. 6d.

"The Archdeacon's reply is firm and candid, and has one great quality which we earnestly recommend, that it is decided in tone."—*Christian Advocate*.

## **Christian Certainty.** By the Rev. SAMUEL WAINWRIGHT, D.D., of Dalston, Author of "Voices from the Sanctuary." 8vo. 10s. 6d.

"A Synopsis of the Christian Evidences' would be no untrue title for this work."

*Christian Observer*.

## **Christ our Example.** By CAROLINE FRY.

Preface by Rev. A. M. W. CHRISTOPHER.

Fifteenth Edition. Fcap. 8vo, cloth, 1s. 6d. ; paper, 1s.

"Earnest and practical in its character, this will long remain a favourite with Christian readers, and those who are yet unacquainted with it will do well to enter upon its perusal forthwith."—*Rock*.

Square fcap. 8vo, cloth, 2s. 6d. ; paper, 1s. 6d.

## **The Church and the World: Their Mutual Relations, God's Retributive Righteousness in His dealings with them, the Key to Sacred History, Past, Present, and to Come.** By the Rev. A. R. FAUSSET, of York, Joint Author of "The Critical Commentary."

"A remarkably able and interesting work."—*English Churchman*.

HATCHARDS, 187, PICCADILLY, LONDON.

**By Rev. H. B. MACARTNEY, M.A. (Australia.)**

Crown 8vo, 3s. 6d., post-free.

## **ENGLAND, HOME, AND BEAUTY.**

Sketches of Religious Life and Leaders in England in 1878.

"The book which I have read most eagerly is entitled 'England, Home, and Beauty.' A remarkable interest attaches to this book from the mere fact that persons with whom we are all familiar are here described, sometimes in a few easy lines of life-like accuracy, at other times in as many charmingly-written pages. I heartily commend this admirable book to the perusal of those who love to be in the society of the excellent of the earth. They will find in it a portrait-gallery, in which appear such well-known persons, yet so widely diverse, as Robert Chapman of Barnstaple, S. A. Blackwood, Father Ignatius, George Müller, Dr. Joseph Parker, Miss Macpherson, and many others."—Dr. BARNARDO, in *Night and Day*.

---

**By Rev. W. H. M. H. AITKEN, M.A.**

Crown 8vo, cloth, 5s., post-free.

## **THE SCHOOL OF GRACE.**

Expository Thoughts on Titus ii. 11-14.

"By far the most valuable work which Mr. Aitken has given us. Seldom has it been our lot to read a book with satisfaction so entirely unmingled. The work is simply admirable. To theological students, ministers, evangelists, and teachers it may be specially recommended, whilst any earnest and intelligent seeker for light and help in the highest concerns of the soul may be assured that he will find real thought and real sympathy."—*The Christian*.

---

**By Rev. J. GOSSET TANNER.**

Crown 8vo, 2s. 6d., post-free.

## **SEVENFOLD BLESSINGS;**

*OR, THE VIRTUE OF THE BLOOD OF CHRIST.*

"A very valuable little book, especially for anxious enquirers. Mr. Tanner states with the utmost simplicity and clearness, and sometimes with much force and beauty, what is the very essence of the Gospel."—*Record*.

---

**NEW WORK by Miss WHATELY.**

Cloth, 2s. 6d., post-free.

## **"CLEAR THE WAY;"**

*OR, HINDRANCES TO MISSIONARY WORK CONSIDERED.*

By E. J. WHATELY, Author of "Memoirs of Archbishop Whately," &c.

"We have read this little volume with intense satisfaction. Miss Whately has written a wise and needful book."—*The Baptist*.

"Its perusal will tend to give no little impetus to the glorious work of evangelisation, both at home and abroad."—*The Church Advocate*.

---

LONDON: J. F. SHAW & CO., 48, PATERNOSTER ROW, E.C.

# THE OLD HALL SCHOOL, WELLINGTON, SALOP.

**Principal**—J. EDWARD CRANAGE, M.A., Ph.D. of the University of Jena.  
*Author of "Mental Education," of three Lectures on the "Tabernacle in the Wilderness," "The Mark of the Beast," &c. &c.*

**Vice Principal**—ROBERT WESTON, Esq., T.O.D.

**Head Master**—F. J. HASLUCK, Esq., M.A., Oxon.

**Mathematical Master**—T. WOODCOCK, Esq., B.A., 23rd Wrangler, late Fellow of Christ's College, Cambridge.

**Third Master**—A. H. BARLTROP, Esq.

**Modern Languages and Drawing Master**—Mons. U. de St. GILE, B.A., of the University of Paris.

**Music Master**—MONS. KÜSTER.

**Shorthand Teacher**—T. NICHOLLS, Esq.

**Secretary**—ALFRED S. PENDLETON, Esq.

## TERMS FOR BOARD AND LODGING.

*(Exclusive of School Fees, as under), per Term of Twelve Weeks.*

|   |   |   |   |   |    |          |
|---|---|---|---|---|----|----------|
| Private Pupils above 18 years of age, with separate bedroom, and other privileges | . | . | . | . | 60 | Guineas. |
| Ditto, under 18   | . | . | . | . | 33 | "        |
| Boarders  | . | . | . | . | 20 | "        |
| *Ditto, under 10 years of age   | . | . | . | . | 15 | "        |

\* For Boys who enter the School under 10 years of age, the charge remains 15 guineas.

## SCHOOL FEES (FOR EDUCATION ONLY).

*Per Term of Twelve Weeks.*

|   | £ | s. | d. |
|---|---|----|----|
| English Education, with Latin, Greek, and Mathematics | 4 | 4  | 0  |
| French and German (each)                              | 1 | 11 | 6  |
| Italian and Spanish (each)                            | 3 | 3  | 0  |
| Hebrew  | 5 | 5  | 0  |
| Drawing in Lead                                       | 1 | 11 | 6  |
| Ditto Water Colours, Oils (each)                      | 3 | 3  | 0  |
| Piano, Singing (each)                                 | 1 | 11 | 6  |
| Organ   | 4 | 4  | 0  |
| Shorthand   | 1 | 11 | 6  |
| Drilling (during summer months), per annum            | 1 | 1  | 0  |

*Next Term will (D.V.) commence on Thursday, September 23rd.*

DR. CRANAGE'S undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. Attention is given not only to the studies which the boys pursue, but to their recreation, games, and amusements—upon the principle, that almost every incident affords material for improvement, and opportunity for the formation of GOOD HABITS.

His main object in the intellectual culture is, TO TEACH THE BOY TO THINK, without omitting the positive work and hard study necessary to "brace the nerves of the mind," for the making of a scholar.

Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example.

The boys attend with Dr. Cranage on Sunday Mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, B.A., Vicar, and in the Evening the Services at his Mission Hall, in the town, conducted by himself.

He finds the most wonderful difference in the progress and conduct of the boys committed to his care, according to the measure of sympathy and moral support he receives from the parents and guardians of the boys. He earnestly solicits their hearty and constant co-operation in his anxious labours.

THE PRINCESS MARY  
**Village Homes for Little Girls,**  
ADDLESTONE, SURREY.

---

**Trustees.**

SUSANNA MEREDITH.  
E. GARDINER FISHBOURNE,  
Admiral.

MARTIN PETRIE, Lieutenant-Col.,  
*Treasurer.*

CAROLINE G. CAVENDISH.  
J. E. CAMPBELL COLQUHOUN, Rev.  
and J.P.  
MARTHA ANNE LLOYD, *Hon. Sec.*

JOHN ELLERTON, *Secretary to Trustees.*

---

**ANNUAL SUBSCRIPTIONS EARNESTLY REQUESTED.**

---

"One of the most magnificent experiments ever attempted in this country for dealing with the germs of crime."—SIR HENRY SELWYN IBBETSON, Bart., M.P.

Post Office Orders payable to SUSANNA MEREDITH, at Vauxhall, S.W.  
Cheque remittances crossed "Union Bank," Charing Cross, W.C.

**JOHN WELLS THATCHER, Secretary.**

Office—NINE ELMS HOUSE,  
141 & 143, WANDSWORTH ROAD, S.W.

---

**PRISON MISSION.**

---

**President.**

THE RT. HONOURABLE THE EARL OF SHAFTESBURY, K.G.

**Hon. General Treasurer.**

MRS. MEREDITH.

**Hon. Treasurer Building Fund.**

REV. J. E. CAMPBELL COLQUHOUN.

---

**ANNUAL SUBSCRIPTIONS EARNESTLY REQUESTED.**

---

Post Office Orders payable to SUSANNA MEREDITH, at Vauxhall, S.W.  
Cheque remittances should be crossed "Messrs. Barclay, Bevan, & Co."

**JOHN WELLS THATCHER, Secretary.**

Office—NINE ELMS HOUSE,  
141 & 143, WANDSWORTH ROAD, VAUXHALL, S.W.

## A Selection from James Nisbet & Co.'s Publications.

---

**Works by the Rev. HORATIUS BONAR, D.D.**

- MY OLD LETTERS.** A Poem. Post 8vo., 7s. 6d., cloth. Also New and Cheaper Edition, Royal 32mo, 2 vols., 3s., cloth, gilt edges.
- HYMNS OF FAITH AND HOPE.** First, Second, and Third Series. Crown 8vo, each 5s., cloth. Also Pocket Editions, 32mo, each 1s. 6d., cloth, gilt edges, or with flaps. Three Series in a case, 6s., cloth.
- THE SONG OF THE NEW CREATION, and other Pieces.** Small Crown 8vo, 5s., cloth. Cheap Edition, Royal 32mo, 1s. 6d., cloth, gilt edges or circuit.
- 

**Works by STEVENSON A. BLACKWOOD, C.B.**

- HEAVENLY ARITHMETIC.** Small Crown 8vo, 2s. 6d., cloth boards; 2s., cloth limp.
- POSITION AND PROGRESS.** A New Series of Addresses. Small Crown 8vo, 1s., cloth limp.
- THINGS WHICH GOD HATH JOINED TOGETHER.** Addresses on Isaiah xlv. 21-25. Crown 8vo, 1s., cloth.
- 

**Works by Lady HOPE, of Carriden.**

- TOUCHES OF REAL LIFE.** Crown 8vo, 5s., cloth.
- OUR COFFEE ROOM.** With Preface by Lieut.-Gen. Sir ARTHUR COTTON, R.E., K.C.S.I. Small Crown 8vo, 3s. 6d., cloth.
- MORE ABOUT OUR COFFEE ROOM.** Small Crown 8vo, 3s. 6d., cloth.
- 

- MEMORIALS OF FRANCES RIDLEY HAVERGAL.** By her Sister, MARIA V. G. HAVERGAL. Crown 8vo, with Portrait and other Illustrations, 6s., cloth.
- 

**Works by the late FRANCES RIDLEY HAVERGAL.**

- UNDER HIS SHADOW.** With a Preface by her Sister, MARIA V. G. HAVERGAL. Royal 32mo, 1s. 6d., cloth extra, gilt edges.
- MORNING STARS;** or, Names of Christ for His Little Ones. Royal 32mo, 9d., cloth.
- MORNING BELLS AND LITTLE PILLOWS:** Being Waking and Good Night Thoughts for the Little Ones. Royal 32mo, each 6d., sewed; 9d., cloth.
- 

**ROYAL GRACE AND LOYAL GIFTS.**

*Embracing the following Six Books in a neat Cloth Case, with Lid, price 8s. 6d.*

*These Books may be had separately, price 1s. each.*

- KEPT FOR THE MASTER'S USE.** 16mo, 1s., cloth.
- THE ROYAL INVITATION;** or, Daily Thoughts on Coming to Christ. 16mo, 1s., cloth.
- LOYAL RESPONSES;** or, Daily Melodies for the King's Minstrels. 16mo, 1s., cloth.
- MY KING;** or, Daily Thoughts for the King's Children. 16mo, 1s., cloth.
- ROYAL COMMANDMENTS;** or, Morning Thoughts for the King's Servants. 16mo, 1s., cloth.
- ROYAL BOUNTY;** or, Evening Thoughts for the King's Guests. 16mo, 1s., cloth.
- 
- THE SURE FOUNDATION.** By the Rev. ERNEST BOYS, M.A. Post 8vo, 1s., cloth.
- 

LONDON: JAMES NISBET & Co., 21, BERNERS STREET, W.

# Mount Hermon Girls' Orphan Home, CAMBRIDGE ROAD NORTH, KILBURN.

The Home is conducted on the family system, receives children without election, and is supported by voluntary contributions, in answer to prayer.

118 orphans are now in residence, and a large number waiting to be admitted. \$14 will keep a child in the Home for a year. Further accommodation will be provided as soon as the funds permit.

Communications to be sent, and Post Office Orders made payable, to

Miss MARY ANN COLE, at the above Address.

---

## Scripture Readers' Society for Ireland.

ESTABLISHED 1822.

President—THE RT. HON. THE EARL OF SHAFTESBURY, K.G.

Offices: 27, Lower Pembroke Street, Dublin; 9, Paternoster Row, London.

Full particulars, Reports, &c., can be obtained, post-free, on application to the Secretary, Captain JAS. KEARNEY WHITE.

N.B.—FUNDS MUCH NEEDED.

---

*New Edition, in One Volume, with Maps, cloth, 21s.; half-bound morocco, 25s.; best Turkey Morocco, limp or stiff, 30s.; Levant morocco, calf-lined, flexible, best binding, 42s.*

## THE ENGLISHMAN'S BIBLE;

Combining in one the Englishman's Hebrew Bible and the English-Greek Testament.

By THOMAS NEWBERRY.

Editor of "The New Testament, with Analysis, Notes, and Emphatic Readings."

In this Work the authorized Version is sought to be harmonized with the original Hebrew and Greek Scriptures in respect to the articles, numbers, emphatic pronouns, tenses, prepositions, emended and uniform renderings, various readings, Divine titles, &c. &c., by the most concise and simple means.

"The English-Greek Testament," with Maps, can be had separately, price, cloth, 5/6; half bound morocco, 7/6; best Turkey morocco, limp or stiff, 12/6; Levant morocco, calf-lined, flexible, best binding, 21/-.

London: EYRE & SPOTTISWOODE, Great New Street, Fetter Lane, E.C.;

S. W. PARTRIDGE & Co., 9, Paternoster Row, E.C.

And THOMAS NEWBERRY, Alexandra Villa, Weston-super-Mare.

---

## MISS M. L. WHATELY'S Schools & Medical Mission at Cairo.

Nearly Five Hundred Children of both sexes, including Copts, Moslems, Syrians, etc., daily instructed in the Gospel, and in useful knowledge. The Medical Mission gives gratuitous attendance to multitudes of sick poor daily, and affords a wide opening for the gospel.

The Mission includes a Bible Woman, a Book Depôt, Arabic Services, etc. Funds most urgently needed.

Subscriptions received by Mr. J. H. Tritton, 64, Lombard Street; Miss Webb, 267, Vauxhall-Bridge Road; Miss Brady, 85, Waterloo Road, Dublin.

# UNSECTARIAN—EVANGELICAL.

---

Every Thursday, 1d. Monthly Parts, 6d.

## WORD AND WORK.

A WEEKLY RECORD OF

*Christian Testimony and Effort, combining Teaching & Intelligence.*

---

During the time this Publication has been issued the circulation has steadily increased, and many indications have been given that it is greatly appreciated as a means of spiritual edification to many thousands of readers at Home and Abroad.

Its chief aim is to develope spiritual life by the ministry of the WORD, while endeavouring to record all that may be considered of interest to believers generally of Gospel WORK in the Churches, not only in London and the Provinces, but in all parts of the world.

Amongst its Contributors are to be found Ministers and Teachers of every section of the Christian Church, including some whose gifts are recognised wherever Christian Literature is known.

---

## MISSION SERMONS

BY

**Rev. W. HAY M. H. AITKEN, M.A.,**

*REVISED BY HIMSELF,*

AND

**REPORTS OF ALL MISSIONS**

CONDUCTED BY HIM,

**APPEAR IN ITS PAGES.**

---

**One Copy post-free for Six Months, 3/5 ; Ditto for Twelve Months, 6/10.**

---

**LONDON: JOHN F. SHAW & CO., 48, PATERNOSTER ROW.**

*And all Booksellers and Newsvendors.*

**\*\***

# WORKS BY REV. ADOLPH SAPHIR, D.D.

New Edition, Tenth Thousand, Cloth, 3/6.

## *Found by the Good Shepherd.*

Bible Records of Conversion.

This most valuable work is now issued in two small volumes, each complete in itself, suitable for wide distribution, under the titles of—

*Jesus and the Sinner.* Gospel Records of Conversion. Limp cloth, price 1/6.

*From Death to Life.* Conversions Recorded in the Book of Acts, &c. Limp cloth, price 1/6.

New Edition, Crown 8vo, Cloth, 3/6.

## *Our Life-Day.* Thoughts on John ix. 4. "I must work the works of Him that sent Me."

"A more reasonable book could hardly be supposed. It is a treasury of happy and helpful thoughts."—*Edinburgh Daily Review*.

New Edition, Crown 8vo, Cloth, 5/-.

## *The Hidden Life.* Thoughts on Communion with God.

"Full of rich, pure thought, and characterized by an earnestness and power of expression seldom met with."—*Glasgow Herald*.

"Quite worthy to take its place beside 'Goulburn's Thoughts on Personal Holiness.'"—*New York Christian World*.

New Edition, Two Vols., Cloth, 13/6.

## *Expository Lectures on the Epistle to the Hebrews.*

"Singularly independent in his line of thinking, and unconventional in his way of expressing his thoughts, the author has succeeded in throwing much and varied light upon the high argument of the apostle. The book is a rare outcome of sanctified genius. Readers of it will mark many a favourite passage as they pass along, and return to dwell on it."—*Daily Review*.

Small 8vo, Cloth, 2/6.

## *The Life of Faith:* Its Nature and Power, as Illustrated in Hebrews xi. Republished from the Author's Exposition of that Epistle.

"Practical, deeply experimental, and replete with Biblical instruction."  
*Divine Life*.

Price **TWOPENCE** each; **Six Copies** post-free for 1/-.

With *Jesus Now and for Ever.*

"*Be of Good Cheer.*"

*The Christian's Memory.* *The Early Days of the Pentecostal Church.*

*The Pearl of Great Price.* A Bible Story for the Children.

Price **ONE PENNY** each. A large Reduction for Distribution.

"*Come Unto Me;*" or, *The Glory of Jesus in His Invitation.*

*The Open Door;* or, *Come and Welcome.*

---

JOHN F. SHAW & CO., 48, PATERNOSTER ROW. E.C.

# MIDNIGHT MEETING MOVEMENT.

ESTABLISHED IN 1860.

SIX hundred and Seventy Meetings have been held in London and Country towns to PREACH THE GOSPEL to Poor outcast Young Women, 43,700 have attended. Meetings are held weekly. £5 Donation will cover the expense of a Midnight Meeting.

Contributions received by Robert Baxter, Esq., Treasurer, 28, Queen Anne's Gate, St. James's Park; Union Bank of London, Chancery Lane, E.C.; or C. Wilson McGree, Financial Secretary, 8a, Red Lion Square.

## The Army Scripture Readers' & Soldiers' Friend Society.

4, TRAFALGAR SQUARE, CHARING CROSS, W.O.

Patron—THE RIGHT REV. THE CHAPLAIN-GENERAL.

President—GENERAL SIR A. J. LAWRENCE, K.O.B.

Sole object of the Society, to spread the saving knowledge of Christ among our Soldiers.

The Committee make an earnest appeal for funds to all who have the religious and moral elevation of our Army at heart, and who would wish to see the hands of the Military Chaplains strengthened by the assistance of a body of men of the soldier's own station in life, who, without the restraint unavoidable in the intercourse of different classes of society, may commend to them the love of Christ, read to them the Word of Life, and strive to lead them from the deceitful pleasures of sin to peace and holiness.

There are now 86 Scripture Readers on the lists of the Society, of whom 30 are abroad and 52 at home.

Contributions in aid of the Society will be thankfully received by the Treasurer, V. W. Holt, Esq., 17, Whitehall Place; at the National Provincial Bank of England, 212, Piccadilly, W.; by the Secretary, Mr. Wm. A. Blake; the Hon. Secretary, Col. J. W. E. Sandwith; and at the Offices, 4, Trafalgar Square, Charing Cross, W.O.

## MRS. GRIMKE'S TEXT CARDS.

IN six Colours, 5 in. long, 3 wide. 29 varieties English, 2/6 100, 20/- 1000. 10 varieties, Tamil, Telugu, Marathi, Bengali, Hindi, Rom., Urdu, Chinese, Arabic, 1/6 100, 12/6 1000. Red and Gold same size. 40 varieties English, 1/6 100, 12/6 1000. French, German, Italian, Welsh, Spanish, Portuguese, Swedish, Norwegian, Dutch, Irish, 1/- 100. Flower Mission Texts, 1/- for 12 sheets, 7/- per 100. Quilt Texts on Calico, 3/6 the set of 14. Registered Letters to Mrs. GRIMKE, Hilton Park, Prestwich, Manchester. Post Office Orders, Higher Broughton.

## CHINA'S MILLIONS.

*Edited by J. HUDSON TAYLOR.*

### NOTICES OF THE PRESS.

"Every Christian should read CHINA'S MILLIONS, and ponder it. It is only a penny periodical, but it deals with the greatest mass of human beings ever congregated."

O. H. SPURGEON, in *Sword and Trowel*.

"The information to be gathered from this magazine is always worthy of attention."

*London and China Express.*

"Every number is beautifully illustrated."—*Christian Era*.

"CHINA'S MILLIONS is published monthly, price one penny; it is by far the best record of work done for China we have ever seen."—*The Fountain*.

Published Monthly, price One Penny, by MORGAN & SCOTT, London,

And may be ordered through any Bookseller or Newsagent; or direct from the Offices of the China Inland Mission, post-free for One Year, upon sending 1s. 6d. in postage stamps to R. H. HILL, Hon. Sec., 6, Pyrland Road, Mildmay, London, N.

**Official Reports**  
OF THE  
**PROPHETIC & OTHER CONFERENCES.**

---

Price 1/6 sewed; 2/6 Cloth.

*The Sure Word of Prophecy.*

Addresses on the Second Coming of the Lord, at Mildmay,  
March, 1879.

Price 1/6 sewed; 2/6 Cloth.

*“Our God shall Come.”*

Addresses on the Second Coming of the Lord, at Mildmay,  
February, 1878.

Price 1/6 sewed.

*Israel and the Church, in connection  
with Christ's Second Coming.*

Being Addresses delivered at a Conference held at Wimbledon,  
June, 1879.

Demy 8vo, Cloth, pp. 434, price 3/6, post-free.

*Conference on Foreign Missions.*

The Full Report of the Proceedings, with Side Notes and  
Index, Edited by the SECRETARIES.

This volume has been issued at a very low price to render  
accessible to all the valuable information brought together in  
its pages as to Mission work in all parts of the World, and it  
is hoped the friends of Missions will further its circulation in  
every possible way. *A reduction made on taking a number.*

“No sincere friend of Missions will fail to supply himself with a copy of the  
instructive Report, which we consider to be in every point of view satisfactory.”  
*Church Missionary Intelligencer.*

“We heartily and earnestly commend the perusal of the volume as one of  
surpassing interest.”—*Evangelical Magazine.*

“Cannot fail to become a valuable guide for future missions to the heathen.  
Will largely conduce, we hope, to kindle a missionary spirit in the hearts of  
young men of suitable attainments and zeal.”

Rev. C. H. SPURGEON, in *Sword and Trowel.*

---

JOHN F. SHAW & CO., 48, PATERNOSTER ROW. E.C.

# LIFE OF REV. W. PENNEFATHER.

New and Cheaper Edition, Unabridged, with Portrait,  
Crown 8vo, 6/-, cloth.

## *Life and Letters of* *Rev. W. Pennefather, B.A.*

Edited by Rev. R. BRAITHWAITE, M.A.

"This volume will be welcomed in thousands of Christian homes. As a model for ministerial study, this portraiture of Mr. Pennefather is invaluable. The pastor whose people do not rally round him for Christian work, and who is tempted to regard his ministry as in any measure a failure, should study this volume from the first page to the last."—Rev. C. BULLOCK, B.D., in *The Fireside*.

"A welcome companion in the closets of all who love and reverence goodness wherever it is found."—*The Congregationalist*.

"The book is a distinct addition of value to evangelical biography. He was the Enoch of his Church and his day; would that the Church had more like him."

*Edinburgh Daily Review*

\*.\* The Library Edition, Demy 8vo, 10/6, is still on sale.

1/6. Cloth, 1/- sewed.

## *The Bridegroom King: A Meditation on* Psalm XLV. By the late Rev. W. PENNEFATHER, B.A.

New Edition, limp cloth, 1/4; cloth extra, gilt edges, 2/-.

## *Original Hymns and Thoughts in* *Verse.* By the late Rev. W. PENNEFATHER, B.A.

Price One Penny.

## *"The Peace of God" and "The God of Peace."*

Notes of an Address. By Mrs. PENNEFATHER.

New Edition, price 2/6, Cloth.

## *The Two Paths: Being a Brief Examination of* Canon FARRAR'S Doctrine of "Eternal Hope." By Rev. JOHN BENNETT, M.A., Park Chapel, Chelsea.

"A useful book to put into the hands of persons who have been perplexed or shaken by Canon Farrar's teachings."—*Record*.

Price 3/6, Cloth.

## *Expositions on the Epistles of the* *New Testament.* By Rev. CHARLES D. MARSTON, M.A.

"It is really refreshing to alight upon a book like this. . . . We most heartily urge its circulation as a most valuable help to the study of the Epistles of the New Testament."—*Sunday Teachers' Treasury*.

New Edition, Square 16mo, with Steel Frontispiece, 3/-, Cloth.

## *The Lost Sunbeam.* A Ray of Comfort to the Bereaved. By the Rev. P. B. POWER.

"This little book will be a favourite with all to whom it comes."—*Compass*.

---

JOHN F. SHAW & CO., 48, PATERNOSTER ROW. E.C.

WORKS BY REV. W. H. M. H. AITKEN, M.A.

Crown 8vo, Cloth, 3/-.

## *What is your Life?*

Addresses specially suited to Young Men.

"These Addresses at once arrest and keep the attention of the reader, from the perfect naturalness of the style, the force and eloquence of the language, the appropriateness of the metaphors, and the interesting nature of the anecdotes with which the lectures abound. Great good must have been effected amongst those who were privileged to hear them delivered, and much greater still may be accomplished by their very wide circulation by means of this volume."

*The Church Advocate.*

Crown 8vo, Cloth, 3/-.

## *Newness of Life.*

A Series of Sermons and Addresses to Believers.

"Cannot fail to instruct, to stimulate, to guard, to encourage, to search and try the heart of all who may be attracted to its burning pages."—*The Christian.*

Crown 8vo, Cloth, 3/- each.

## *Mission Sermons.*

Series 1. Twenty Sermons.

Series 2. Eighteen Sermons.

Series 3. Eighteen Sermons.

Author's Revised and Copyright Editions.

Price Fourpence each, in neat Wrapper.

*Sowing and Reaping.* A Word to Young Men.

*Hints to Christian Workers.*

Price Twopence each; Six Copies post-free for  
One Shilling.

*The Prayer at Eventide.* A Word for the New Year.

*Approved unto God.* A Word to Sunday-School Teachers  
and other Christian Workers.

*Polished Shafts.* A Word to Christians.

SERMONS BY REV. W. H. M. H. AITKEN, M.A.,

REVISED BY HIMSELF,

Appear regularly in the Pages of

*"Word and Work."* A Weekly Record of Christian  
Testimony and Effort. Price One Penny.

Post-free for One Quarter, 1/9; or for One Year, 6/10.

JOHN F. SHAW & CO., 48, PATERNOSTER ROW. E.C.

## RECENT BIBLICAL WORKS.

**BIBLICAL ATLAS AND SCRIPTURE GAZETTEER.** Price 5s. in cloth boards. With Sixteen finely engraved coloured Maps, by W. and A. Keith Johnston, and a very elaborate Gazetteer, giving information about nearly every place which is marked upon the Maps, with Scripture References, &c.

**AIDS TO BIBLE STUDENTS.** The Handy-book for Bible readers. New and Enlarged Edition, comprising Introductions to the Books of Scripture—A Concordance to Old and New Testaments—An Index to Persons, Places, and Subjects—A Glossary of Bible Words—Biblical Chronology—Antiquities—Ethnology—Natural History—Chronological Tables—Gospel Harmony—Twelve Coloured Maps, with Index, and much other useful information. In useful pocket size, stiff paper covers, with cloth back and red edges, 1s.; in cloth, 1s. 6d.

**AN EXPOSITION OF THE BOOK OF RUTH.** By the Rev. SAMUEL COX, Editor of "The Expositor." 2s., cloth boards.

**ELIJAH THE TISHBITE.** By Dr. F. W. KRUMMACHER. 12mo. 3s., cloth; 4s., half-bound.

**NEHEMIAH: His Character and Work.** A Practical Exposition. By T. CAMPBELL FINLAYSON. Small crown 8vo. 2s., cloth.

**THE STORY OF ESTHER THE QUEEN.** By Rev. A. M. SYMINGTON, B.A. 3s. 6d., cloth boards.

**THE LORD IS MY SHEPHERD: A Popular Exposition of the Twenty-third Psalm.** By the Rev. J. STUART. 2s. 6d., cloth boards.

**JESUS OF NAZARETH: Who was He, and What is He now?** By the Rev. Dr. PATTON. Crown 8vo. 2s. 6d., cloth boards.

**THE TEMPLE: Its Ministry and Services at the Time of Jesus Christ.** By the Rev. Dr. EDERSHEIM. Imp. 16mo. 5s., cloth boards, gilt edges.

**SKETCHES OF JEWISH SOCIAL LIFE IN THE DAYS OF CHRIST.** By the Rev. Dr. EDERSHEIM. 5s., cloth gilt.

**SYMBOLS OF CHRIST.** By the Rev. CHARLES STANFORD, D.D., Author of "The Plant of Grace," "Central Truths," &c. New Edition. Crown 8vo. 3s. 6d., cloth boards.

**PICTURES FROM BIBLE LANDS,** Drawn with Pen and Pencil. Edited by the Rev. S. G. GREEN, D.D., uniform with "Those Holy Fields," "The Land of the Pharaohs." With fine Engravings by Whympers and others. 8s., handsomely bound, gilt edges.

**THE LAND OF THE PHARAOHS.** Egypt and Sinai. Illustrated by Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D. With numerous superior Engravings. Imperial 8vo. 8s., handsomely bound, gilt edges.

**"THOSE HOLY FIELDS."** Palestine illustrated by Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D. With numerous superior Engravings. Imperial 8vo. 8s., cloth, gilt edges.

**THE HOME AT BETHANY: Its Joys, its Sorrows, and its Divine Guest.** By the Rev. J. OULROSS, M.A., D.D. 2s. 6d., cloth boards.

**THE PARABLES OF OUR LORD EXPLAINED AND APPLIED.** By the Rev. F. BOURDILLON, M.A. Crown 8vo. 3s. 6d., cloth boards.

**A HARMONY OF THE FOUR GOSPELS.** By E. ROBINSON, D.D. With Explanatory Notes, Maps, &c. 12mo. 8s., cloth boards. POCKET EDITION, 1s. 6d.

**THE COMPANIONS OF THE LORD: Chapters on the Lives of the Apostles.** By CHARLES E. B. REED, M.A. Crown 8vo. 4s., cloth boards.

**THE JUDGMENT OF JERUSALEM.** Predicted in Scripture, fulfilled in History. By the Rev. Dr. PATTON, of New York. With Plans and Illustrations. 2s. 6d., cloth boards.

**THE TRADES AND INDUSTRIAL OCCUPATIONS OF THE BIBLE.** By the Rev. W. G. LEWIS. Crown 8vo. 3s., cloth boards.

**MEDITATIONS ON THE MIRACLES OF CHRIST.** By the Very Rev. J. S. HOWSON, D.D., Dean of Chester. First and Second Series, each Crown 8vo. 3s., cloth boards.

THE RELIGIOUS TRACT SOCIETY, 56, PATERNOSTER ROW, LONDON.

# LONDON CITY MISSION.

ESTABLISHED 1835.

**THE LONDON CITY MISSION** was founded May 16th, 1835. Its simple object is to take the Gospel to every house, garret, and cellar, and to beseech men to be reconciled to God. It knows nothing of sects or parties, nor does it seek to proselytize in any other way than to make the wicked holy, and the worthless, valuable members of society. Its sphere of operation is **THE GREAT METROPOLIS AND SUBURBS**, which covers more than 600 square miles, and which, in 1875, was estimated to contain above 4,000,000 of souls.

The number of Missionaries is now 447. The Missionaries on ordinary districts visit once a month about 650 families, or 2,900 persons. Their work is to pioneer a path among the most wretched and debased of our fellow-creatures. They read the Scriptures, pray with and exhort the people, give them tracts, see that the children go to school, and that every family is possessed of a copy of the Word of God. They attend the death-beds of some of those who are dying uncared for, and hold meetings for prayer and exposition for the benefit of the poor whom they can collect in rooms upon their own district; and who commonly neglect public worship. An equal number of Clergymen of the Established Church, and of Dissenting Ministers, are examiners of the qualifications and Scriptural knowledge of the Candidates, and the Committee is composed of an equal number of members of the Established Church and of Dissenters; while among the Missionaries are found Churchmen, Presbyterians, Congregationalists, Wesleyans, and Baptists, all harmoniously working for the one grand object of seeking and of saving *the lost*. More than 1,500 persons die in the Metropolis every week, and many of them as much neglected as to their spiritual state as if they died in the interior of Africa. The number of adult persons, visited exclusively by the Missionaries, who died last year was 2,116.

Since the Mission was formed, 63,776,936 visits and calls have been paid to the poor, of which 7,336,615 have been to the sick and dying. 5,431,200 meetings have been held for prayer and expounding the Scriptures, 79,870,601 tracts have been given away, and 330,691 copies of the Scriptures distributed. Special Missionaries have been appointed to visit the Police, Thieves, Bakers, Night and Day Cabmen, Drovers, Omnibus and Tramcar-men, Soldiers, and Sailors; also to the French, Germans, Italians, Spaniards, Russians, Danes, Dutch, and Orientals; the Jews, the Irish, the Welsh, the Gipsies, Canal Boatmen, Chelsea Pensioners, Hay Carters, Letter-carriers, Gas-men, the Docks, and inmates of Workhouses, Hospitals, and the Fallen Females resident in the Metropolis. Nineteen Missionaries have also been appointed to the special visitation of Public-houses and Coffee-shops. But how much remains to be done! At least 200 districts of London are still in a most destitute and degraded condition, and nearly, if not altogether, neglected.

*If you have not yet contributed to the Mission, or can contribute again, your Subscription or Donation will be thankfully received by the*

TREASURER:

**JOSEPH HOARE, Esq.**

BANKERS:

**Messrs. BARNETTS, HOARES, & Co., 62, Lombard Street, City.**

SECRETARIES:

**Rev. JOSIAH MILLER, M.A.,** } 3, Bridewell Place, New Bridge  
**Rev. J. P. A. FLETCHER, M.A.,** } Street, E.C.







