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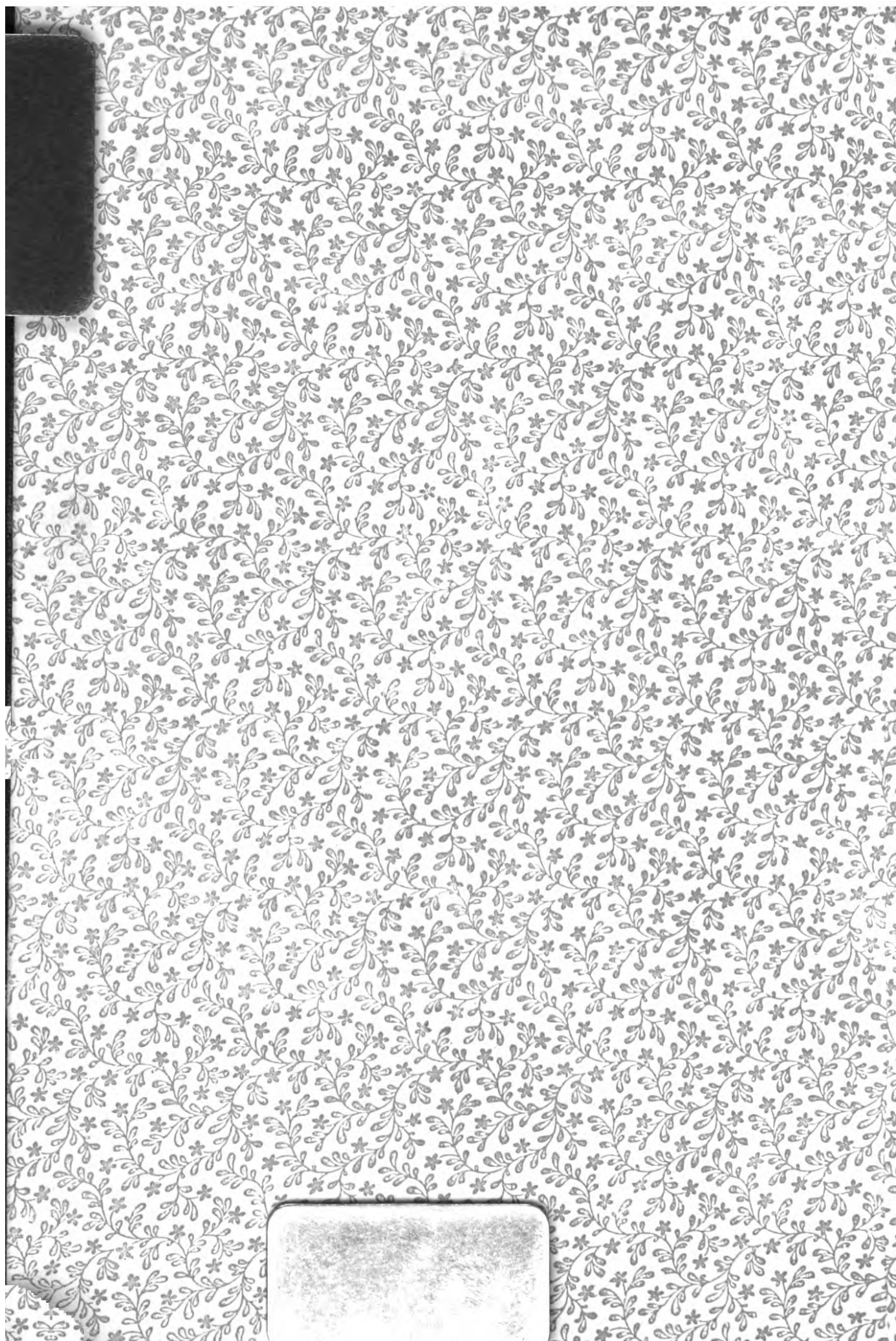


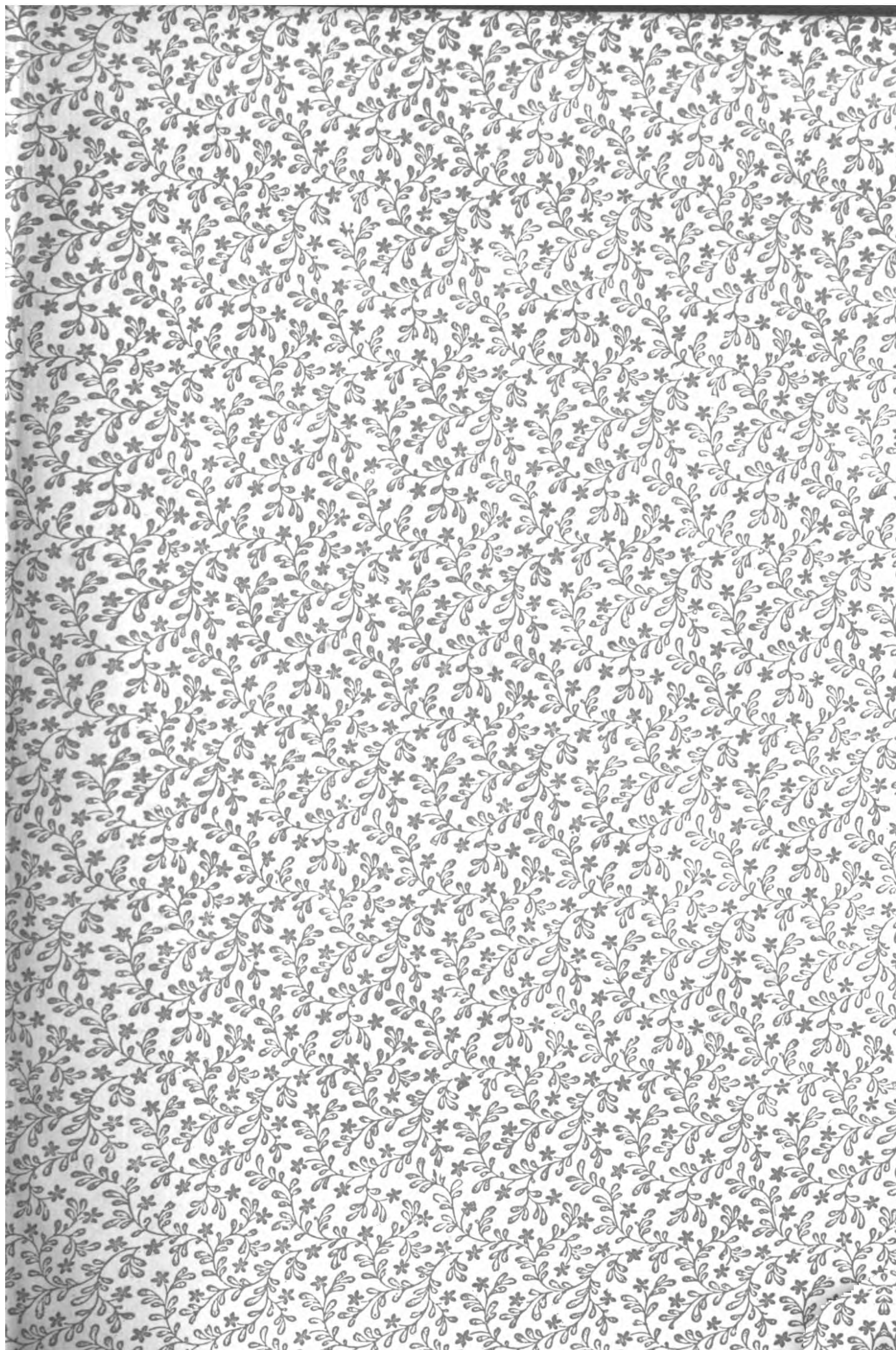
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1885



REPORT
OF THE
MILDMAY CONFERENCE





Per. 1419 e. $\frac{3020}{1885}$

"TO SEEK AND TO SAVE THAT WHICH WAS LOST."

WOMAN'S MISSION TO WOMEN.

What does the Female Mission to the Fallen Do ?

IT sends earnest Christian women into the Streets, the Hospitals, and the Work-houses, seeking to converse with and rescue the fallen of their own sex.

There are ten Mission houses; and twenty-five agents are working in different parts of London.

There is accommodation for one hundred young women, who receive temporary shelter, under the care of the Missionaries, until permanent provision can be made. Many are mere girls from the country, lured to London by the prospect of high wages and little work.

In the case of young women found in dangerous circumstances, but not yet fallen, a home is provided, when possible, in the service of Christian mistresses. Ladies willing to assist the Committee in this matter will greatly oblige by communicating with the Secretary. The Missionaries have placed 5,652 in service during the last twenty-five years.

5,729 have been placed in Institutions for training.

1,567 have been restored to their friends. The scenes that have been witnessed of parents meeting with their long-lost daughters have frequently been most touching.

Seventy-two have been assisted to marry.

Fifty-four have been emigrated, many of whom have written to express their gratitude for the help that enabled them to escape from the evil companions by whom they were previously surrounded.

Many others have been placed in hospitals, or otherwise temporarily assisted.

In the streets of London tracts are distributed bearing the Missionaries' names and addresses, with an invitation to come to them for advice or help; and thus wandering girls are made acquainted with the name of a friend who is ready and willing to help them to forsake their evil life, and lead them to the Saviour.

No penitent woman is ever refused assistance.

The magistrates at the Metropolitan Police Courts avail themselves of the help of the Mission in dealing with cases of attempted suicide. Eight such cases were during the past year handed over to the Missionary specially appointed for this purpose.

Only female agents are employed, it being regarded as essentially the work of Christian women to seek and rescue their fallen sisters.

Each case aided has cost on an average £3 8s. 11d.

The Mission helps and shelters about 1,000 young women every year.

The annual expenditure is about £4,101. The income from annual subscriptions is £1,377, so that the Committee are dependent upon donations to the extent of £2,724.

Further particulars of the work of the Mission may be obtained at the Office.

Contributions will be thankfully received by

The PRESIDENT, The EARL OF SHAFTESBURY, K.G.

The HONORARY SECRETARY, W. T. PATON, Esq.

The BANKERS, Messrs. PRESCOTT & CO., 62, Threadneedle Street,

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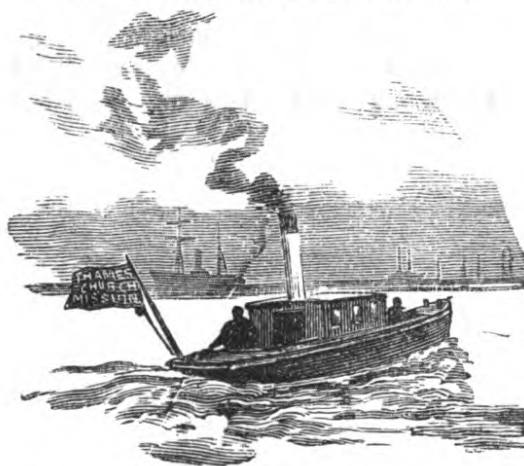
ARTHUR J. S. MADDISON, SECRETARY.

Office—32, CHARING CROSS, S.W.

Thames Church Mission.

To SEAMEN, EMIGRANTS, FISHERMEN, BARGEMEN, &c.

(INSTITUTED 1844.)



Patron—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Patron—THE RT. HON. & RT. REV. THE LORD BISHOP OF LONDON.

President—THE RIGHT HON. THE LORD MAYOR.

Chairman—CAPTAIN THE HON. F. MAUDE, R.N.

“The Thames Church Mission is a vigorous and important agency for practically obeying the text which it takes as its motto: ‘Cast thy bread upon the waters: for thou shalt find it after many days.’ It is, in fact, one of those valuable Home Societies which enable the British and Foreign Bible Society to put the Scriptures into wider circulation, just as the great Missionary Societies do abroad.”

British and Foreign Bible Society Monthly Reporter.

“I do not know any agency in which the Religious Tract Society feels more confidence than in the Thames Church Mission. Some of the most interesting results of the distribution of their tracts are found in connection with the Mission. When by God’s mercy a sailor is brought to the knowledge of the truth, and becomes an active servant of the Lord Jesus Christ, the blessing is not confined to himself, for he becomes the centre of a great and precious influence, operating probably where the Gospel message would not otherwise be heard.”—Rev. L. B. WHITE, D.D.

“For moral purposes, for patriotic purposes, for social purposes, for religious purposes, there was never devised a better agency than the Thames Church Mission, and it ought not to want the means which are necessary to extend its operations. I shall be happy to do anything in my power to promote the extension of an agency which has been so signally blessed by God, and is so immensely beneficial to the whole community.”—Rt. Hon. EARL OF SHAFTESBURY, K.G.

OFFICE: 31, NEW BRIDGE STREET, LUDGATE CIRCUS, E.C.

E. J. MATHER, *Secretary.*

THE
MILDMAY CONFERENCE

1885.

REPORT OF THE ADDRESSES.

Corrected by the Speakers.



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

Songs of the Pilgrim Land.

BY C. PENNEFATHER.

A DESIRE has been expressed by many of the friends of Mildmay that Mrs. PENNEFATHER's Poems, some of which have long been prized, should be presented in a collected form.

In response to this wish, a Volume has been prepared, and will be issued in small 4to, elegantly bound, printed on fine paper, with coloured borders and initial letters, and will form a handsome Gift Book.

PRICE FIVE SHILLINGS.

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INTRODUCTION.

OUR holy Convocation is over but its blessed memories remain, and the refreshing and stimulating addresses are here reproduced for the help of brethren and sisters far away on mission-fields and in dry and parched places, as well as for those who gathered with us and value this permanent record of our three days' feast. The secret of this memorable Conference lies here—that in the preliminary prayer meetings, on Monday and Tuesday, we got down low enough before God in humility and teachableness, and He in His abounding love could take us up and give us a blessing. Our prayers, that guidance and heavenly wisdom might be bestowed upon the speakers, were blessedly answered, and the spirit of criticism was disarmed. We thank God for the stillness and solemnity of our various meetings, and for the sweet Communion season in remembrance of our crucified, risen, and coming Lord. We praise Him for every dear soul in whom desires for more holiness were awakened or strengthened, and for any who have given themselves up wholly to Him, in whatever service He has need of them, and for all fresh interest awakened in the hearts of His children for work amongst Jews and Gentiles; and we pray that in days of unblushing and alarming ungodliness the Mildmay Conference may be used by the power of God's Holy Spirit in raising up and keeping aloft a standard for the truth, around which true-hearted soldiers of Christ may rally, and so

God's judgments may be averted from our land and from our people.

It will not be considered out of place if those who have the conduct of these annual gatherings continue to plead with the readers of this little volume for a large place in their interest and prayers on behalf of the mission work of Mildmay, carried on by one hundred Deaconesses and eighty nurses in two hospitals and twenty-three London missions; at Northampton and Brighton, at Malta and Jaffa; and for the training of those who are preparing for Deaconess work at home and Zenana work abroad.

The letter of invitation to the Conference was as follows :

"BELOVED CHRISTIAN FRIENDS,—Another Mildmay Conference is at hand. What hallowed memories cluster round the words! what happy, helpful, holy seasons do they recall! Early days of smaller Barnet Conferences come to our recollection too, when the beloved originator of our yearly feast went in and out amongst us, and when the counsel of other valued servants of the Lord, now, like him, in their Master's presence above, cheered and strengthened us.

"And what thoughts of gratitude do they also awaken to Him who has so graciously shielded, guided, sustained, and blessed us during the later years in which we have sought, in dependence on Him, to carry on the work committed to us, in the gathering together of all who love the Lord Jesus Christ, who could come to meet with us for mutual edification and encouragement.

"Truly we can say, 'The Lord hath been mindful of us;' and as we now venture to invite you once again to the place where we have so often met with Him and with each other, we can confidently add, 'He *will* bless us.' There we have set up many an 'Ebenezer,' there by faith we see inscribed 'Jehovah-Jireh.' In this expectation we ask you to unite with us at Mildmay on June 24th, 25th, and 26th.

"The subject selected for consideration this year is one

which we believe you will regard as suitably following that of our last Conference. Then we were led to meditate on the theme which rouses the highest aspirations of the heart of every child of God, and which will occupy our thoughts throughout a glorious eternity—‘The knowledge of God.’ It cannot be but that many have given praise for the wonderfully helpful teaching on that subject—the simplest and yet the deepest which could possibly engage our minds—which was brought home to us by the ministry of our brethren in the power of the Holy Ghost.

“We now propose for meditation and conference, a subject of hardly less importance, since it describes one main purpose for which our Lord Jesus died, for which we have been saved, for which the Holy Ghost dwells in us, and in the execution of which we are trained for the occupations of eternity.

“*The Service of God* is the blessed employment to which, as His accepted children, we are now called, and which will be our glorious privilege hereafter.

“Who can truly estimate its privileges, its dignity, its responsibilities?

“Yet, beloved brethren, what poor service do we render! How imperfect! how defiled! how unworthy! Do we not need instruction, guidance, warning, encouragement? Where shall we find it but in our Master’s Word? where shall we seek it but at His feet? Surely if we come together in the spirit of true humility, and with the desire to please Him who has called us into His blessed service, He will meet our needs, great and varied as they may be, He will give us guidance, He will renew our strength.

“The gracious operation of God the Holy Ghost has been manifest of late years in perhaps nothing more than in the way in which He has been pleased to arouse the desire to engage in His service, in the wide and effectual doors He has opened, and in the number of labourers whom He has been sending forth into the harvest field, both at home and abroad. It is a token of our Father’s hand being upon His people for good that, at

the present moment, so many are eagerly asking, 'Lord, what wilt Thou have me to do?' It may probably be said with truth that at no other period in the history of the Church has there been so numerous an army of Christian workers. Certainly in none since apostolic times has missionary zeal been awakened to such an extent. Of what infinite importance is it then that we should rightly understand what the principles of true and acceptable service are; that we should consider Him who, as the only faultless Servant, has left us 'an example, that we should follow His steps.' And is it not also true that vast numbers remain, who have not yet perceived the privilege of service, and therefore have not responded to the appeal our blessed Lord makes to all whom He has redeemed?

"The subject is, then, surely one upon the right apprehension of which results of infinite importance depend; results which cannot but affect the glory of God, so far as its maintenance is entrusted to His people—the highest interests of the Church of Christ—and the eternal welfare of those whom that Church is commissioned by Him to bring to the knowledge of the truth.

"We therefore confidently hope and ask you to join us in earnest prayer, that our gracious God and Father may be pleased to use this Mildmay Conference to the stirring up the zeal of all His children to 'work while it is called to-day,' and that He will fulfil His own promise to 'direct their work in truth.'

"May He bring us together in believing expectation of rich blessing from His own felt presence! May He abundantly vouchsafe to us the Holy Ghost!

"We remain,

"S. A. BLACKWOOD, JAMES E. MATHIESON,
CAVAN, H. C. NISBET,

" Trustees of the Conference Hall.

"CONFERENCE HALL, MILD MAY PARK,
LONDON, N., 1st May, 1885."

THE SERVICE OF GOD.

—♦—
WEDNESDAY, JUNE 24TH.

I.—The Preludes to Service.

- CONVERSION—"Ye turned to God from idols, to serve the living and true God."—1 THESS. i. 9.
FORGIVENESS—"A conscience purged from dead works to serve the living God."—HEB. ix. 14.
SALVATION—"That we, being delivered out of the hand of our enemies, might serve Him without fear."—LUKE i. 72-74.
ADOPTION—"Let My son go, that he may serve Me."—EXOD. iv. 23.
"As a man spareth his own son that serveth him."—MAL. iii. 17.
SEPARATION—"Let My people go, that they may serve Me."—EXOD. vii. 16.
READINESS—"Speak, Lord; for Thy servant heareth."—1 SAM. iii. 9.
"Here am I; send me."—ISA. vi. 8.
"So shall they serve."—NUM. iv. 26.

II.—The Principles of Service.

- LOVE—"I love my master."—EXOD. xxi. 5.
"By love serve one another."—GAL. v. 13.
REVERENCE—"A servant honoureth his master."—MAL. i. 6. [cxxxiii. 2.
"The eyes of servants look unto the hand of their masters."—PS.
OBEDIENCE—"His mother saith unto the servants, Whatsoever He saith unto you, do it."—JOHN ii. 5.
CONSECRATION—"Sanctified, and meet for the Master's use."—2 TIM. ii. 21.
ABILITY—"Able men for strength for the service."—1 CHRON. xxvi. 8.
"So shall they serve."—NUM. iv. 26.

THURSDAY, JUNE 25TH.

III.—The Pattern of Service.

- "Behold My Servant."—ISA. xlii. 1.
"CHRIST JESUS, who being in the form of God—took upon Him the form of a servant."—PHIL. ii. 5-7.
"I must be about My Father's business."—LUKE ii. 49.
"Whatsoever things the Father doeth, these also doeth the Son likewise."—JOHN v. 19.
"As the Father gave Me commandment, even so I do."—JOHN xiv. 31.
"I am among you as he that serveth."—LUKE xxii. 27.
"He learned obedience by the things which He suffered."—HEB. v. 8.
"Obedient unto death."—PHIL. ii. 8.
"So shall they serve."—NUM. iv. 26.

IV.—The Pathway of Service.

- AFTER CHRIST—"If any man serve Me let him *follow* Me."—JOHN xii. 26.
 UPRIGHT—"He that *walketh in a perfect way*, he shall serve me."—PS. ci. 6.
 SPIRITUAL—"I serve with *my spirit* in the Gospel."—ROM. i. 9.
 BODILY—Present your *bodies* a living sacrifice—which is your reasonable service."—ROM. xii. 1.
 CONSTANT—"Thou servest *continually*."—DAN. vi. 16.
 THOROUGH—"In every work that he began in the service of the house of God—he did it *with all his heart*."—2 CHRON. xxxi. 21.
 ZEALOUS—"Fervent *in spirit*, serving the Lord."—ROM. xii. 11.
 "So shall they serve."—NUM. iv. 26.

FRIDAY, JUNE 26TH.

V.—The Privileges of Service.

- HONOUR—"If any man serve Me, him will My Father honour."—JNO. xii. 26.
 FAVOUR—"The king's favour is towards a wise servant."—PROV. xiv. 35.
 PROTECTION—"There stood by me—the angel of God—whom I serve."
 ACTS xxvii. 23.
 "Thou Israel art My servant . . . fear thou not."—ISA. xli. 8, 10.
 JOY—"My servants shall sing for joy of heart."—ISA. lxxv. 14.
 "Happy are these thy servants."—1 KINGS x. 8.
 REST—"Take My yoke upon you—ye shall find rest unto your souls."
 MATT. xi. 29.
 FELLOWSHIP—"It is enough for the servant that he be as his lord."
 MATT. x. 25.
 "So shall they serve."—NUM. iv. 26.

VI.—The Prospects of Service.

- THE PRESENCE OF CHRIST—"Where I am, there shall also My servant be."
 JOHN xii. 26.
 CONFORMITY TO CHRIST—"His servants shall serve Him, and they shall see His face, and His name shall be on their foreheads."
 REV. xxii. 3, 4.
 REJOICING WITH CHRIST—"Well done, good and faithful servant—enter thou into the joy of thy Lord."—MATT. xxv. 21.
 PERFECT SERVICE OF CHRIST—"They serve Him day and night in His temple."—REV. vii. 15.
 EVERLASTING RULE WITH CHRIST—"His servants shall reign for ever and ever."—REV. xxii. 3-5.
 "So shall they serve."—NUM. iv. 26.
 "Who then is a faithful and wise servant?"—MATT. xxiv. 45.
 "Who then is willing to consecrate his service this day unto the Lord?"
 1 CHRON. xxix. 5.



The Service of God :

THE PRELUDES TO SERVICE.

ADDRESSES BY

S. A. BLACKWOOD, Esq., C.B. REV. ADOLPH SAPHIR, D.D.
REV. HANDLEY C. G. MOULE, M.A.

Wednesday Morning, June 24th, 1885.

“**W**HAT wilt thou that I should do unto thee?” Such was the keynote struck, in the course of an exceedingly searching address, by the Rev. C. A. Fox at the preliminary prayer meeting on Tuesday evening, and with quickened expectation many came up to the opening meeting of the Conference.

After a season of silent devotion, when, at Mr. Blackwood's request, all present bent in hushed prayer before the Lord, the hymn was sung—

“Jesus, stand among us
In Thy risen power ;
Let this time of worship
Be a hallowed hour.”

The Rev. Prebendary DANIEL WILSON, D.D., the venerable vicar of Islington, who for so many years has opened the Conference, led in prayer, closing with the repetition of the prayer our Lord taught His disciples, in which the whole audience joined.

S. A. BLACKWOOD, ESQ., C.B.,

Having read Nehemiah ix., gave the following introductory address: You will bear with me, dear friends, if not as one fitted to teach, as many here are, but as occupying the place assigned to me as a servant of this Conference, I venture to say a few words with regard to this passage we have just read.

There was a great Conference at Jerusalem 2330 years ago. It seems to me it may indeed prove a fit model and pattern for our Conference in London. It happened to be held on the same day of the month, the twenty-fourth. I do not dwell on that. It is merely a coincidence; you may make what application you like of it. It is not to the coincidence of date, but to the similarity of circumstance, that our attention needs to be directed. It had been a time of very great gladness, of great revival, of great reformation. The people were gathered together to seek the Lord and His strength, and to consecrate themselves afresh unto Him and His service. They were assembled in the attitude and in the garb of humiliation. They were the professing people of God, but their practice had not corresponded with their profession. God was teaching them this, and they, as His professing servants, were desiring to serve Him better and more faithfully in the future than in the past; and they took the only right and proper way, the way of humiliation before God because of failure and sin. They separated themselves from the world and from all strangers, and they confessed their sins and the iniquities of their fathers. And with that wonderful confession which occupies the main part of this chapter (Neh. ix.) there is a mingled strain of heartfelt praise—the two, confession and praise, went together—sorrow because of sin, gladness because of God's unfailing mercy.

Now what had been those sins? Let me point out one or two expressions in the chapter which describe them. In verse 16 they say: "They and our fathers dealt proudly, and hardened their necks . . . and in their rebellion appointed a captain to return to their bondage." Then, in verse 26, after further mercies had been recounted, "Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations." And verse 28: "But after they had rest, they did evil again before Thee." Also verse 29: "Yet they dealt proudly, and

hearkened not to Thy commandments, but sinned against Thy judgments."

What a terrible record of failures and provocation on the part of the only people in the world who knew and professed to serve the living and true God!

Now look at the mercies of God in one or two verses. Verse 17: "But"—oh, these blessed "buts" and "yets" and "neverthelesses" that tell of the mercies of God!—"but Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." Verse 19: "Yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day to lead them in the way. . . . Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years"—the very forty years described in Psalm xcv. as "the provocation"—"didst Thou sustain them in the wilderness, so they lacked nothing." And again, verse 31: "Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, not forsake them; for Thou art a gracious and merciful God."

Thus we see the strains of thanksgiving that mingled with these expressions of humiliation and confession of sin. And surely as we stand at the commencement of this Conference, when we propose to occupy our minds so much with the solemn and blessed subject of the service of God, ought we to take any other ground than that which was taken at the conference at Jerusalem two millenniums and more ago? Surely every heart here that knows anything of its own failures and disobedience, or the true character of its service in the sight of God, and has the least conception of the faithfulness and mercies of God, will say, "The only place I am able to take is that of shame and utter confusion of face." But our gracious Master has not cast us out of His household. He will permit us to gather with His people in His service; to come together to these holy, happy, helpful services of Mildmay Conference; to sit at His feet, to hear His word, and to receive a blessing from His hand, in order that we may be restored, as newly-consecrated servants, to Him to perform His service.

May He give to all of us this right spirit at the commencement of this Conference! For what has been our service? Are we stewards? Can none of us be accused of having wasted our Master's goods—temporal goods, spiritual goods? "It is

required of stewards that they be found faithful." Who of us can lift up his face without spot of guilt? Has our service been loving? An old officer said to me this morning, speaking of past military service, "I loved the service." Do we as much love our King's service as true soldiers love the Queen's service? Has our service been true? Has it been honest? I believe if our gracious Master dealt with us as we deal with our servants—for we expect good service, and very soon terminate an engagement if we do not receive it—if He so dealt with us, would He not have cast us out of His service long ago? I could not stay there; and none of us, I believe, could, were it not for His gracious mercy. How little faithful, loving service has been rendered to God in the past; yet in His manifold mercy He has not forsaken us. He has given His Spirit to instruct us; He has not withheld His manna from the earth, but has sent, day by day, His bread from heaven; He has satisfied us with the finest of wheat, and water from the rock. We should have put our children or servants long ago on bread and water if they had dealt with us as we have dealt with Him. But He has not dealt so with us; and although we have not rightly used His mercy, He has shown us a pillar of fire by night, and a pillar of cloud by day, to guide and lead us the way we should go. Surely unfeigned thankfulness should be ours, which will lead us to "show forth His praise, not only with our lips, but in our lives, by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days."

God grant us that spirit! Suffer these few words of exhortation at the opening of the Conference. Others will speak to us to greater profit on the subject proposed for conference. May we all seek to realize afresh the precious cleansing power of that blood which, as from our sins, so also from our failures in service, "cleanseth us from all sin!"

Prayer was presented by Mr. FRANK H. WHITE, and hymn No. 7 was sung—

"How shall we praise Thy name,
Jesus! Thou Lord of light!"

The following address was then given by the

Rev. ADOLPH SAPHIR, D.D.

The subject on which it is my privilege to speak to you this morning is not service, but the things which precede service.

In other words, I am to speak of what God has done for us. That also includes what God has done in us. For we are not able to do anything for God until first we receive the things which God has done for us, and until first we experience the power of His Holy Spirit in our souls. Christ is Alpha; and before Alpha there is nothing. Christ is the Door, Christ is the Way, and Christ is the End of the way; and, oh! what a blessing and a consolation it is to us that, on whatever points of the path it may please God to call us to Himself, either by death, or by the coming of the Lord Jesus, we have reached the end. For, if we have entered at the strait gate, we are already possessors of eternal life. The thief who took hold of Jesus during the last moments of his earthly existence had only a few steps, and he entered into the paradise of rest. The apostle beholds the end as it were in the past, "Whom He justified them He also glorified." What a wonderful path is this, that any part and every part of the path is already the end of the path.

There is another remarkable peculiarity of this spiritual path. On every other path, as we draw near to the goal, the starting-point recedes into the background. But it is different on this path. It is true as the apostle says, "Now is your salvation nearer than when ye believed;" but not merely is the end nearer to us than when we believed, but the beginning also. The day is approaching when Jesus will come in glory, and as the believer continues on his way, that day becomes brighter and clearer to him. But just as the goal comes nearer, the starting-point comes nearer, and our conversion is nearer, and clearer, and dearer to us at the end of the journey than it was at the beginning. We find, when the apostle has finished his course, when the hour of his departure has come, and when he sees before him the crown which the Lord, the righteous Judge, will give to all that love His appearing, there is one experience of his past life that stands out with transcendent brightness—when mercy was shown unto him, and when Jesus Christ made Himself known unto his heart.

For this true Alpha, Jesus Christ, is the magnet that is continually attracting us. And here is another paradox. Christ is the foundation. We are built on Him as the foundation; but the more we build on this foundation we do not get further away from it, but we get nearer to it. Not merely do we get nearer to it, but we get nearer *into* it. For Christ is the stone

upon whom we build ; He is the *living* stone, and so are we not merely founded on Him, but we are rooted in Him.

He is the Alpha. All things are of God. When we were brought unto the Lord we had nothing, and we had less than nothing. You remember that it is with those who have broken the first covenant that the new covenant is made in the blood of Christ, in which there is granted unto us forgiveness of sins, and in which our souls are born again by the power of the Holy Ghost. Redemption comes to us when we are in Egypt, when we are in the house of bondage, enslaved by Satan, and under the curse of the law. Life comes unto us when we are dead in trespasses and sins. And not merely has God, as it were, to take us out of the evil in which we are, and in which we are helpless, but He has to start us with everything that we require for our new life. Tell me whence are all the energies, whence are all the weapons that we need, from the day of our conversion until the moment that we enter into glory, the best robe, the ring on the finger, the shoes of obedience, the feast of joy? Were they brought unto the returning prodigal out of the region which he had forsaken? Were they partly his and partly the Father's? Did they not all come out of that heavenly region, out of the spiritual blessings in heavenly places in Christ Jesus? "All things are of God."

Not merely this, but we ourselves are "His workmanship, created in Christ Jesus." The new birth, that turning from darkness unto light, that exercise of faith in Jesus—who died for the ungodly—it is not our own work. It is the work of God's grace and of God's power. "Of His own will begat He us by the Word of truth." "God, who commanded the light to shine out of darkness, hath shined into our hearts, and given unto us the knowledge of the glory of God in the face of Christ Jesus." "We all like sheep have gone astray," but He "turned us back unto the Shepherd and Bishop of our souls." "All things are of God."*

To impress this still more upon your minds, let me remind you of a very solemn truth. Throughout all eternity God cannot again bestow upon you as great a gift as He hath bestowed upon you already—the gift of His only begotten and well-beloved Son. Throughout all eternity there cannot be a greater manifestation of the love of God than has taken place already, when God made Him who knew no sin to be sin for us.

* James i. 15 ; 2 Cor. iv. 6 ; 1 Peter ii. 25., *orig.*

Throughout all eternity there cannot be a greater work of the Divine grace within you than there has been already, if so be that you are the Lord's believing people. For the step from grace to glory is not so great as the step from nature to grace. The angels are not so much astonished when they take the most suffering believer, though he be like Lazarus, and convey him into the realms of blessedness and of light, as when they see a poor unbelieving, worldly, sin-bound man touched by the grace of God. Then do they rejoice; for this man "was dead and is alive again: he was lost and is found."

And now, as I have brought before you, without the slightest fear of there being any difference of feeling or of opinion on this point, the wonderful, all-sufficient, sovereign grace of God, that Jehovah is the first, that Christ is the Alpha, that the Holy Ghost is the beginning of even the slightest beginning, in our souls Godward, I can with the greater liberty speak to you of the great purpose which God has in all this; viz., *that we should serve Him*. We are not merely forgiven; we are beloved. We are not merely acquitted; we are accepted. We stood before the Judge, and there came One and pleaded our case—"Jesus Christ the righteous." He was our Advocate; and, now that we believe that "Jesus Christ died for the ungodly," we are acquitted. But, not as in an earthly court does the acquitted one go away; our accusers go away; our guilt goes away; our old man is, as it were, put to death; but we remain. The Judge is now the Father, and we are to continue in the presence of the Father, and in union with the Lord Jesus Christ, to serve Him. We have been redeemed, not with gold or with silver, but with the precious blood of Christ, as the Lamb of God, from the power of Satan, from the sting of death, from the terrors of everlasting destruction. We are redeemed also from our old and vain conversation, redeemed also from that connection which formerly subsisted between sin and us, so that sin shall no longer have dominion over us. Therefore it is that in the apostolic Epistles we are not exhorted to form, as it were, a resolution that, since God has shown unto us such great love, and Christ has died for us on the cross, we will make a great effort and give up sin. This is rather the teaching of these Epistles, that God has taken us away out of the region of sin; that He has transplanted us out of the kingdom of Satan into the kingdom of His dear Son; that our old man was crucified when Christ died upon the cross; that the whole

system of sin, the whole body of sin, should be put to death, that we might live unto God.

Not merely forgiveness, and not merely redemption, points unto the service of God. If we rise still higher—if we rise unto the highest point that is given unto us in the Word of God, the point of sonship, our adoption in Christ Jesus brings before us prominently the same subject of service. Because we are the sons of God, God hath sent into our hearts the spirit of sonship—that is, the spirit of the Lord Jesus Christ. There is a contrast between the servant and the son, but here there is no contrast. The very Son of God Himself, before the foundations of the world were laid, became a servant in spirit, in that covenant of mercy to which we all owe our salvation. His obedience here upon earth was merely the manifestation in time of that which happened in that eternity which we cannot fathom, when He who was in the form of God said unto the Father, “Lo, I come to do Thy will.” When He, having by His death delivered us from everything that made it impossible for us to draw near unto God, rose again from the dead, our regeneration, our position as the sons and daughters of God, commenced. By this resurrection are we united to Jesus, who calls God His God and our God, His Father and our Father. Do we possess, then, the spirit of children? There is no contradiction between the spirit of sonship and the spirit of obedience. Look at our blessed Saviour; when He was here upon earth, He looked upon everything in the light of obedience. He laid down His life, and He took it up again, because He received the commandment from the Father; and when He approaches the Father, with what reverence does He approach Him? “Holy Father,” “Righteous Father,” “Lord of heaven and earth.” (John xvii. 11, 25; Matt. xi. 25.) Even now when He is seated upon the throne in glory, in the Epistle He sent to the Church of Philadelphia, as recorded in the book of Revelation, Jesus speaks of God with reverence, and calls Him “My God;” and yet what wonderful simplicity of trust, of love, and of delight is in that word “Father!”

If Christ has given unto us His Spirit, so that we are one with Him, then service is that which must characterize our whole life. How beautifully our blessed Saviour shows unto us that there is no contrast between love and obedience—“As the Father hath loved Me, so have I loved you.” He commands us to continue in His love, and lest we think that we

sink into the lower level of a legal spirit, or a spirit of bondage, when we are reminded of obedience, He adds: "Even as I have kept My Father's commandments, and abide in His love." (John xv. 10.)

Let me remind you of one thing—the striking contrast that the apostle witnessed in those idolaters who, through his preaching, were brought into the knowledge of Christ. When he writes his epistle to the Romans, he gives us in the first chapter a most appalling picture of the condition of apostasy from God in which the heathen nations were sunk. Yet it is to these very people that he is able to say in the sixth chapter, "Ye were once the servants of sin; but now ye have been freed from sin and made servants of God, ye have your fruit unto holiness, and the end life everlasting." Or again, when he writes to the Corinthians, when he speaks of all those fearful and degrading manifestations of the one root of sin that is within us, when he enumerates those foul spots which, even in our eyes, are so full of deformity, he says, "And such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the power of the Holy Ghost." Or again, when he writes to the Thessalonians, who only a few months ago were bowing down before dumb idols unto God, to serve the true and living God, and to wait for the Lord Jesus from heaven." Obedience has in our ears a legal sound; but why? Because we do not, as James says in his epistle, sufficiently look into the perfect law of liberty. That very apostle (Paul), who is so distinct and emphatic on the truth that we are justified, not by the works of the law, but simply by faith in Jesus, in his epistle to the Romans uses four times the expression "obedience" in connection with faith and the Gospel. "To bring the Gentiles through the Gospel to the obedience of faith." "Your obedience is spoken of throughout the whole world." (Romans i. 5; xvi. 19, 20; vi. 17.) Again, to the Philippians, "As ye have always obeyed, not in my presence only, but now much more in my absence." Again, in the most striking manner, in the epistles to Timothy, when Antinomianism was already showing itself in its power, the apostle speaks of the Gospel as *commandment*. (1 Timothy i. 5.) Christ is indeed the end of the law; but "the righteousness of the law is now fulfilled in them who walk not after the flesh, but after the Spirit. For the law is spiritual, and to be spiritually-minded is life and peace."

As God has done all these wonderful things for us, as He has forgiven and renewed us, as He has adopted us as children, as He has redeemed us by the death of Christ from the power and bondage of sin and Satan, so it is by His Holy Spirit that He makes us willing, and that He creates within us a readiness to serve. It is touching to see how, from the very moment that the Spirit of God comes in contact with the sinful heart, there is created within it a new will. From the moment the prodigal comes to himself and says, "I will arise and go to my father," to the moment he commits, like Stephen, his spirit unto the Lord, he is willing. God works not merely *for* us; He works also *within* us. And that heart which God alone has created, and which God alone can understand, is, by the marvellous and mysterious influence of His grace, made willing to give itself unto God; the spirit is willing.

You remember that beautiful story of the Ethiopian. The feature that shines forth most touchingly in the countenance of that man is his alacrity. He had come to seek goodly pearls; his whole heart was in the search. Diligently he read the Scripture; in humility, and with the readiness of a little child, he accepted the offer of help from the evangelist. Joyfully he listened to the glad sound. Eagerly he exclaimed, "Lo, here is water: what doth hinder me to be baptized?" He heard, he believed, he confessed, he was sealed, he rejoiced, he went on his way.

Such are the preludes to service. All things are of God, who worketh in us both to will and to do of His good pleasure. Let us cherish this willingness that is given unto us at first, as the sacred flame which God Himself has kindled. "Ye did run well," says the apostle to the Galatians. Oh, let nothing hinder the continuance of our willing-hearted service of the Lord! Willingly they came in the wilderness and brought offerings unto the building of the tabernacle, all those whose hearts made them willing, and whose spirits were stirred within them. Willingly they came in the days of Deborah, for the avenging of Israel. Willing shall they be, as is written in Psalm cx. When our glorious Melchisedec, the Royal High Priest, sends forth the command, His people shall be all willingness. Remembering what God has done for us, and remembering what God by His grace has done in us, let us continue to be willing.

Without love what is obedience? A body without spirit.

Without faith what is love? A body without spirit. There can be no obedience without love. There can be no love without faith. And it is just because we think love so very important that we guard most jealously that foundation testimony of the reformation—that we are justified by faith, and by faith only. And not merely does faith come first and love afterwards at the beginning of our Christian course; but faith *always* comes first. Every action of love that is spiritual and pleasing unto God is only the daughter, and, as it were, begotten afresh by faith that very moment. Therefore is it written—and the Holy Ghost makes no mistakes—“The just shall live by faith.”

At the close of the address hymn No. 25 was sung—

“Behold, what love, what boundless love,
The Father hath bestowed.”

S. A. BLACKWOOD, Esq., C.B., said: I feel I may mention, as one not responsible for it myself, the great need there is for substantial help for the work carried on in and from Mildmay. Many of you know a great deal of that work, and put confidence in it, I believe; others may not know so much. It needs help at the present moment—needs it very much. I am informed that the treasurer is behindhand to the extent of not less than £2,000; and, more than that, another £2,000 will be required by the end of this month. I need only mention this. The Lord knows the need of His own work, and, if it must be curtailed, He will indicate it. I have been reminded of a verse—may God teach us what it means—“Sell that thou hast and give alms.” Helping God’s work does not consist merely in surrendering superfluities, but very often in the sacrifice of things we deem necessary. This work is great, extensive, blessed, and fruitful. I mention it to you, as authorized so to do, and leave it with you.

MR. JAMES E. MATHIESON read a considerable number of requests for prayer, which were laid before the Lord by Mr. J. DENHAM SMITH. The following address was then given by the

Rev. HANDLEY C. G. MOULE, M.A.,

Principal of Ridley Hall, Cambridge:

Dear Christian Friends,—I feel with the greatest sincerity that the best things perhaps I could do would be to call attention

again and again to some of the great truths Dr. Saphir has brought before us, specially at the close—his words on the connection and separation existing between faith and love. Yet I am here I know for another purpose—that of giving, with our Lord's help, a few thoughts from another point of view on the subject before us; so let me try to do it briefly, and to the point before me. Dr. Saphir has taken the whole range of the subject as it is put before us on the programme. I can do nothing of the kind. I have been specially dwelling in thought and praying over a mere section of the subject, the last two items in the syllabus; and perhaps it is better it is so. You have been led to heights and depths of divine truths—the mighty Alpha of the ways and will of God. I have been led to take a very simple and practical view, by way of application of the great truths and principles rather than otherwise; and I take the subjects at the close of the list this morning—separation and readiness.

In so doing I turn to the Word of God, not specially to the text with which the subject is connected in the paper—not that I have not meditated on that text nor seen its connection with the subject—but in taking by anticipation a survey under the head of preludes of service, I have been led to ask as a servant of God, What is the worker's continual need? and what is not merely the prelude, the beginning, but the continual accompaniment all through? The need of the worker is *to watch*, to watch in the right direction, to watch against sin, to watch chiefly against sins that do most easily beset alike work and workers for God; and not only sins of comparatively minor orders, as the world calleth them, though we do need to know as little as possible of such distinctions, but also the more important orders.

May I say here a word or two on the service itself? Let us put from us utterly all idea of service that would make service a mere part, a limited section of the Christian life; it is not a part, it is the whole. There is absolutely no part of Christian life which is not service to the divine, literal, absolute Master. I know it is unpractical to be always dwelling on this view. Undoubtedly there are things to be done, to be said, to be planned, which have a special connection with the work and will of God, and which for distinction's sake we must speak of as Christian service. There are, for example, words directly spoken in the service of God, and works the world recognizes

as done or said to be done for Him. We must recognize such distinctions; but in theory—and a sound and true theory will ever be getting deeper and deeper into actual practice—all Christian life and every part of it is service. This is the true theory, and it is always, or ought to be always, the natural (in the deepest sense of the word) outcome of a life that is really and truly, and of honest purpose, yielded to God, recognizing the simple fact we are “bond servants.” There is a remarkable passage in ancient literature describing the connection between a slave and his master. In no action of his life could a true slave be looked upon as an independent being, having any interest terminating in himself. He could entertain no ambition; he could not plan, anticipate, or do anything that was not in connection with his possessor. Now, however humiliating to the flesh, is that not the true condition of life that is lived not to ourselves, but by the faith of the Son of God, that is wholly and honestly yielded to Him? And when it is so every action, every thought, every word, however commonplace it may be, will be, as it ought to be, service to God.

This leads me to what I was especially to speak of—a few of those things that do most easily beset the workers for God, and do most tend to mar and spoil the work and its beauty; and therefore as a prelude to work in general, and as a prelude to every detail of work from the beginning to the end, we must be exceedingly and assiduously watchful against the little foxes that spoil the grapes. You remember how the preacher, in Ecclesiastes, tells us, in words slightly modified in the new version, that “Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom.” The preacher practically says that as dead flies do a great deal of injury to ointment, so a little folly injures the reputation of a wise man; or, as the Revised Version puts it, “so doth a little folly outweigh wisdom.” I do put it to myself, to those who are fellow-labourers with me in the service of God, to watch and pray against little follies. We ourselves have observed how a very little thing will mar the savour of a great work.

Now there are various little, but important, points one might mention. Some are continually inclined to think of their work for Him, to talk about this work or service, as if it were a spiritual height of their own, to which they have climbed, and from which they may look down on others they may please to

think are not doing so much as themselves, not foregoing so much as themselves. The creeping in of that spirit—whether shown in acts, words, looks, or manner—is one of the flies that makes the precious perfume not sweet at all. The mortification of the spirit of self-comparison, the hidden self, in work done for the sake of spiritual credit, of fair spiritual repute to self, is a very important prelude to true work for the Lord. Do we not need absolutely His strength and Word to lay this aside? It is immensely easier said than done. Thank God when we are brought to the unreserved attitude of desiring to do it. It will need great humiliation, and fresh drawing upon Him, who can alone enable us to work in that spirit so well described as a life-service, which is the death of self.

Then I would say again, consistency in the common things of life is all-important to fruitful service for God, either in direct work for Him, or in any other walk of Christian life. Let us try to remember that, while we are in His presence at all times, we are at certain times more than at other times under the observation of those around us. In our own household, amongst our servants, amongst those in any respect under us, and over whom we have an influence, and before whom we walk, by these we are watched. Let us remember that, and remember that very much wisdom and knowledge, very much faith and love, will be outweighed by small inconsistencies in common things.

I was very much struck in talking the other day with a domestic servant employed in a menial capacity in a college at Cambridge, by the way in which she used consistency as a synonym for considerateness. "Mr. So-and-so," she said, "was very consistent," and from the context one could see she meant considerate of the rights and claims and feelings of those around him and under him. I think that synonym may give us some instruction. Our consistency "equals" our considerateness in the opinion of many amongst whom we move. And it is consistent for a follower of Christ to be considerate of the feelings of others.

There are other points I should like to have mentioned, but I have come to the second part of the subject—*readiness*. We want readiness in the presence of the Lord, in the right spirit, and the right way, to own our own failures, our spiritual failures; we may have occasion to own them to others, if so let us be willing. Let no one have to say of us we are hard to be per-

suaded we have done wrong, have fallen into not only a misfortune, an infirmity, but a sin. It is sad when such a tendency finds power in an otherwise enlightened conscience.

But when we are so ready to confess our faults, there is one reflection that will be present—"it need not have taken place." How often we have to own this. Perhaps yesterday I lost patience just after I had been confessing and remembering I need never lose it. It is very hard to remember that, to look upon my own faults; it is so much easier to excuse them. But however hard it may be, let us honestly confess, and the blessedness of doing so is this, it brings us a blessed sense of union with the all-sufficient source of grace, with Him who is able every hour and every minute all-sufficiently to meet every such confession, to stimulate and raise us up to renewed and consecrated service. There I possess a secret that will avail in all circumstances, and to the end of time.

I am speaking, you observe, of the practical side of things, and I say that practically there need not be failure in patience, or any approach to it; there need not be any want of consistency, or any approach to it; or, most wonderful of all, this thought of self, this spiritual thought of self that mars my work, and ruins an otherwise useful hour, need not be at all. Readiness of confession, humility of spirit, is rendered perpetual by the recognition of the side of truth, that there need not have been this, or that, or the other flaw or fault, and by the grace of God there shall be no more such failures.

Now we reach the last part of the programme—readiness, and the words of Samuel, "Speak, Lord, for Thy servant heareth:" familiar words and circumstances, yet let us take a thought or two out of them.

First, we are servants of a Master, we are continually in the Word of the Lord brought face to face with the aspect, "Servants of a Master." Again and again the thought appears like a strong buckle, keeping together other aspects for practical utility in service. "Thy servant," this is a title in which prophets and martyrs rejoice; let us rejoice in it too. Samuel's wonderful equipment for the service of God began in his deep sense of the blessedness of being a servant. He carried it out next morning in a very striking though humble way. Before he attended to the solemn spiritual service laid upon him, he patiently and attentively went about his temporal duty, opening the doors of the house of the Lord, and trimming the lamps.

There is one thought more here : "Speak, Lord." Now what have we to do in Christian work ? Not to be original, or become inventors. God forbid ! the moment we do that we had better stop ; we have but to get what the Lord has to say, to draw out of His infinite origin of truth, and patiently, humbly, simply, and by His great mercy faithfully pass it on. Utterly unoriginal, utterly unambitious for reputation of self, we must speak as servants, and speak the Master's word.

Just one more thought—an important one—and one that has a close connection with this. God speaks in hundreds of different ways about His will ; He may speak to me out of trial and sorrow ; He may speak in a moment of joy or grief ; but while He speaks by all these He gives validity to them all by speaking in His Word. The moment I get outside of that to other regions, as if other oracles spoke with the same validity and finality, that moment I get out of speaking as His servant, and out of the way of service altogether. Therefore I leave with you this word with regard to the Book. If we be the people of the Lord, let our watchword in connection with the Bible be nothing less than *submission*. I want to distinguish that from reverence ; reverence is short of submission. There is a large amount of reverence for the Bible floating about. That is all very well in its way, but we want *submission*. Reverence is quite conceivable without submission. A dethroned king may be revered because of his former dignity and his conduct when on the throne, yet all this without one spark of submission to him as the present embodiment of law and authority. Now we want to remember the Book is the source of all authority, and that the Bible is worth little to the Christian were it not for the authority with which it speaks. It has the unchallengeable authority and sanction of the Lord God Himself. It is for me then to ascertain its meaning ; it may take me some time to do it, but that is altogether a different thing from being uncertain. Being ascertained, its utterance is final ; my present ascertainment of its meaning in humility, prayer, and dependence on the Spirit of God is for me the final voice of authority and command. There is nothing higher. When the Word speaks it is law. That is what I want to leave with you. Let us put away from our hearts all distrust of the oracles of God. We may not yet have heard correctly, but do not let us doubt its finality, and its right hearing is the right authority and standard for me. Let us close then with these

beautiful words of an old prayer, which may well be ours moment by moment: "O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done: through Jesus Christ our Lord. Amen."

Hymn No. 16 was sung—

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

The proceedings of the morning closed with prayer and the benediction by the Rev. D. B. HANKIN.





The Service of God :

THE PRINCIPLES OF SERVICE.

ADDRESSES BY

S. A. BLACKWOOD, ESQ., C.B.

REV. CANON WYNNE.

REV. H. GRATTAN GUINNESS.

Wednesday Evening, June 24th, 1885.



HE proceedings of the evening meeting commenced with the reading of Psalm ciii. in unison by the whole audience. Hymn No. 1 was then sung—

“And may I really tread
The palace of my King?”

Prayer was presented by LORD RADSTOCK.

S. A. BLACKWOOD, ESQ., C.B.,

then said: Before our brethren speak to us at length on the subject of the evening, may I ask your attention to a passage in Numbers? “And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and He spake unto him. And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against

the candlestick. And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses. . . . And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat-offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: and thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord." (Num. vii. 89; viii. 1-3, 5-11.) The importance of the subject we have to-night is evident from the place it occupies in God's Word. We believe that it is not only important to us, but that it is also a subject very near to the heart of God. No sooner was everything set in order in the tabernacle, and the altar dedicated, than Moses went into the holy of holies (anticipating the work of the high priest) to speak with God. Then God spake with him immediately from off the blood-sprinkled mercy-seat, and He spake about two things, and they were these—"the shining of the lamps," and "the service of the Levites." Does it not teach us that the shining forth of the light of the Church in this world—the seven lamps of the seven churches—and the service of His people in holy things, are very near to the heart of our God and Father? He thinks and speaks about these a great deal.

The latter of these two subjects is the one which is to occupy our thoughts to-night and on the following days of Conference, and without anticipating that which will be said to us later, I thought it might be helpful to some just to point out two or three features in the setting apart of the Levites for service, as indicating the character of our service as servants of the Lord; and one thing, the service they were to execute was the service of a *saved* people; the Levites were to represent all the redeemed of the Lord. All Israel were to lay their hands upon the heads of the Levites, thus identifying themselves with them, and, as you know, the Levites took the place of the first-

born, who were set apart to God on the ground of redemption. They were servants because they were saved for His service. When you are saved the immediate consequence is that you are saved to service unto God. Another thing is, that they were separated, set apart as a peculiar people, to be "zealous in good works," and to be continually occupied in the service of the Lord. We see then that we are not to take up this service fitfully, spasmodically, or occasionally, but regularly and continually, never going aside from this constant service—set apart for that, and for that alone.

But again they required to be *sanctified*; not only saved and set apart, but a peculiar formal process had to be undergone in order to fit them for this service. They must be cleansed, the water of purifying must be sprinkled upon them, the outcome of the flesh must be laid aside; they were to wash their clothes, and make themselves clean. Dear friends, ought we not, as we were reminded this morning, to cleanse ourselves in the power of God; and in resting upon His promises, from all filthiness of the flesh to separate ourselves to execute the service of the Lord? Salvation is indeed a necessary prelude, but sanctification by the power of the Holy Ghost is equally necessary if we are to be meet for the Master's use.

Further, the Levites were *surrendered*; God took them for Himself. If you look at verse 16, "They are wholly given unto Me;" not partly, not half-heartedly, but wholly given instead of the first-born; and again in verse 18, "I have taken the Levites." They were to be entirely surrendered to the Lord; an offering on the part of Israel, and a voluntary offering on their own part. They volunteered loving, whole-hearted service, and such service will be acceptable unto God. For, as in Rom. xii. 1, we are to present our bodies a living sacrifice, which is our reasonable service.

Then in verse 19, "I have *given* the Levites as a gift to Aaron." Oh, how beautiful! they were first given up to God, and then given over to the high priest to execute the service of the Lord in the tabernacle. Seven times in His High Priestly prayer in John xvii. does our Lord Jesus Christ speak of His people as those whom the Father has given unto Him. Oh, how precious must every child of God, every servant of His, be in His sight, when, in making the gift to the Son of His love, He says, "I have given them unto Thee," given them to be Thine to execute Thy service.

Dear friends, may we remember this to-night as we listen to and dwell upon the blessed truths which will be brought before us by our brethren who shall speak to us. There is nothing so precious to the Lord Jesus as the willing service of His redeemed ones. Thus we see, do we not? how near to the heart of our God is this subject which we are to consider to-night. May the Holy Ghost make it indeed precious to us, that we may learn that the service of God is not irksome, burdensome, nor toilsome.

“In the service which Thy will appoints
There are no loads for me ;
For my inmost heart is taught the truth
That makes Thy children free.
And a life of self-renouncing love
Is a life of liberty.”

Hymn No. 13 was sung—

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

The following address was then given by the

Rev. CANON WYNNE.

It is recorded of a certain great philosopher, that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a very deeply-learned man, he thought that the little girl must have learned something very deep, something very grave, from such a father, and he said to her, “What is your father teaching you?” The little maid looked at him with her clear blue eyes, and just said “obedience.” That was what the great and wise man taught his little girl, and I believe that is the most important lesson for children to learn—to be obedient. It is a lesson necessary for their happiness, necessary for their safety, and, I think we may say, necessary for their life.

And after all, my dear Christian friends, what are we grown people in this great world, so full of mysteries? What are we but little children—weak, ignorant children? How little we know of what is around us, and of what is before us. How little we know of what may be the consequence even of our own acts. Manifestly therefore the most important lesson for us poor ignorant children to learn is the childlike lesson of

obedience. And it is our Father's wish above all to teach us this lesson—a lesson we are to begin to practise upon earth, and which we are to practise for evermore when we serve Him day and night among the angels; for we are elected and chosen of God “unto obedience,” as well as unto “the blood of sprinkling.”

So I am glad that it has fallen to my lot this evening to have the great privilege of trying with you to learn a lesson in this principle of Christian service, this great principle of human life. I am glad I can join with you in seeking to learn a lesson in obedience; and nowhere can it be better learned than in the little verse to which our attention has been called, in that very carefully and beautifully drawn-up programme which is to lead our thoughts. The verse suggested there on the subject of obedience is exceedingly helpful as showing us the *ground* of Christian obedience, and the *measure* of Christian obedience. “His mother saith unto the servants, Whatsoever He saith unto you, do it.” “Whatsoever He saith.” I do believe that in that word “He” we have the foundation of our obedience. “Whatsoever He saith, do it.” The mother of our Lord knew who He was. She knew something of the solemn, sacred mystery of His divinity. Through daily intimacy with Him, she knew much of the tenderness and gentleness and sympathy of His human heart; and therefore, knowing who He was, she said, “Whatsoever He saith unto you, do it,” sure that whatsoever He said must be the wisest and kindest and best that could be said.

So we see that the great foundation of obedience is to be personal knowledge of our Lord and Saviour Jesus Christ. Personal knowledge of Him; and this is only another way of describing the various preliminaries that we have heard of before to-day. Conversion of heart, sanctification by the Holy Spirit, love and reverence, are they not all combined in the expression, the personal knowledge of our Lord and Saviour Jesus Christ?

If we do not know the Lord Jesus, if He is a stranger to us, we cannot obey Him. If there are any in this room who are strangers to that Saviour, who have not a personal acquaintance with Him, I cannot say to you, “Go, and obey Him.” I am sure you could not do it. You would not have the heart to do it. You would not have the courage and strength to do it. Well, if there should be any here to-night who do not personally know the Lord Jesus, if there should be any to

whom He is still only a name, and not a living Person, a living, beloved Friend, what can we do? Let us for one instant join in prayer for such. O Lord Jesus, reveal Thyself! Make Thyself known by Thy Holy Spirit to each heart. So show Thyself even now, that every one of us here may be able to say, "I know in whom I have believed."

But when we do know Him, when we know who He is, the great and glorious God, the great Lord of heaven and earth, King of kings, our great Sovereign, to whom our eyes have looked, as the eyes of the servant unto the hand of his master, or as the eyes of the maid unto the hand of her mistress; when we know Him as God and King; when we know Him as our own Saviour, who has loved us, and washed us in His blood; when we know Him as our Friend, our personal and beloved Friend always with us, and more deeply interested in our happiness by far than we are ourselves; when we thus know who He is as God and Redeemer and Friend and Brother—oh, so tender! oh, so near and dear!—when we know Him personally, have we not then the heart, have we not then the desire and longing, to obey? Is there not given to us then the power from on high, that whatsoever He saith unto us, we can go out and do it?

And this suggests to us the *measure* of our Christian obedience—"Whatsoever." It is a strong word, it is a wide word; but I do think it is a restful word. I think there is great rest in the simple word, "Whatsoever He saith;" that is, what we are to do. Now there is no doubt that it requires often much thought, much prayer, much careful consideration, and shall I say also sometimes common-sense, to be sure what it is that our Lord says. Because you know it is not consistent with our earthly probation that He should in some miraculous way tell us in all the details of our life exactly what to do. Sometimes we might wish for this, but it is better for us to exercise thought and judgment and care and reverent study of His Word; and if you do not exercise this care and (again let me say it) common-sense, as well as earnest, loving, prayerful searching of the Word, then let me say, my friend, you will be likely to become that most unreasonable, disagreeable, and unmanageable thing, a fanatical Christian, one who supposes that he is obeying the commands of his God, when he is really obeying, perhaps the morbid scruples, perhaps the superstitious fancies, of his own mind.

Now I would put it before my Christian brethren to be very careful, and to be very much in earnest in this matter. With regard to every step you take, be sure it is what He says, and not what your own fancy says. He has given us, not an infallible, external guidance in all the details of life, but He has given us our conscience, our reason, and the eternal principles set forth so grandly in Holy Scripture. He has given us the mysterious, unspeakable guidance of His own Holy Spirit in our hearts, so that surely all those who want to know His will, and who pray that He may lead them and teach them and guide them, can hear the voice saying, "This is the way, walk ye in it." I do believe that those who are conscientiously and prayerfully anxious not to do their own will, nor to follow their own fancies or ideas, but really to do what is pleasing to our Lord and Master, will be able to learn and to know what He saith.

And then comes the *rest*. When I know what He saith, then be it a little thing or be it a great thing, be it an easy thing or be it a difficult thing, be it a painful or a pleasant thing, when He says it, then I must straightway at once cheerfully and gladly go and do it. Is there not great rest in this? To have done with hesitation, to have done with measuring the consequences, to have done with counting the cost, and at once act, feeling this is what He hath said, and all I have to do is just at once to go and obey it.

"Whatsoever." Perhaps in the providence of God that little word "whatsoever" may bring a message to some heart here this evening. There may be someone present who has some struggle, who ought to make some sacrifice for the Master. Some effort is required. Perhaps something ought to be given up, some trouble ought to be taken. But he is hesitating about it; he is uncertain. In the providence of God, dear brother fellow-servant, dear sister fellow-labourer, in that sweet providence of our dear Saviour, who looks down upon you and knows what is in your heart, and what is before you in your life, there comes to you this evening the little message, "Whatsoever He saith unto you, do it." Go and do it joyfully, gladly, cheerfully; and surely as you do it, and do it just because He saith it, you will find rest to your soul.

But I can fancy that, as I have been thus far speaking, there may be some of our friends who perhaps feel some little disappointment in their hearts. I have often heard it expressed

something like this: "Oh, it is very easy to talk about obedience, self-surrender, and complete dedication of one's self to God! This is all very easy to talk about in meetings, and to sing about in hymns; but I find that in the daily duties of life, in the little trials of life, it is not so easy to carry out. I do believe in Jesus as my Saviour; I have committed my soul unto Him; I do pray for the strength and guidance of His Spirit. I long to do His will; but yet I find the old faults coming upon me again and again—evil tempers, indolence, cowardice, pride, vanity, selfishness of spirit, and worldliness. These things come again and again, and interfere with my obedience. How can this be? Am I really a servant of the Lord? Am I really His child? Can I really be the Lord's, and yet have this continual struggle against my old faults?"

My friends, let me suggest to you one thought about obedience that may perhaps help you. Do you remember how it is said even of our great faultless Brother Himself, even of our Lord and Master? It is said that "He learned obedience by the things which He suffered." Does that not seem to suggest to us that obedience is a thing that has to be learned? And so He says, "Take My yoke upon you." That is another way of saying, "Be obedient; take My yoke upon you, and learn of Me." So in the very same breath in which the prophetic Psalmist says, "I delight to do Thy will, O my God," in the very same breath he says, "Teach me to do Thy will, O my God." Dear friends, obedience is a thing that has to be learned, and learning implies practice, attention, repetition, and great care. It also sometimes implies suffering, as it did in the case of our Master Himself.

There used to be a little book prepared for children learning to read. I do not know if it is in existence still, or whether, like so many other things I used to know, it has passed away; but the title of that little book was this, *Reading without Tears*. I am afraid that the title of that book was rather delusive; for very few children learn these long lessons without some little tears trickling down their soft and rosy cheeks at times. And I believe it is the same in regard to the great lessons of life. It is hard to learn the lesson of obedience without tears. Though we can say reverently, taking the very words of the Messianic Psalm in our lips, "I do delight to do Thy will, O my God;" it is my joy, my delight and privilege, to try to serve and obey my dear Master; I delight to do it; yet still it sometimes involves

the cutting off of the right hand and the plucking out of the right eye. It does involve sometimes bearing the cross, self-denial, and pain. But sweet is the pain, great the privilege, to have such suffering. How thankful we ought to be when we are in any way made conformable to the sufferings of Him who learned obedience by the things He suffered! And sometimes it seems to the tender Father who is teaching us to obey, does it not seem fit to Him to help us in our lesson by little strokes of His rod? We may be sure they are always loving, and in the deepest sense tender. Ah! but they bring the salt tears; and when our wills are crossed and our hearts stricken and our hopes disappointed, is it not one of the ways in which our Lord is teaching us obedience even through suffering?

Do not then be discouraged or disappointed to find that you have still to be learning your lesson of obedience. Go on day by day practising your lesson; give up your will; take trouble for the Lord and Master in little things as well as in great things. Kiss the rod, when from time to time it smites you; and remember that in all these ways you are learning your lifelong, holy lesson of simple obedience, doing whatsoever He saith unto you.

And this leads me to the concluding thought; and it is how obedience, though it necessarily implies many a little effort, though it sometimes implies tears and suffering, yet how it dignifies, ennobles, and glorifies a life of service to our Master. Sometimes the things that He saith unto us are only little things. Well, we want to serve Him, do we not? and we say, "Now what does He want me to do this day? What achievement have I to do for my Lord and Master to-day?" The answer comes: Just the little things; the little temper to be checked, the little hasty word to be silenced, the little trouble to be taken. You have to get up perhaps a little earlier in the morning, to sit down and write a letter when you would rather be doing something else; you have to make some little effort of thoughtful, considerate kindness. But what little things these are! Is life to be frittered away in these trifles? A servant of God, a child of the heavenly Father, made like to and conformed to the image of the Son of God, that glorious Servant of God, who is to follow Him wheresoever He goeth by-and-by, is his life to be spent in these little trifles? Do not call them trifles, my brother; they are glorious things. Whatever He tells us to do becomes, through the honour due to that great Com-

mander, a glorious thing. As you go on day by day doing these little duties for Jesus' sake, bearing these little crosses, and trying to help in these various little ways your brothers and sisters, for the sake of our great Brother and great Lord, you do what He tells you; and the angels and archangels in all their flights of glory cannot do anything more splendid than what you are doing. It is but a little thing, but it is what He would have you do.

And so the thought of obedience to the dear Master and obedience to the great heavenly Father elevates the little efforts of life, and it also elevates and softens and sanctifies the suffering and the trials of life. Obedience consists in bearing as well as in acting. To obey is not only to do what He bids me do, but to bear patiently what He bids me suffer. You know that in a great battle some of the soldiers are ordered to push forward in the brilliant charge; while others are ordered to stand still, firm and unmoved, to keep some important position under heavy fire. We admire the gallantry of the onward charge; but it is, after all, comparatively easy. When a man's blood is up he will dare almost anything; but those men who are standing there so quietly, and closing up their lines so steadily while the shot ploughs bloody lanes through their ranks, these are the real heroes, the men whose steadiness and unflinching courage help, in great measure, to win the day. And so it is in the great world-wide battle for our Lord, for the right and against the wrong. We have to thank our God, and we do thank Him, for the active service of those who press forward in what we may call the onward charge, missionaries who leave home and kindred and country for His sake, the men and women—and I believe there are many of them in this company to-night—who spend their whole lives trying to elevate and benefit and help upward to higher things their fellow-creatures. We thank God for these devoted servants who are thus pushing forward and onward in the brilliant charge.

But there are others—and I daresay many such may be here this evening—who are placed by God's providence in a different position. They have not the opportunities for active service; but they have to bear suffering, loneliness, poverty, privation, and trial for His sake.

Life has gone hard with them; dear hopes perhaps have been disappointed, dear friends have been removed, and yet there is no murmur upon the lips and no bitterness in the

heart; they are obeying voluntarily and submissively the behests of their dear Lord. Who are these? Are they not the real heroes, the bravest of the brave? Is it not true of them what is so beautifully said by the Christian poet?—

“Oft in life’s stillest shade reclining,
In desolation unrepining;
Meek souls there are who little dream
Their daily strife an angel’s theme;
Or that the rod they take so calm
Shall prove in heaven a martyr’s palm.”

May God grant us all more and more intimate, personal knowledge of our dear Lord and Master, so that whatsoever He says to us, whether great or small, we may gladly and willingly do it; and whatsoever He bids us to bear for Him we may patiently and submissively bear it, yea, thankfully bear it, for His sake! Amen.

At the close of this address hymn No. 53 was sung—

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

and the following address was given by the

Rev. H. GRATTAN GUINNESS.

The subject we are invited to consider this evening is the principle of the service of God, or rather the principles of the service. That service involves submission and obedience, as we have already heard, and as we shall doubtless hear still more in this Conference. It brings before us the great fact of the rule of God, the authority of God, the sovereignty of God. He has created all things, and He governs all that He has made; the service of man implies the sovereignty of God.

Now there is a shrinking, is there not? oftentimes in our hearts from the thought of the sovereignty of God, from the thought of the Almighty power wielded by the Being who holds us in His hands, and who works His own will amongst the inhabitants of heaven and earth? There is something almost appalling in the thought of being completely at His disposition. But there is a truth we should never disconnect from the fact of the sovereignty of God, a truth which presents it in an aspect which attracts us; we should never separate from the thought of the sovereignty of God the *character* of the Being

to whom this sovereignty belongs. I just want to lay emphasis on a great fact, though only in a passing way, as an introduction to what I may further say on the subject of the principle of divine service. I want you to realize a truth which has done good to my own soul many a time, and has sent relief to my heart as I have thought about the sovereignty of God, which is this, that the sovereignty of God is the sovereignty of *good*. There is one God, and He is good. The rule of God is the rule of goodness ; it is not merely power, or power and wisdom, but the rule of goodness itself, and the government of God is the government of love ; for God is love, from everlasting to everlasting God is love. Therefore there never was a time when love was not ; there is no place where love is not ; there is no event in which love has not a part, and there never shall be a period when love shall cease, for God is from everlasting to everlasting. The infinite Creator rules over all, and He is love. The sovereignty of God is the sovereignty of good.

Now we are called upon to consider the question of the principle of divine service—the principle of this obedience ; not so much, it seems to me, the obedience that we are bound to render, as the principle upon which that obedience should revolve. What is the principle of the divine service ? You know that the movements of the earth, though complicated, have certain great centres. The earth rotates upon an axis, which may be called, in one sense, the principle of its movements. You know the movements of all worlds, however complicated, vast, and wonderful they may be, obey one single law or principle—that of gravitation.

Now I want you to consider with me very briefly what is the principle of divine service, the sight of which, and the sense of which, will tend to produce that service itself ; for it is not sufficient merely to perceive the service we are called to render ; there must be the presence of motives, adequate motives, leading to that service, and constraining to that obedience. You cannot have the fruit without the tree ; you cannot have the result without the cause ; and here are fruits and results of a peculiar character which only grow, so to speak, from certain roots, and spring from certain causes.

Now what is this law or principle of service ? Let us place it, in the first instance, in contrast with that which contains in itself the element of obedience, though wholly different from the obedience and service we are called to render. All creation

fulfils without ceasing the will of God—the whole of the inanimate creation and the animate creation ; inorganic and organic nature alike are ceaselessly accomplishing the will of God ; worlds move at His will ; and in obedience to His command there is order, there is government, there is obedience. The spectacle of the movements of the universe, one of the most sublime upon which the eye can gaze, is a spectacle of government. That fact has been profoundly impressed upon the minds of thoughtful men from the commencement of human history. There are movements by day and night in obedience to laws, and these laws reveal the great Lawgiver, and everywhere He rules in organic and inorganic nature, in the course of the seasons, the growth of plants, the changes in animals and their various activities. All things in heaven and earth ceaselessly obey Him. Well, this service is wholly different to, and altogether lower than the service we are called to render ; for in these we have simply *blind obedience to Almighty power.*

But now, in contrast to this, let us place another kind of government—*moral government*—and ask wherein does moral government differ from the material government we have been speaking of ? It is the government of *free* agents, moral beings of intelligence, and possessed of liberty of action and will, of liberty to obey or disobey. Oh, how great is the dignity, and how awful the position of such beings ! Now how does the great Creator, who rules inorganic and organic nature, how does He control the action of His moral creatures ? By means of motives, and, as we have often heard, by means of rewards and punishments.

It may be that some here see nothing in the moral government of God but such guiding and constraining the wills of intelligent creatures by means of rewards and punishments, making virtue bring its own reward and vice its own punishment, a feature in which human government is like the divine ; for thus men govern each other, and many illustrations of this could be given. What are the methods of human government ? For what are police employed ? Why are the courts continually sitting ? Why are the armies and fleets in existence ? In all these, and in other similar things, we have constraints to direct the actions of men by means of external bestowments and inflictions, rewards and punishments. Now, wherein does this differ from that peculiar rule of God under which we are placed ? For after all we must be under a government which rewards

virtue and punishes vice. We cannot escape from that, and we do not want to get away from that. God will reward good, and punish evil for ever. But wherein is the difference between this and that peculiar form of government to which we are called to render service? It seems to me, when I reflect upon the principle of divine service, that this method of government appeals to the principle of self-love. Now do not let us be shocked, or shrink from that as though it were evil. Self-love is not an evil thing; if it were we should not be told to love our neighbour as ourself. It is evident self-love is a right thing within its own proper limits. Well, this mode of government, by the action of rewards and punishments, appeals directly to self-love. The law given to Israel appealed to this motive of self-interest. The reward of keeping it was life; breaking the law entailed suffering, and in many cases death.

Now that law appealed to self-interest, and I just want to emphasize this, that there is no power in self-love and self-interest to raise a ruined world. None; and hence the law failed, as its Giver knew it would fail; "by the law is the knowledge of sin." He knew it would not accomplish the salvation of the world; and Paul tells us in Romans that "what the law could not do," God has found another way of doing.

Well, I want you to consider with me this other way. The child of God is led in a better way, a higher way, a more spiritual way, a more effectual way of producing the obedience God requires. It is not the way of self-love or self-interest, yet it is still that of love. Self-love remains as a secondary motive; what is now the primary motive? You will anticipate me; What is the love that constrains to Christian service? It is the love of Christ Himself—"The love of Christ constraineth us." That is it; no longer self-love. The Jew, either in seeking to escape the punishment, or in seeking the reward, knew nothing of this motive; but the Christian begins here, and goes on here, and for ever and ever he rises higher, and goes further, and enters deeper into this amazing experience; and the more he knows of Jesus the more he comes under its blessed influence. For the love of Christ is the love of God, and the love of God is infinite and everlasting, and enters into all things. The love of Christ is self-sacrificing love too; it is of that peculiar character—self-sacrificing, and the service of God is the service of self-sacrifice, and such

service springs only from the fountain of self-sacrifice; and that fountain is nothing else and nothing less than the self-sacrifice of the Son of God—"The love of Christ constraineth us."

Well, now, I can only give a few hints, and nothing more—I hope that this subject may be still further opened up to us during these precious days of Conference. I thank God that the interest in these conferences evidently is not on the decline, a proof of the Christian spirit in those who have come and come still to the meetings. Let me then very briefly add a few hints upon this subject.

The service of God, the peculiar service we are called to render, is the service of the *free* to a law which they love, and to a God whom they love. It is the service of the *redeemed*. And what do we mean when we say the service of the redeemed? It is the service of liberty, of perfect liberty, because we are set free by the act of redemption. Redemption has broken the yoke, has struck off the fetters, and the slave is manumitted, he is liberated. I remember a story of a slave in America being conveyed by his master on a boat down the Mississippi. There was a stranger on board, and he entered into conversation with the owner of the slave. This stranger resolved to obtain the liberty of the slave if he could, and so he bargained for the slave, and at last the transaction was completed, and the stranger turned to the slave and informed him that he had bought him that he might set him free. As he spoke, his countenance expressed such love and sympathy, and there was so much kindness in the tones of his voice, and his words of compassion were such, that the slave was overcome at once, his affection was won, and he made a resolution to serve that man all the days of his life.

Well, perhaps that may help to illustrate the peculiar service we render, the service of the redeemed, purchased by the precious blood of Christ, our sin cancelled, and the yoke of the law removed; not that we are without law—we are under law to Christ, yet not under the old law; liberated from that by redeeming love, our hearts are gained, and we render the service of liberty, of gratitude, and of love.

Again, it is the service of the *renewed*. You remember in the seventh chapter of Romans, we read, "that we should *serve in newness of spirit*, and not in the oldness of the letter." Not with external service of the Jew, not constrained by terror

and self-interest, but with heart service flowing out in action, constrained by the love of God in Jesus Christ. We have the heart of the renewed, and so the service is renewed. Then it is *the service of sons*. Now I cannot here enlarge, as I should wish to do, on the peculiar principle which lies in this service, the service of sons; but if you look at the service the Son rendered to the Father in redemption, you will see it there. No constraint, no compulsion, no slavery; it was the loving service of the free.

This leads me on to refer briefly to what seems to me to be a most precious feature in this service. I said a few moments ago that the motive which constrains us to this service all the way along is the motive of *love*, and that love is not self-love, it is the love of God; and that love of God is the fruit of God's own love—"The love of Christ constraineth us." Now it is very evident that the apostle when he says that does not mean our love to Christ, but Christ's love to us. The context shows this, "because we thus judge that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again;" and therefore it is *the love of Christ to us*, and nothing but this can afford an adequate motive for the service which God delights in and which we are called to render. Being of this character it is the service of the free, and it is a service full of joy as well as liberty, and will lead to the most blessed results in earth and heaven.

Now in order to perceive the force of this we should remember and reflect upon the fact that the love of Christ can constrain only as it is known; and the reason why multitudes find this wondrous motive-power so feeble is that they know so little of that love. How can the love of Christ constrain those who know nothing of it? How can it constrain except in so far as it is known? It is as we grow in the knowledge of our Lord Jesus Christ that we are brought more and more under the constraining power of His love.

What is that love, O friends? It will be the theme of our meditation as well as of our praise through all eternity. We cannot exhaust this love. It is the love of God to a sinful and lost world, it is the love of the Redeemer. We are under the constraining power of the love of the Redeemer for ever and ever. The banner over us is redemption. It is redeeming love, it is the love of God who takes His own Son and gives

Him to us, and that Son comes forth and says, "God so loved the world, that He gave Me, that He sent Me." Have you entered into that? Let parents give their children to the Lord's service, and then in some measure they will find what it means—the love that gave the Son, the only-begotten Son; and the same love is in the blessed Lord Himself. You remember that sentence, "Therefore doth My Father love Me, because I lay down My life." What have we there? It is the spectacle of moral loveliness attracting the love of God Himself. "Therefore doth My Father love Me." It is that moral loveliness which the Father delights in. "Behold My Servant in whom My soul delighteth." This is the love which delights and attracts our hearts, and which, shed abroad in our hearts, constrains us with such a powerful influence.

This is why obedience seems often so hard to render, because we have so little knowledge of the motive. A man may find it hard to serve, but let the love of God be shed abroad in his heart, and it is all changed. He does not find it hard to serve then. Let the true motive, that great love, be shed abroad in our heart, and we shall not find it hard to give ourselves to the Lord's service. Look at Abraham. He takes his son Isaac to the altar because he loves God. Look at Isaiah, saying, "Here I am; send me." Look at Paul: nothing too great or too difficult to do or suffer for Christ.

My dear friends, let me entreat you to gaze on the Lord Jesus Christ until you see what He really is, until you understand what His cross really means, until you comprehend His self-sacrifice for your salvation, until you attain to the knowledge of His love never beginning, never ending, that has sown your path with blessing, your way with light, and your future with immortality. Take into your mind the impress of that infinite love, shining in your heart and in your life. Commune with Christ, and rest not till He teach you and instruct you and lead you into the knowledge of Himself, in such wise that you will be constrained to bring your best to Him, even as He has bestowed His best on you—a living, loving sacrifice.

The proceedings closed with the singing of hymn No. 37—

"Jesus, Thine all-victorious love
Shed in my soul abroad."



The Service of God :

THE PATTERN OF SERVICE—"Behold, My Servant !"

ADDRESSES BY

S. A. BLACKWOOD, ESQ., C.B.

REV. E. W. MOORE, M.A.

REV. HENRY E. BROOKE.

Thursday Morning, June 25th, 1885.



HE second day of Conference proved in every way interesting and profitable. After a few moments of silent prayer the opening hymn was sung—

"Jesus, stand among us,
In Thy risen power."

Rev. H. W. WEBB-PEPLOE presented prayer, after which

S. A. BLACKWOOD, Esq., C.B.,

said : Let us read the word of the Lord in Psalm l. 1-5.

This is the shout of a king. It will be completely fulfilled when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; when the dead in Christ shall rise first, and when we who are alive and remain to the coming of the Lord shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." That is His

blessed purpose. "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." That is His desire, and, blessed be His name, it is absolutely certain of fulfilment; there can be no defeat of His purpose—"He shall see of the travail of His soul, and be satisfied." It is the purpose of God "to gather together in one all things in Christ." But if this shall be completely fulfilled when He shall come in glory, it is anticipated now. It is His purpose now to gather His saints to Him, even those that have made a covenant with Him by sacrifice; and I would ask your attention to one or two points in this psalm that are worthy of note as we open our Conference this morning.

For one thing He says, "Gather My saints together *unto Me*." It is not simply to conference, happy and pleasant as it is to meet our fellow-travellers. The centre is not the Conference, nor the speakers, nor the friends; it is the Lord. "Gather My saints together *unto Me*." It is Himself. "Unto Him shall the gathering of the people be." May it be thus with us this morning—our thoughts concentrated upon Him, all the scattered powers of our heart gathered together unto Him, all our expectations from Him; and though He may use human channels through which His word shall come to us, yet our expectation must be from Him only, and it is as only we are thus gathered together unto Him, that we can really derive profit and blessing.

But what are we gathered for? To get instruction as to service, and instruction as to service must be gained by considering Him of whom it is said, "Behold, My Servant;" and not only by considering Him, but by communion with Him. You remember the passage in Mark iii. 13, where it is written, "He goeth up into a high mountain, and calleth unto Him whom He would: and they came unto" (literally, they came *away* unto Him, away from other thoughts, other themes) "Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness, and to cast out devils." Such is the service to which His saints are called; that is why He gathers us together unto Him to be with Him now, so that He may send us forth to preach the Gospel and to serve Him in this world, still the scene of sorrow, sickness, and sin.

It is again those who "have made a covenant" with Him that are to be gathered together unto Him. I do not think we

hear so much of the covenant of God as our fathers used to hear. It seems to have gone out of fashion in preaching. God, restore it to us! We can never stand on firmer ground than the covenant of God. We have joined "ourselves to the Lord in a perpetual covenant that shall not be forgotten." But it is pre-eminently the Lord's covenant; it is His covenant first and foremost, and as it is said, even "though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto;" so this covenant is unalterable, for it is confirmed. The covenant of the Lord is confirmed by oath, it is signed in blood, and sealed by the Holy Ghost. It is "the everlasting covenant ordered in all things and sure." Oh, blessed covenant! If you are in the covenant with God you have His word and irrevocable oath, which can never be broken. Our eternal salvation rests on the covenant and oath of the living God. How shall we praise Him that all of us—may I say most of us—at all events, are in the covenant with the living God. Who can estimate that high privilege? Eternity only will show what being in covenant with the Father, and with the Son, and with the Holy Ghost really means.

Mark, lastly, how the covenant is made—"by sacrifice." Not ours; no self-sacrifice can be of any value to make this covenant; it is made by blood, the blood of the everlasting covenant, it is the sacrifice of Calvary, the outpouring of the life of the Lord Jesus Christ on the cross; the oblation, full, perfect, and sufficient, that has been once offered for sin, the only sacrifice upon which the covenant can rest. Our covenant with God rests upon the blood of the cross. Many are seeking to enter into covenant with God by works, self-denial, effort—vain and useless all such! You must come by blood—by the living, risen Saviour; you must receive and rest upon Him alone in whom the covenant centres; there only is rest, security, and satisfaction.

Now, to-day, our blessed Lord says to us, "Gather My saints unto Me, those that have made a covenant with Me by sacrifice;" we are upon the threshold of the very Holy of Holies. It seems to me as if the subject of to-day were the very central point of our conference. We are met to "consider *Him*." We have been thinking of the preludes of service, and of the principles of service. Now we come to look at *the Servant*, the unique Servant, the only perfect Servant that ever trod this earth; the One of whom the Father says, "Behold, My

Servant." We have passed, as it were, through the outer courts, and now we come into the very Holy of Holies. What do we need? The place whereon we stand is holy ground. We need *unshod feet*; we need *unveiled faces*, beholding as in a glass the glory of the Lord; and we need *unstained hearts*—hearts sprinkled from an evil conscience, that we may draw near in full assurance of faith; and there, hidden in the cleft of the rock, behold Him, so that we may learn of Him—learn what service is, what His service is—that we may be attracted by the beauty of it, and our one desire be ever to live conformed to that perfect pattern which our blessed Lord and Saviour Jesus Christ has in His course on earth exhibited for us. Oh, may this be our desire, as it is His. May this be the outcome of this morning's gathering together unto Him!

Psalm lxxv. was read by the whole audience, those on the platform and in the gallery reading one verse, and those in the body of the hall reading the other verse, alternately.

Hymn No. 29 was sung—

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

and the first address of the morning was given by the

Rev. E. W. MOORE, M.A.

"Behold My Servant!" "Ich dien" ("I serve") is the motto of our Royal Prince, but it is also the motto of the Prince of princes. He whom we worship this morning has ennobled for ever the name and office of a servant, for though He was in the form of God, He took upon Him the form of a servant.

Holy, holy, holy, Lord God Almighty: all Thy works serve Thee; even Thine enemies serve Thee, for the wicked are a sword of Thine. And Thy saints serve Thee. "Moses and Aaron among Thy priests, and Samuel among them that call upon Thy name. They kept Thy testimonies, and the ordinance Thou gavest them." (Ps. xcix. 6, 7.) And angels serve Thee: they do Thy commandments, hearkening unto the voice of Thy word. But there is One only who has served Thee as our Pattern Servant. Help us to behold Him as such to-day.

Let us endeavour briefly this morning to contemplate our blessed Lord as the Servant of the Father; first, in His *descent*; second, in His *dependence*; and third, in His *devotion*.

First of all, let us contemplate Him in His *descent*. If we

would understand what it cost the Lord of glory to become a servant, we must remember who He was, and who He is. He was in the form of God, that is to say, He was by nature God. For as Chrysostom says, "The expression in the 'form of a servant' means that He was by nature man; and therefore the expression 'in the form of God' means that He was by nature God." Brethren, Jesus is God. What a comfort to my soul! The blood shed for my redemption is the blood of God, the righteousness in which I stand is the righteousness of God. Jesus is God; so Solomon sang of Him: "The Lord possessed Me in the beginning of His way, before His works of old." So Isaiah saw Him: "I saw the Lord sitting upon a throne high and lifted up, and His train filled the temple." And so every eye shall yet see Him: "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him."

But though He was God, great and glorious, He stripped Himself. He did despoil Himself, not by losing His glories, for they were inalienably His, but by emptying Himself of them, by laying them on one side. Oh, infinite descent! Who can fathom it? Who can measure it? In old days, when the words of the Creed were uttered, "God became man," the congregation fell on their face and worshipped. We may well put, as we have been exhorted this morning, our shoes from off our feet, for the place whereon we tread is holy ground. God became man! "The Infinite came into the limits of space; the Eternal knew birth in time; the Unchangeable in stature grew;" the Omnipotent hung a helpless babe at His mother's breast; the Omniscient asked questions to increase His learning; the All-sufficient and Self-existent asked for food and raiment. Who can say what a stoop was there?

"Hast thou not heard that my Lord Jesus died?
Then let me tell thee a strange story.
The God of power, when He did ride
In His majestic robes of glory,
Resolved to light, and so one day
He did descend, unrobing all the way.

"The stars His tire of light, and rings obtained,
The clouds His bow, the fire His spear,
The sky His azure mantle gained.
And when they asked what He did wear,
He smiled, and said as He did go
He had new clothes a making here below."

So sang sweetly George Herbert. In His descent He passed by the heavenly hosts; He took not on Him the nature of angels, He took not the form of seraphim; He came down, down to the lowest order of created intelligences—for man is the lowest order of intelligences, and He took upon Him the nature of man. He came, the spotless, unstained One, He who was holy, harmless, and undefiled, yet He came, and was made in the likeness of sinful flesh, subject to our infirmities and weaknesses, yet without sin. Oh, what descent was there!

Now is He a pattern to us in this? He is. How remarkable that in the passage we have before us this morning, in Phil. ii., the descent of the Lord Jesus Christ to the humiliation of the cross should be appealed to as an argument for the allaying of strife, the pacifying of dissension in the Philippian Church. The only way in which self and pride, which cause contentions, can be slain is by the imitation of our Lord. "Let this mind be in you which was also in Christ Jesus." Brethren, what is the great hindrance to service? I say at once it is unwillingness to stoop. How the Master by His blessed descent has abashed the pride and self-consciousness of men. How He bids us take the lowest place, that we may lift up those we go down to seek.

Turn for one moment to John xiii., where we have indicated this wondrous humiliation of our Lord. "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

"What does He do?" He takes the place of a menial. It was a menial servant's office to wash the feet of the guests. But how came it that it was left to the Master of the feast to do their servile work? Why did not Matthew rise, or James, or John? Why had not Peter, since he remonstrated so much with Christ, risen earlier to do the work himself? For answer turn to Luke xxii. 24. "There was also a strife among them which of them should be accounted the greatest." A service which involved the taking the lowest place had no attractions for them. Their mind and heart were set upon the highest, and thus pride hindered them from serving.

Again, we see more completely and more fully this lesson of humility taught when we think of the Lord's *dependence*. All

through His life on earth He was dependent. The very thought of servant suggests the idea of dependence. The Lord Jesus Christ came to be dependent. We tread on holy ground when we speak of the Son depending on the Father; we can only be led aright by leaning on the handrail of His Word. But we need to consider it, for the principle on which He led His life is the pattern for ourselves. He Himself gives the key (John vi. 57): "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." Jesus! how did He live, when by virtue of His love He laid aside His glory; how did He live? He lived through the Father. He lived filled with the Holy Ghost. He lived possessed by God. He lived as the Man Christ Jesus, though He was God, the God-man. He lived as our example in dependence upon His Father. God leading Him, God energizing Him, God using Him. He tells us, "I came down not to do Mine own will, but the will of Him that sent Me." "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." Oh, wondrous pattern of an emptied life!

Then, if this be so, do I not see the necessity of being self-emptied? If I am to live a life of faith, must I not be self-emptied? Christ emptied Himself of His glory; must not I be emptied of my meanness? Christ emptied Himself of His greatness; am I willing to be emptied of my littleness? Christ emptied Himself of his Divine sufficiency; am I willing to be emptied of my self-sufficiency? He emptied Himself of His Divine will, though He was the Divine Son. Am I willing to be emptied of self-will? Then, if I am, I am prepared to serve. Then to me heaven shall open, and upon me down shall come the Holy Ghost, to fill my poor capacity to the utmost brim. Christ shall come and take my feebleness to accomplish by insignificant instruments the mightiest ends. Then I shall begin to copy that life of Thine, for then I shall have not only the Pattern without me to imitate, but the Power within me to inspire.

Consider next the *devotion* of His life of service. I have only a few moments left; let me give one or two details of the service of Jesus.

First, its *voluntariness*: "Lo, I come to do Thy will, O God."

I am content to do Thy will ; Thy law is within My heart. Christ was the willing Servant ; He rendered no mere mechanical or forced service. "I delight to do Thy will, O God." "My meat and My drink is to do the will of Him that sent Me, and to finish His work."

Then its *unobtrusiveness*. "He shall not cry nor strive, nor let His voice be heard in the street." There are very few servants of Christ who, Samson-like, could kill a lion without letting everybody know it. They would like a little corner in the newspapers, a little notice of some kind. But Christ made no parade, He would not have His good-doing blazed abroad. His doctrine dropped as the rain from heaven, and His speech as the gentle dew. He charged them that they should tell no man of His service. "Verily, Thou art a God that hideth Thyself." May we be willing to be hid, and to have our work known only by its effects, doing it not unto men, but unto our Father in heaven, who seeth in secret and shall reward us openly.

Then, again, its *compassionateness*. "The bruised reed He will not break, nor quench the smoking flax." The bruised reed : you cannot bring a note of music, of sweet melody, from a bruised reed : give it into the Master's hand. He knoweth our poor feeble frame ; He dealeth gently. He will take it and use it to His praise.

And then His *sternness*. How stern in rebuking sin : "Get thee behind Me, Satan." How stern in exposing hypocrisy : "Woe unto you, scribes and Pharisees, hypocrites." "Ye hypocrites."

And His *laboriousness*. You find what that was in Mark ; and, for instance, in such a passage as this : "They took Him even as He was in the ship ;" an expression, as has been pointed out, that denotes utter weariness ; for soon after He is fast asleep on a pillow.

Then its *faithfulness* ; the faithfulness of His service. In spite of all the dangers He knew so well, He says, "I have set My face as a flint, and again He set His face to go to Jerusalem." He would not be turned from the way of faithful obedience by any difficulty.

But these traits of His perfect devotion in service are too numerous to tell them all out. Let us take these fragments we have had from God's Word, and say : "O Lord, who alone can serve acceptably to the Father, come into these poor feeble

bodies of ours; we here present them to Thee, a living sacrifice; take them and make them Thine."

For sacrifice lies at the root of service. Before those acts of service are enumerated in Rom. xii. for us to exercise, we are exhorted to present our bodies a living sacrifice to Him. To this He calls us; may we hear His voice, obey His Word, follow His example, and accept His power, for His name's sake. Amen.

Prayer was presented by the BISHOP OF SODOR AND MAN, after which hymn No. 12 was sung.

"O holy, holy Father,
O Christ ascended high."

MR. JAMES E. MATHIESON said: Before presenting these requests for prayer, let me say the reading by our chairman this morning of Psalm l. has led me to make an announcement I had been undecided to make, but which I believe the Lord will give us guidance, help, and strength to carry out.

You remember, those of you who attended the Conference on the Second Coming of our Blessed Lord and Saviour, held in this hall in 1878, how dear Horatius Bonar commenced with these words we have read this morning, "Our God shall come, and shall not keep silence." I see there is a slight alternative reading given in the margin of the Revised Version—"Our God cometh." That makes it a little more imminent and immediate; it does not project it so far into the future as the text does perhaps. Now we have never lowered at Mildmay our testimony concerning the blessed hope of the personal and premillennial coming of our Lord and Saviour Jesus Christ. Though we have not had special Conferences on this matter for some years, yet not one of our Midsummer Conferences has separated without reference to this blessed hope, and very particularly at the meetings in connection with the Jews. Last year we had special afternoon meetings given to this subject.

But if the Lord will, and if He tarry, we do hope to hold a similar Conference in the spring of 1886, very probably in the early days of March in the coming year. May we ask for your special prayer, that we may have guidance and wisdom in arranging for a Conference of this kind, which perhaps presents greater difficulties than any other subject?

At the close of this announcement Mr. Mathieson read a

number of requests for prayer, which were presented before the Lord by the Rev. MARCUS RAINSFORD. The following address was then given by the

Rev. HENRY E. BROOKE.

Beloved Christian friends, we have been brought very near to God Himself by our dear brother, who has led our thoughts in the previous address; and I pray that we may be kept there. It is holy ground to have to do with the Lord Jesus Christ, and to contemplate Him. May we realize the truth spoken in 2 Cor. iii., "We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." You may remember that mirrors of old were of polished metal, not like ours of glass. And these mirrors had this peculiarity, that when a person looked into the mirror, he saw less perfectly than we do now his own face; but when he used the mirror for any bright object—as mirrors are used with telescopes, to reflect the moon and stars—he not only saw that at which he was looking, but the polished metal threw back the rays on his face, and, imperceptibly it might be to himself, his face was illuminated with the light of the object reflected, if that object possessed brilliancy. That is the key to the expression employed in this passage, "We all . . . beholding as in a mirror the glory of the Lord, are changed into the same image." And the glory we see further on is "in the face of Jesus Christ." We gaze on Him, and as we gaze, this effect is going on, the Spirit of the Lord is changing us from glory to glory. And thus the Spirit of the Lord is using Christ for this end, so that we may be changed into the same image, "from glory to glory." May our thoughts then be centred on Him. The Lord Jesus Christ as our Pattern is our subject; and as we contemplate Him, may every Christian heart have reflected back on it some of the rays of His glory, and that with transforming power. That is what we want, the transforming power of the Holy Ghost making these things real to us, and moulding our lives and minds and ways thereby.

Now I would, in taking up this subject, seek to take it up where our dear brother dropped it. It is very important not to go over the same ground again. We were brought to that part where the Lord Jesus Christ as the Servant was entering

on His great work, and we were led specially to John xiii., and a very interesting connection was pointed out between John xiii., where Jesus washes the disciples' feet, and Luke xxii., where we see the disciples not ready for service through strife. Let us then look at that washing of the disciples' feet, for it seems to me, if we are to regard Jesus as the Pattern for service, we have the subject presented to us here in a very concentrated form.

Mark, first, the *dignity* of Him who performed this act of service: "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments." One is almost reminded, by the expression, of His laying aside His own glory in order to come down to do the work of the Father. "Laid aside His garments, and took a towel, and girded Himself . . . and began to wash the disciples' feet." Well, then, Peter objects—"Thou shalt never wash my feet." He was brought to a sense of shame when he saw his Master assuming such a position before him. The Lord, however, calls his thoughts to the object of this washing—"If I wash thee not, thou hast no part with Me." Thus we see the Lord Jesus Christ intending to draw their attention and draw our attention in washing their feet to the results of His finished work; when He died to put away sin, "the just for the unjust," opening a fountain for sin and for uncleanness of which we sing—

"And sinners plunged beneath that flood
Lose all their guilty stains."

But our Lord is evidently not intending so much to direct their thoughts to the pardon sinners get on their first coming to Him as to the continual cleansing we are receiving every day at His hand. Although washed once for all, there is a daily need for washing the conscience from defilement contracted in the day's walk. Thus while the sacrifice has been offered once for all, and while for each of us there is pardon and acceptance once for all, He is still in His priestly office graciously ministering to us that daily cleansing spoken of in 1 John i. 7: "The blood of Jesus Christ His Son cleanseth us from all sin." He cleanseth us from the daily stain by the perpetual application to our consciences of that blood shed once for all for sin.

Let us behold the Lord Jesus laying aside His glory and living a life of humiliation and dying a death of shame, of

which the record in the Gospels is even an inadequate representation, so far as sounding the depths of His suffering and sorrow is concerned. No attempt is made, as might have been made by mere men, to probe, to fathom the depths of His unutterable suffering. It is a depth no man can fathom. Are not our hearts touched by the thought of what He endured when He cried out, "My God, My God, why hast Thou forsaken Me?" That is an index of what He felt, and another index is afforded in His cry in the garden, His cry uttered in full view of the sorrows of Calvary—"Father, if it be possible, let this cup pass from Me." It did not pass from Him, He drained it to the bitter dregs, and on the cross proclaimed the glorious truth, "It is finished," having brought in everlasting righteousness, and put away sin by the sacrifice of Himself.

And I would not pass from this subject without remembering what has been mentioned in the requests for prayer, when prayer was asked for two persons here present still unsaved. It may be that many are present who as yet are not saved. Let me pause here to tell such of the message we preach. This finished work of the Lord Jesus Christ is offered to you just as much as it is to us; His glorious salvation is as much at your disposal as at ours, and into its acceptance you may enter now, not waiting till you leave this hall, but now, by simply trusting in the Lord Jesus Christ, who wrought the finished work, simply by believing the record God hath given. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Now what lesson would the Lord have us take from His thus washing the disciples' feet? "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you." Then He adds, as if to hint that there is something not on the surface, "If ye know these things, happy are ye if ye do them." What does He mean? May we not say that what the Lord would teach His children is this, that if we realize that He forgives our sins, our daily sins, we ought also to forgive one another's sins? "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." It is quite true we cannot forgive as God does, we cannot forgive judicially; that is His

work, and His alone. But we can forgive practically. If we have been grieved, offended by one of our brethren, the Lord would recall how He treats us, every day blotting out our sin; and so must we treat one another. A Scriptural exposition of this is to be found in Ephesians iv. 32: "Forgiving one another, even as God for Christ's sake hath forgiven you." May He write this lesson of forgiving love on our hearts, and may He give us to learn to forgive and love our brethren, for which a motive is supplied in His great love toward us. We need to be reminded of the fulness of His forgiveness. "Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God for us, who also maketh intercession for us."

And again I would say, He is not only the Pattern of our service, but a *Partner* in it. A pattern set forth in a person may discourage me, because it is so much above me; but if I look to one whose work is mine, I may regard him in a different way. Thus it is our privilege to claim a partnership in His finished and glorious work. Of course, *we* are not called upon to put away sin, to do the atoning work which He has wrought—that we cannot do; yet we do, in a very blessed sense, become partners with Him and He with us.

It is one of the features of Antichrist—common, alas! in the present day—that man's work is brought into the place which should be occupied alone by Christ's work. Against this we protest. Yet there is partnership: "If I wash thee not, thou hast no part with Me." Earthly partners may not be of the same standing. One partner may be more active and intelligent than the others, yet the others may share in the profits of his ability. Now here our partnership consists first in the reception, and then in the promulgation of His salvation.

And this leads me to another branch of the subject, on which my mind has been led to dwell of late. The Church of God is awaking, and that gradually, to the truth that the ministry of reconciliation is committed to every reconciled soul. We have been waking up to see that what we call the laity has a special work; but there is more than that. I fully believe in ministry, and in what St. Paul writes to Timothy and Titus concerning the special ministers of Christ; but I do believe the ministry of the Gospel is not particularly or exclusively the privilege of ministers, although very often they have exceptional opportunities of preaching the Gospel. The ministry of recon-

ciliation is given to the reconciled. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." "To us." Who are these "Us"? Observe, it was not only the apostles who were reconciled, not only the ministers, but the whole body of believers. Is it not taught that every reconciled soul is to consider himself or herself among those to whom the ministry of reconciliation is committed? I know there are difficulties, I have felt them myself; but one of the chief difficulties has been happily removed by the New Version. In 2 Cor. vi. 3 we have read, "That the ministry be not blamed," and that seemed to refer to an order of ministers; but in the Revised Version it is rendered, "That our ministration be not blamed." It is not an order of men, but a work, an administration. We are waking up to this fact, that every reconciled soul has this ministry of reconciliation committed to him or her. I speak not against a minister's or pastor's special work, I strongly feel the need and importance of it, but I want to emphasize the importance of recognizing the personal individual responsibility resting on every believer as to his share in the ministry of reconciliation.

Will you turn to the two parables of the talents—Matt. xxv. and Luke xix.? There we see a nobleman, on leaving his home, entrusting money to his servants to "occupy till I come," or as the Revised Version has it, "trade till I come." Now when he comes back he takes account with his servants, as the Lord Jesus will with every one of us. Every man, woman, and child, who has believed on Him for salvation will be asked, "What have you done with the wealth committed to you?" What is that wealth? We are accustomed to think of it as gifts, natural endowments. But the Lord Jesus Christ did not leave these with us when He went away. God, as Creator, confers them upon us. We ask, "What did the Lord Jesus Christ leave?" He left His own work, His finished salvation, to be announced. His last charge in Matthew is, "Make disciples of all nations," &c.; and in Mark is, "Go preach the Gospel to every creature;" and in Luke, "That repentance and remission of sins should be preached in His name;" and in John, "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

One is thankful for the protest which is now being raised by

men whose names carry weight against the attempt to limit this to an official class or order. Professor Westcott has well said that it is not to the ministry, but to the Church itself, that this is said. It was not spoken to the apostles merely; all the apostles were not there, some were present who were not apostles. Then, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." What is meant by that? Surely the proclamation of pardon, or of the withholding of it, on God's conditions—repentance and faith.

Again referring to the parable of the talents. When the lord came back, he inquired as to their trading. One had gained ten pounds, and the other five. Christians gaining thus so many souls by the Gospel committed to them; the knowledge of salvation entrusted to each has won so many souls. But there was one who had gained nothing. He did not trade with his talent, but hid his lord's money. He had knowledge; that is to say, only head knowledge. He had never taken it into his heart: he had not used it, even to his own salvation. His lord enquires why he has not given it into the bank, "so that I might have received my own with interest"? What is the interest the Lord may look for from the knowledge of salvation committed to you? Is it not the salvation of your own soul? And if your own soul has been saved, "trade" for the salvation of others. Thus we have the solemn lesson that we are called upon to carry on this work of reconciliation, to win souls to Christ, to use τὰ ὑπαρχοντα αὐτοῦ, "His goods;" what Paul calls "the unsearchable riches of Christ" to trade with. May we feel that to every one of us is entrusted the ministry of reconciliation, and that each of us is responsible to the Lord Jesus Christ to make known these glad tidings of full and free salvation through the crucified Saviour. May God help us so to do, and may He bless His own Word. Amen.

Hymn No. 58 was sung—

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

And the proceedings closed with prayer by the Rev. D. B. HANKIN.



The Service of God:

THE PATHWAY OF SERVICE.

ADDRESSES BY

S. A. BLACKWOOD, ESQ., C.B.
REV. J. G. GREGORY, M.A. LORD RADSTOCK.

Thursday Evening, June 25th, 1885.



AFTER silent prayer hymn No. 10 was sung—

“O God of glorious majesty,
Messiah, King of Grace.”

Prayer was presented by the Rev. F. A. C. LILLINGSTON, who closed with the general thanksgiving, which was taken up and repeated by the larger portion of the audience.

S. A. BLACKWOOD, Esq., C.B.,

read Eph. ii., and proceeded: We have just joined audibly, and inwardly too, I trust, in the expression of the desire and intention to show forth God's praise by giving up ourselves to His service. It is for that service that, as we read here, we have been created in Christ Jesus unto a service of good works, to walk in the pathway already ordained, or, as in the margin, prepared for us. Now our subject to-night is the “Pathway of Service,” and the suggestions that are made

upon our programme include several features of the pathway, on some of which no doubt the brethren who follow will speak to us. If you look at it you will see the headings of the subject, not necessarily prescribed to be taken up to-night, but suggested for consideration. They are : After Christ ; Upright ; Spiritual ; Bodily ; Constant ; Thorough ; Zealous ; So shall they serve.

There is one point not mentioned in the programme for this evening's subject to which I would refer ; viz., that the pathway of service is *appointed*, a prepared pathway. It is not one in which self-will or self-pleasing is to have any part or lot ; it is one which is prepared beforehand—of God. Look with me for a few moments at Numbers ii., as throwing some light upon this feature of the Christian pathway of service. Here we have the marching orders of the Lord, and in chapter iv. of the same book we have the rules given for the service of the Levites. Let me point out to you a few verses in this chapter which seem to show very clearly that, as of old, so now also, every step in the path, and every particle of the work, if it is to be the right pathway, is appointed of the Lord. Chapter ii. contains the ordering of the position of the tribes, and their position in the encampment on their march. The order of march was clearly ordained for all the tribes. Every tribe, every family, every man had his place marked out, and it was marked out by reference to the tabernacle in the centre. Therefore in order to ascertain where he was to encamp, where he was to take his place in the march, a man had to keep his eye fixed on the pillar of cloud and on the pillar of fire. All was divinely settled. Is not that most important in these days, when we are so apt to go hither and thither according to our inclination ; to linger behind, or to press forward, just as we are inclined, just as we choose ? It seems as if in these days that, accompanying all the Christian activity for which we are so thankful, and which may God increase tenfold and a thousandfold, there is at the same time a great deal of, so to speak, will-worship and will-service. There is an absence of that subordination, that regularity, that complete and implicit submission to the will of God in the matter of service, which the hosts of Israel manifested when they encamped and when they set forward. Is it not because our eyes are not constantly fixed on the centre, that we are not looking unto Jesus, that we are not taking our directions from Him, but rather going by

what our own inclinations prompt, and what our own will or sense suggests?

Look at this further for one moment in chapter iv. That chapter describes the work of the Levites, and it is a remarkable thing about that, that it is declared in the 19th verse to be all appointed. "Aaron and his son shall go in and appoint them every one to his service and to his burden;" and in the 27th verse, "At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens." In the margin, instead of "to do all the service," it is rendered "to war the warfare;" so we see that the smallest bit of work about the tabernacle of God was dignified by the name of warfare. A Levite who carried a tent-peg for the tabernacle was as much warring the warfare in the service of God as Joshua when he led forth the armies of Israel. That is a very blessed view to take of service, I think.

Then again, the burdens were appointed as well as the active work—the bearing of the burdens, and the doing of the service. Every man not only knew his place in encamping and in marching, but every man knew the exact bit of work that he had to do. There was no room for doubt; there was no room for gratifying self. The simple question was, What does Aaron say? As we heard last night, "Whatsoever He saith unto you, do it." Thus we learn how God has indeed prepared beforehand the pathway of service, and appointed the work for everyone of us to do.

What, then, is our responsibility in the matter? First of all, Is it not to ascertain what the Lord would have us do? The thought that suggests itself to one is something of this kind: It was easy enough for the Israelites; they walked by sight; they could see the pillar of cloud; they could go to Aaron and could get exact directions as to what they were to do. But they were only children compared with those who live in this dispensation. They were under the schoolmaster; we walk by faith, and not by sight. Will the way be less clear now, under the light and teaching of the Holy Ghost, and with a completed Bible, than it was then? No. We may be sure, if the heart is right with God, if the eye is single, the whole body will be full of light.

Here are principles enough for service. Take them; embrace them. The Holy Ghost will apply them, and if we are honest

in asking the question, "Lord, what wilt Thou have me to do?" we shall know what it is, and where it is. Depend upon it that it is only as we realize this that the forces of the Church militant, here on earth, will really be effectual in the way that God desires they should be effectual. How much of our service is wasted? How many are working in the same place, when they might be serving more effectually elsewhere? There is a common expression applicable to much of the religious systems of the day—"Every man to his treble and bass." We have regard to our own feelings and wishes, and our own inclination, instead of regulating our path and conduct by keeping our eye fixed on the central object—the person of the Lord Jesus—and by considering our relative positions in the Church of God, as the Israelite had to regard his relative position to the next family, or the next camp. It may be that some like to go "in the first rank," and few perhaps like to go "hindmost;" but the rear-guard is as noble a position in the army as the advanced guard. If they are in their proper place, they are doing what the commander-in-chief will have done. To be hindmost with Christ, and under His orders, is as great and as glorious a privilege as to march in the van. May He give us more of that subordination to His will, that, laying aside our own selfish regard to our own feelings and interest, shall make us say day by day and hour by hour, "Lord, what wilt Thou have me to do?" Then we shall find what a blessed thing it is to walk in the path of good works which He has before appointed and prepared, that we should walk in it.

In the lines with which I concluded last night I would say—

" In the service that Thy will appoints,
There are no bonds for me ;
For my inmost heart is taught the truth
That makes Thy children free,
And a life of self-renouncing love
Is a life of liberty."

Prayer was presented by Mr. HENRY EDWARDS, after which the following address was given by the

Rev. J. G. GREGORY, M.A.

We have, dear friends, for our portion to-night a subject of the deepest import, vast in its length and breadth, in its depth and height—the pathway of the service of God. We have

just been reminded by that portion of Ephesians ii. which our chairman read, that the starting-point for service is on the heaven-side of the grave. In the risen Christ, quickened together with Him, raised together with Him, seated together with Him—is our position. Before we were in Christ we had no life; the moment of the quickening from the grave with Christ was the first moment of the life, the spiritual life, of the believer. Prior to that there was death, the crucifixion of the old man. We were crucified with Jesus. Crucifixion, death, burial; then came the quickening, the first point of the risen life; union with Christ, baptism by the Holy Ghost into the body of Christ, the eternally-blessed membership with Christ, power in Christ, life in Christ, and the service of eternal liberty in Christ, Christ being all in all.

Now in looking at the arrangement-paper for to-night, we find the pathway of service marked out for us thus: In the first place, "After Christ." As He trod the pathway so should we tread it. The text brought before us especially is taken from John xii. 26: "If any man serve Me, let him follow Me." I ask you to open your Bibles at that chapter, because I would read a few verses of the context in connection with the verse brought before us. You know the little story. "There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour. Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

What see we here? Our minds are directed to the cross, and we know that any man who wants to serve Him must follow Him there. But the whole passage breathes the thought

that in thorough consecration we are to follow Him. So we read that without the grain of wheat falling into the ground and dying it cannot bring forth fruit. It must be by the crucifixion if we are to follow Him thus; yet "Where I am, there shall also My servant be," also must be in resurrection life. Let us view thus for a moment the pathway our Saviour trod as the pathway of thorough consecration to God. Beloved, this is what we need undoubtedly, the yielding up all of self, of power, of opportunity, of talent, all we have and all we are, to Him.

But here is involved separation from what is evil, a thorough emptying of the old self. You see this emptying in the life of Christ. Let us turn to Phil. ii. (I thank God for the rendering of our new version here.) In verse 5, "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, grasped not that equality with God firmly [there is an idiom here], but emptied Himself, taking the form of a servant [a slave], and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." What did He do? He who made heaven and earth, thrones, principalities, powers and dominions, all things above and all things below, and not only made them, but made them for Himself; nor only so, but, as it is written, "He upheld all things by the word of His Father's power, yea, so that by Him all things consist?" Picture Him, if you can, seated in eternal majesty, God of God, Life of Life, very God of very God, the brightness of the Father's glory, and the express image of the Father's reality. Picture Him there, and then hear the voice in the councils of heaven, "Who will go for us to redeem this sinful world?" "Lo, I come to do Thy will, O God;" and at the appointed time He emptied Himself. Do not let us explain the expression away; take it as it stands. He emptied Himself. And to what an extent? We read that "Jesus increased in wisdom, and in stature, and in favour with God." How remarkable! How could that be? "Jesus increased in wisdom." "Jesus increased"—the great God who created heaven and earth, visible and invisible, thrones and dominions, principalities and powers—that great God increased in wisdom and in favour with God! What is the answer? He had emptied Himself; that is the only answer we can give. Moreover we read, "Of that day and that hour knoweth no man, not the angels of heaven, neither the Son." How so? Had not He appointed it,

together with the Father, from all eternity? We can but answer again, He had emptied Himself.

The first point in all sanctification is separation; and it is necessary to that dedication which, together with separation, makes the consecration full and entire. So Christ emptied Himself, and took upon Him our nature, and then set Himself to fulfil the whole will of God and to reveal it. It is written, "Be ye followers of God, imitators of God, as dear children." How can you? for "No man hath seen God at any time." Nay, but the Son, "the only begotten Son, which is in the bosom of the Father, hath revealed Him;" and that Son has shown us what is the holiness of the great God, the eternal Father of all. Look at Him in His excellence of service, and follow His footsteps hour by hour.

What do we know of such consecration as this?—emptying ourselves, and being wholly dedicated? How do we stand with the world? How do we stand with the things of this world, upon which perchance we have set a high, such a high value? Have we emptied ourselves? Does the world sit lightly upon us? Have we emptied ourselves that we might give ourselves unreservedly to God, to serve Him with fulness of heart, and yield ourselves to Him in whole consecration? God grant it may be so. Then we shall be always like our Master, and seek most the things which please our God. Oh, will that not be blessed? But where is the power? Well, we will speak of that again; but let it pass for a moment. The passage before us speaks of the crucifixion of our Lord, and compares it to a grain of wheat falling into the ground and dying, and bearing much fruit. What? Could not He who made heaven and earth bear all fruit if He chose without dying? The mystery of the justice of the Most High, the mystery of the perfection of the character which would manifest justice in all perfection and integrity, which would let it abide side by side with love without let or hindrance, will explain this. He must be crucified for us, in our stead, in our place. Yes; but in such wise in our stead and place, that when the Father looked down upon the crucifixion of the Son in death, He might behold in that death which He died, the whole company of His redeemed people who by grace through His Holy Spirit have laid hold upon that death and appropriated it, so that condemnation is impossible, unless justice can demand satisfaction twice.

Blessed doctrine that Jesus died for me! and for me there is

therefore now no condemnation. The judgment may sit, and the books be opened, but there is no condemnation for this soul of mine. A poor sinner I have been, but the punishment has passed; a poor wretched sinner steeped in iniquity and guilt; but God has said Let him be seated with Christ in the heavenlies. Let me be content when God Himself, seated upon the throne of the highest heaven, is content. Christ said, "It is finished!" He did it for me. God made Him, who knew no sin, to be sin for me, and He hath taken the whole burden of my iniquity, and put it away, that it may rise against me no more for ever. Blessed doctrine, truly! What more is required?

Look for a moment at Gal. v. 24, and as we look at it bear in memory that there is not a single doctrine brought before us in God's Word which has not its experimental side. With every doctrine there is personal responsibility, so therefore with the doctrine of Christ crucified. Hence "they that are Christ's"—not some of them only—"they that are Christ's have crucified the flesh." It is not *do* crucify, but *have* crucified, the flesh. This might be a merely substitutional and forensic matter if it stopped there. But it does not stop there. "They that are Christ's have crucified the flesh *with the affections and lusts.*" It is a serious thing to be a Christian; it is no light matter; it is not getting doctrines by rote, or being thoroughly, and staunchly, and properly orthodox; it is not being acquainted with the interpretation of God's Word concerning Christ crucified. The cross of Christ must be so grasped that there may be the reality of the death of the old man and of the former state, so that all the affections and lusts of a sinful kind shall have received their death-blow.

Now take the passage in Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Let us ask here a little personal question. We have spoken about the crucifixion of the flesh, or rather God's Word has spoken about it, and it has spoken of the crucifixion of the old man and of the world, so that we are dead to it. Well, how does this stand with us? It is very nice to come to Conferences; it is very nice to lay hold of a Christian brother's hand, and rejoice in what we call Christian fellowship; it is very nice to look back together to the wondrous work Christ did for us, and rejoice therein; but touching the service of God, how do we stand with the world, and how does the world stand with us?

It may be the world of wealth, or the world of pleasure, or the world of gain, or the world of business ; it may be the religious world of the Orthodox, the Churchmanship world, or the Dissenting world, or the world in whatever way it may affect you and me. How do we stand with it ? What is it to us who are Christians ? Would men lead the new life ? Would they abide in the risen estate of their Redeemer ? Would they be enabled to rejoice before God in the power of the new birth through the spirit of the living God ? Then the world to them must be a dead thing, and the crucifixion of their own selves must be that which shall make them dead to the world. That is how it should be with us ; that is how God would have it. Is it so with you and me ? Is the crucifixion of Christ a reality to us ? This is deeply important.

Now let us pass from the crucifixion to the *resurrection*. Would we follow Christ, and tread in His footsteps, and behold the pathway of service, and walk in it as He trod it ? Oh, then, what stress we should lay upon the resurrection-life ! Turn to Rom. i. 4 ; it is a very remarkable verse. The Gospel is spoken of in the first verse, and in the third verse Christ is brought before us as our Lord, made of the seed of David according to the flesh, and declared or determined "to be the Son of God with power, that we may walk therein, according to the spirit of holiness, by the resurrection from the dead." Mark that word "power." We often come across the word "power" as connected with Christ, and spoken of by Himself when on earth. In every such case power means *authority*. But here it is another word altogether, and it means *force, might*. The risen Christ has received it in our human nature, in which He sits at the right hand of that great Lord of power in heaven and earth. Why did He receive it in that humanity ? For the Church's sake, which is His body, as we read in Eph. i.—for the Church's sake He has received this power, that you and I may have it in membership with Him for our daily walk and service.

Oh, beloved, the moment we come to Christ we are beheld by God as dead as to the old nature ; but we are not left in the arms of death ; nay, we are baptized by the Holy Spirit into the very person of the Lord Jesus Christ, and from that moment we become members of His body, in closest alliance with the Head, so that, joined to the Lord, we have one name with Him ; and we are required to tread in that pathway of service, and to do what we do in that name ; and moreover, as in 1 Cor. vi., we

are declared to be one spirit with Him, so that the very mind of Christ is ours, and the very Spirit of God, the Holy Ghost, who abides in Christ abides in us, and we may serve accordingly; the Head guiding the whole body with all that power which He is pleased to confer, according to our necessities, so that we may each day go on fearing nothing, doubting nothing, hesitating not one moment, because the Holy Ghost indwells in the body, and the members of that body are in abiding and eternal union with their great and glorious Head.

Consider this resurrection-life further. Look at Christ sitting upon the throne, waiting there till the Father shall say, "It is enough. Go down again to the world." He is waiting up there, waiting in His glorious estate, waiting still for the Father's word, and will be waiting till He is pleased to send Him once again to take His people to Himself. What a lesson for us! We have to wait upon the Father often as Jesus did and does, to listen to what He shall say, to wait that His will may be revealed to us, that we may know what we are to do, and when to do it. We are not to follow our own inclination, or our own ideas or will, or our spiritual bias, or to walk in this direction or that, but to wait upon God. As David says in Psalm lxii.: "My soul, be silent before God, from whom cometh my salvation." Waiting upon God, we wait upon Him for salvation from sin's utmost power and presence, as it is written, "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Is there trial in our life, or in our family? Is it too much? Can we not bear it? Nay, perhaps we have not been waiting upon God; we have not been in silence before Him. Is anything too hard for the Lord? That is the question. It may be too hard for me, but I am dead to the law that I might live unto God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and I have put off the old man and put on the new. And what have we in that new man? Neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ who is all and in all. There is my power to give light, and my influence, and my overcoming might, and all I need. He rose from the dead with power, and the power of the Spirit of holiness by the resurrection from the dead is manifested in Him that we may overcome.

Now I should like very much, if we had time, to go into that list of special marks of the pathway of service brought

before us in our paper. The uprightness of the service is one mark ; we have spirituality for another ; then the presentation of our bodies as a living sacrifice ; constancy, zeal, and fervency. These are easy things to dwell upon, but only he who follows our Master will live in them. Dear friends, look upon Christ. We have seen how blessed it is to follow such a Leader ; we have seen what power we have—the power of the Holy Ghost abiding in the body of Christ, because Christ is everlastingly the Head of that body ; we have seen what power is given in following Him, and that in Him we have that power ; and that in order to its exercise, as He emptied Himself, so are we called to empty ourselves ; and as He was crucified for us, so we are called upon to stoop down and grasp the cross to the full experimental death of the old nature. We have seen how He rose again, and has ascended up to high heaven, and so we are called upon to lift the hand of faith, and lay it upon His resurrection and ascension, that we may live in the power of eternal life. This done, we have henceforth union with Him, and may live in the consciousness of that union day by day, and so press on firmly towards the great goal of eternal glory in the everlasting kingdom, where crowns are laid up that according to our service in Him, as we have walked along the pathway of that service day by day, He may give these crowns to us according to our works. Then the verity of union with Him shall be manifested before the world, that verity of union which He foretold in times gone by, which He is deigning to make manifest day by day, and will deign to manifest until that day on which these crowns shall be given, and Christ shall be glorified as the Salvation, Life, and Head of His body ; yea, as that Christ to whom the honour of the fulness of the redemption of that body belongs, and who shall have the praise thereof from saints and angels for ever and ever.

At the close of this address hymn No. 46 was sung—

“Revive Thy work, O Lord !
Now to Thy saints appear !

and the following address was given by

LORD RADSTOCK.

Beloved brethren and sisters in the Lord, before attempting to speak to you on the subject for our thoughts to-night, I would just mention that some brethren this afternoon said there was

a tone of confession of failure in the Conference. That is a blessed tone, and I cannot help feeling that there may be souls and spirits yearning to get quite at rest with God. If we are not quite at rest with God, somehow or other the teaching does not come into spiritual contact with us, and it seems well that we should have a few moments of silence before Him.

Then, as a good help to meet Him, let us remember the ground that God has given us, that the precious blood is to purge our conscience from dead works to serve the living God. It may be that the Lord sees some of His dear children here unpurged; and just as the whole camp of Israel was stopped for one woman who had sinned—it was stopped until she was cleansed—and as the Lord leaves the ninety and nine, and goes out into the wilderness after that which was lost, so it may be that in His tender love He sees some here who are not at rest. They have heard most precious things, and unconsciously almost have said, "It is not for me."

Now what we want is, just by God's grace, that this heart should be satisfied, and that if only one of His sheep here with us is astray, He, if He sees that one is astray and out of harmony of spirit, He would wait till that one is brought right with Him first. Oh, I do thank God for the requests for individual prayer, because I believe that is the very mind of Christ to be occupied about, the small things, the little ones; in other words, that the whole of His little ones should be right with Him. Let us then for a few moments bow in the presence of the blessed Shepherd, so that every heart may get at rest before Him, and then we may hear His voice. (A short time was spent in silent prayer.)

There has been a Church of Christ and saints of God, of whom it was said that their bodies were the temple of the Holy Ghost, but who had got into disobedience, and they had got away from Him; trouble had come in, there were divisions among them, and therefore there was no joy. They had allowed evil, and they were thinking every one of taking their own supper one before another, and their consciences had become so blinded, that terrible evils had arisen and been allowed to remain unjudged, and one had to be put away from the communion of the body of Christ.

But not very long after, addressed to the same people (the first letter began as all letters began, "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ"); and

now this second letter began in the same way, for the love never fails. The saints had failed, the Church had failed ; but the love never faileth ; and so again it begins with "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ." God never can be anything else than the Father longing to bless His children. Then there was the message of tender love and restoration to that guilty one—he was to be restored. Why? Lest he should have sorrow upon sorrow. Mark you, that one had done such terrible evil, and yet the Father's heart went out to him, that he should be restored, lest he should have sorrow upon sorrow. So it was with our blessed Lord seeking His sheep to bring it back again, and then, lest any mistake should occur, finally blessing. Let us take it unto ourselves in faith, and in the power of the Holy Ghost. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. All? That restored one, even though he had grieved the Holy Ghost? Yes, no one left out ; it is to all.

And now you are in a fit state to serve. You have got your link with God. Before, you realized that the communion of the Holy Ghost and the love of God was with you ; but something seemed to stop you, or to become the occasion for an accusing conscience to say, "It is not for you ; you must not take it." But now, your conscience being purged from dead works, you serve the living God. How wonderful it is !

Well, there is one aspect of the service which I do not see in the programme, to which I would call your attention for a few moments ; and it is this, that it is not merely the service *for* Christ, but the service *of* Christ. This has been alluded to ; but it is well for us to bear in mind the service is the outcome of the commission to the Christ. You remember that remarkable passage in Isaiah xlix. where our Lord gets His commission. "I will also give Thee for a light unto the Gentiles." And you remember the apostle quotes these words, in Acts xiii. 47, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." In other words, the Holy Ghost seemed even then to be teaching the apostle Paul the wonderful mystery of the communion of the body of Christ. By that Holy Spirit He took up the commission of Christ, and said it was given to the whole Church. And that is our position to-day, that the commission given to Christ is the commission to the Church, not merely to us individually, but to us collectively.

Let us now look at another aspect of how the service is to be done. Turn to Deut. x., "At that time." What time? It was a time something like our own day, when the mass of the people had gone after an idol and were leaning upon themselves, and said, "These are thy gods, O Israel, that brought thee up out of the land of Egypt." They had departed from the living God, and so He could not have fellowship with them, and the tabernacle was pitched far off outside the camp, and every one that sought the Lord went there to meet Him. That was the tabernacle of the congregation—the congregation of those who met God. Now at that time He separated the tribe of Levi. Why? Were they distinguished for holiness? Were they the best men in Israel? Why were they chosen and crowned with peculiar excellence? Why, because they were Aaron's. It was because of what Aaron was that the tribe of Levi had the blessing. You remember when the question of which tribe was to take up the priesthood came to be settled, that twelve great sticks were put up before God; and God said, "The man whom I shall choose, his rod shall blossom."

You remember Reuben had a rod, and wrote his name upon it; Judah had a rod, and wrote his name upon it, and so with all the tribes; but one tribe did not write their name upon their rod, the tribe of Levi took the name of Aaron. That was the rod God chose—that is the secret of priesthood—lost in the federal head. "The one whom I shall choose, his rod shall blossom and bear fruit." And so God bore testimony to Aaron and that rod, simply because it had on it the name of the federal head. As representing the whole tribe, that rod had miraculous life given to it, and it blossomed and bore almonds, and was laid up in the ark of the covenant. Yes, the tribe of Levi belonged to Aaron, and therefore it was separated.

Well, what is the first thing, as our beloved brother reminded us this morning? Covenant truth is just getting to the foundation of all access to the God of power. At that time He separated the tribe of Levi to bear the ark of the covenant—the tribe joined. You know Levi is "joined," and thus they were separated for the Lord and for His service.

And we read in the Epistle to the Romans that we are married to Him who is raised from the dead, that we should bring forth fruit unto God. Mark, it is not *ye*, but *we*, the Church, that is to bring forth fruit unto God. We are dead to the law, and it is not you must do this, or you must do that;

no, we are one with Christ, and as the result of that Divine union there is fruit unto God.

Well, the Levites were to bear the ark of the covenant, and in that ark we see the law kept in Christ, and there was a fall of manna, the daily bread. Are you discouraged, dear young believers, because the spiritual blessing you had yesterday, and which you thought at last you had secured as your own, seems to have gone away to day? You feel discouraged and disappointed, and you are looking for something, and trying to revive the feeling of satisfaction you have lost; but you are to have your manna from day to day. You are to have Christ. Your life is to feed upon Christ, not upon externals, but upon Christ, and you are to see by faith, and walk by faith, and not by feeling at all. Yes, in the ark of the covenant there was the manna, the daily bread, and also the rod that budded the eternal priesthood; it was that same rod that began to bud from the moment the name was put upon it. Well, there is the appointment of the ark of the covenant.

And what next? There is the beginning of all service, standing before the Lord. In the Revised Version of Isa. lxiv. we have the beautiful rendering, "God worketh for him who is waiting for Him." There is the Son waiting and working for Him, and He is working for us up in that place of rest, and we are to be occupied with Him as followers of Christ, and to be satisfied with the riches of His love. And then we are to minister unto Him. It is not that we are to succeed in this or that, or the other thing, but to minister to Him, whatever it may be that we have to do. It is just, I believe, when we are most occupied with the little things that please Him that we are most in a condition to be used.

Oh, how often have I been struck with the fact that David, after he had been to the court of Saul, went back again to tend his father's sheep; it seemed such a poor employment for that great soldier—a person of high position just to look after a few sheep in the wilderness. Then his father sent him with some loaves to his elder brethren, and they were very disagreeable elder brethren. If he had not had the true servant's spirit, he would have shrunk from that. He might have said, Anybody else can do this; I shall only receive disagreeable remarks; it is not my place. But he did not act so. He went there with the loaves of bread, and gave them to the elder brethren. There is the true spirit of ministry and service; because his father

told him to do it, he went. And in that spirit David gets the key to the whole state of Israel, and the ears to hear and the clear eye to see the whole covenant ground, and therefore comes to the camp as one to bless. He sees the power of God, the covenant God, the unchanging God. They had lost all confidence in God, and did not know how to get upon the way of life. David brought in the power of God, and knew the right of victory which belonged to Israel—he knew that the army of the Israelites, though it got into that low state, had the right to clear away the Philistines.

Brethren, it is so with us, as we learn first of all to stand before Him as those who serve in the covenant; as we learn thus to minister to Him, to minister to the weakest of His saints. “He that receiveth you receiveth Me.” “Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.” These are His words, and just as we learn that principle of ministering unto Him, do we learn to bless in His name, and know the secret of the power of God in blessing.

Well, my time has well-nigh gone. Can you trust Jesus now, dear young believers, just as these Levites chosen for service because they belonged to Aaron? So you are sanctified in Christ, because of your relationship to Him, and for no other reason. You have been sanctified in Christ for the service of God, or, as we had it just now, His workmanship in Christ, created for good works, and as we wait upon Him He will show us our service—perhaps it is to some to take the living bread to others, and to some perhaps a very humble ministry, but do it all to Him.

And then you get the experience of having Him as your reward. “I am thy reward, thy exceeding great reward.” In a little while He is coming. Oh! let us wait in His presence through the day, and through the hours that are passing away so quickly. And, ah! if there is gloom and darkness in the soul, remember the words of the Psalm, “Ye servants of the Lord, which by night stand in the house of the Lord, lift up your hands in the sanctuary, and bless the Lord.” You can, perhaps, say nothing; but you are in the house of the Lord. Praise ye the Lord! Stand by night in the house of the Lord and praise Him! Stand fast, immovable, always abounding in the work of the Lord.

The meeting closed with the singing of hymn No. 45—

“Our Lord is now rejected,
And by the world disowned.”



The Service of God :

THE PRIVILEGES OF SERVICE.

ADDRESSES BY

S. A. BLACKWOOD, ESQ., C.B.
REV. MARCUS RAINSFORD, M.A., REV. DONALD FRASER, D.D.

Friday Morning, June 26th, 1885.



HE last day of Conference commenced with a season of silent prayer, after which hymn No. 6 was sung—

“Help us, O Lord, to praise !
Come with a touch of fire.”

S. A. BLACKWOOD, Esq., C.B.,

then said : “Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat.” Let us look at the passage from which I have read these words in Matthew xv. We cannot say we have been fasting, although we have been with Him three days nearly here. Nay, because we have been with Him we have not been fasting, we have been feasting. I am sure the experience of every one of us who has been at this Conference is that it has been a time of feasting, and, I gather from many, a time of humiliation and

conscious need, of hungering and thirsting after the more that is to follow.

Now shall we read a few verses? "Great multitudes came unto Him, bringing with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them." The best place to be is at Jesus' feet. Oh, to be there with the consciousness of these people! They knew what they wanted—healing; they felt their need. They were brought to their right place. I believe the Holy Spirit of God has been teaching many of us our need in these days of Conference, bringing many of us lower than we were before, making us feel we are very like this multitude, and that with all our fancied fitness and strength for service we have been after all blind, lame, a poor lot of crippled servants, thinking we see, and seeing not; thinking we were serving, yet after all imperfect servants. Why, these very disciples who thought they could heal others, were blind themselves, for we find that soon after Jesus distinctly says so. It is a great thing to know our need, and to take our right place. A great many in London may think the people who come to Mildmay a very poor lot of people. It is good to be poor when you have the Almighty Lord to help you.

Then read what follows: "He healed them. Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." He is Jesus Christ, the same yesterday and for ever. And has He not compassion on the multitude gathered before Him? And is He willing they should be fasting when they ought to be feasting? Send them not empty away. What a beautiful picture of Jesus as He bends over this multitude to-day! He has compassion; He knows our weakness and recognises our need. Perhaps we have some of us got as far as this in the Conference, and not obtained a crumb of comfort. Well, Jesus has compassion; and if you be poor, blind, halting, fainting by the way, He has compassion upon you. It is individual compassion with every one of you in this great multitude; of the four thousand there was not one who escaped His gaze. He sees them all, and has

compassion upon them. "Give ye them to eat." "And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And He commanded the multitude to sit down on the ground. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full." Seven baskets full, and none to waste. Let us contemplate His fulness, not our emptiness; His sufficiency, not our insufficiency.

We meet this morning to think about the privileges of service, and surely one of the privileges of a servant is to have his board—"everything found," as we say. There is everything to-day in the Master's house for us. How He blesses us! What indication we have had in these past two days of Conference of His gracious compassion! He has not got to the end of it yet. No, we have only tasted a little of what He is going to do. This last day of Conference we are hungering and thirsting for more, not only to be satisfied ourselves, but to take away the fragments in order to distribute to others. Will He not satisfy all our needs? We are well off this morning. The lame, the blind, the dumb had a better, richer, sweeter feast on the hillside than those in palaces at Jerusalem. They were better off, for Jesus was with them; that is our place, every one of us. The Lord grant us to realize it, to sit at His feet, to hear His word, and be satisfied with His favour.

Prayer was presented by the Rev. C. A. Fox, and the following address was given by the

Rev. MARCUS RAINSFORD, M.A.

When God sent His servant Moses upon His business, He said thus to him, "Now therefore go, and *I* will be with thy mouth, and teach thee what thou shalt say." Oh, brethren, join me in asking that this may be so with this poor servant to-day!

We have been meditating upon the heavenly theme of service to God; and the privileges of that service can only be estimated as we are enabled, in the light and by the teaching of the Holy

Ghost, to apprehend the majesty and glory of Him whom we serve, the dignity of the service to which He calls us, and the destiny to which it leads us. Oh, brethren, may God Almighty save you and me from theorizing upon this awful subject! I do not know a more fearful snare to the professing Christian than intellectual theorizing upon the undigested truths of God's Gospel. God's love is addressed, not to our head, but to our heart; for it passeth knowledge. I do feel, I do solemnly feel, being called to speak here on the subject of the privileges of service. How deeply humbled one ought to be in the felt contrast between the known privileges of God's service and the manner and measure of one's performance, between the privileges of God's service and the meagreness of the service we render! Better not to know His love than to trifle with it; better not to hear of the blessedness and privilege of His service than to hear and neglect it; for our God is a jealous God amongst us.

Now, brethren, there is a service, the privileges of which shed a halo over all the privileges of the service of God. That service is noticed in Isaiah xlii., and the privileges of it are there detailed. "Behold My Servant," says Jehovah. See how complacently He seems to contemplate Him. Now mark the privileges of the service. "My Servant, whom I *uphold*." He upholds all His servants. "Mine *Elect*, in whom My soul *delighteth*." God delights in the service of His great Servant, and of all His servants. "I have put *My Spirit* upon Him." God puts His Spirit upon His servants; without that Spirit we cannot serve Him, and no one knows that better than God Himself. "He shall not *fail*, nor be *discouraged*." God's servants do not fail. And verse 6, "I will *hold* Thy hand, and will *keep* Thee, and give Thee for a covenant of the people, for a light of the Gentiles."

Who is this? This Servant whom the Lord would have all eyes to glisten in beholding, and all hearts filled in contemplating. Remember, in Luke iv. 18, He stood up in the synagogue and read, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This was the glory given to Him for the service of Jehovah.

Now in John xvii. 22 He says, "The glory which Thou gavest Me I have given them." The great Servant is speaking of His fellow-servants. What is the glory of which He says, "I have given them"? Was it His essential glory? No; for that glory is incommunicable. Was it His personal glory? No; for that also is incommunicable. Was it His mediatorial glory? No; for that also is incommunicable. What glory is this then He gives His fellow-servants? See verse 6: "I manifested *Thy name* unto the men which Thou gavest Me out of the world." Verse 8: "I have given unto them *the words* which Thou gavest Me." And verse 18: "As Thou hast *sent Me* into the world, even so have I also *sent them* into the world." It is the glory of union with Himself, the glory of communion and fellowship with Himself in the knowledge, enjoyment, and service of His Father. See, the communication of privilege descending from the anointed Head, the great Servant down to them, His fellow-servants.

And now mark how He upholds them in prayer: "Father, righteous Father, *keep* through Thine own name those whom Thou hast given Me." They shall be well-kept servants of the Lord. "Father, *sanctify* them through Thy truth. Thy word is truth." "Father, *unite* them to Me, to Thyself." "Father, *glorify* them." Thus they are saved and qualified and privileged, and thus they serve.

Now take an illustration from the New Testament of this descending of the Spirit's unction for service on the Lord's people. Take the case of Saul of Tarsus, aforetime a blasphemer, a persecutor, injurious. I need not remind you how he was stricken down on the way to Damascus, and how the sight of Jesus broke his heart. Being given a sight of Jesus as Lord, his question is, "Lord, whom I have persecuted, what wilt Thou have me to do?" Have you ever compared the different accounts of this appearing of the Lord Jesus to Saul as they are found in Acts ix. xxii. xxvi.? Put together these three accounts, and you have a glorious picture of what Saul was called to be.

"The God of our fathers hath chosen thee, that thou shouldest hear the voice of His mouth . . . and know His will . . . and see that Just One . . . and be filled with the Holy Ghost . . . and bear His name before kings and the people of Israel, and to suffer for His sake . . . and be His witness unto all men . . . and be a light to the Gentiles,

unto whom I send thee . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." That we may enjoy the privileges of serving God is the end of the redemption, adoption, regeneration, and inhabitation by the Holy Ghost of God's people. "We are God's workmanship, created in Christ Jesus unto good works" (and if we be not created in Christ Jesus, we can do no good works) "which were before ordained of God that we should walk in them." You remember it is stated in Luke i. 74, "that He would grant that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness all the days of our life." First delivered, then filled, then serving.

So when the prophet Isaiah, that great Gospel prophet, was called to his service. We read it was "in the year king Uzziah died." (See Isaiah vi.) The allusion is significant. Uzziah was that presumptuous king who attempted, in virtue of his royal dignity, to intrude on priestly offices. He was stricken for his presumption; and as a leper he lived and died. Well, in the year he died a poor leper was permitted to see the King in His beauty, even the Lord sitting upon His throne, high and lifted up. He saw the seraphim, he heard their praise, "Holy, holy, holy, is the Lord of hosts." He heard, but *his voice* could not join their voice, *his heart* could not mingle with their praise, and he cried, "Woe is me! for I am undone; because I am a man of unclean lips." Then flew one of the seraphim, a messenger from Jehovah, "having taken a live coal from off the altar, and laid it upon his mouth, and said, Lo, this hath touched thy lips." Judgment had fallen on the place whence that live coal was taken; and to him it was the gift of life and pardon, peace and power. "Thine iniquity is taken away, and thy sin purged." "Then I heard." Dull ears are unstopped, blind eyes are opened, and darkened understandings enlightened. The heart being purged the Lord is heard. "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" and the ready response now is, "Here am I; send me."

And you remember in the same way when the prophet Jeremiah was called to his great and fearful service (for look at Jer. i. 10, the Lord was sending him on a fearful service), "I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to

throw down, to build, and to plant." He was sent with judgment, and he says, "I am a child." But read that verse (the 5th): "Before I formed thee in the belly *I knew thee*; and before thou camest forth out of the womb I *sanctified* thee, and I *ordained* thee a prophet unto the nations." Are not the privileges plain? and the source from whence they come manifest? The Lord says, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee. Then the Lord put forth His hand, and *touched my mouth*. And the Lord said unto me, Behold, I have put *My words* in thy mouth." See the privileges and qualifications for the service of the Lord. See from whence they come. Look up to the same source, and you shall get power and privilege in the same way. Look to Him, to Him alone who is the All-sufficient. Brethren, are you looking up to God?

See again Mark iii. 13, "He goeth up into a mountain, and calleth unto Him whom He would." He is very sovereign in the day of His power—"whom *He would*." "And they came to Him." They did not refuse. And He ordained twelve that they should be *with* Him, and that He might *send them* forth "to preach" the glad tidings of great joy, "and to have power to heal sickness, and to cast out devils." A wonderful picture of calling and qualifying for the privilege of service.

You remember, in the beautiful shadows of the Old Testament economy, the service of the Levites. They were a circle within a circle in the land. They were God's special property—His peculiar portion amongst the tribes of Israel. They were the Lord's inheritance, and their inheritance was the Lord. They represented the firstborn redeemed with the blood of the lamb. They dwelt round the sanctuary of God. They were all numbered, their names were named in heaven. They were washed, clothed (God Himself appointed their apparel), anointed and separated. Their business was to do the Lord's service, to keep the Lord's charge, to stand in His presence, to do His warfare, to carry the ark, to bless in His name, to record His goodness, to declare His glory, to minister to His people in the wilderness, and in the land they had the *best of everything*, and were never to be forsaken.

The Lord's people are His Levites still. And how sweet to observe you never find the Lord finding fault with the Levites for any deficiency of service, only for their wrongness of

motive. And we, too, are a chosen generation; a peculiar people, called into the service of the Lord, called out of darkness into His marvellous light. We speak of the privileges of the service of God, but I know no privilege higher than the service itself. It is the service of a redeemed, consecrated, accepted people; a people made willing in the day of His power; a service that is *perfect freedom*.

Have you observed how, both in the Old Testament and in the New, the privilege of the service of God is spoken of as paramount to all other dignities of God's people? "Hast thou seen My servant Job?" Job, according to God's own account of him, had "none like him on the earth;" but when God would boast of him this is the feature picked out: "My servant." So again we find, "My servant Moses." God spake with Moses face to face, as friend speaketh with friend, yet when He would boast of him, He says, "My servant Moses, faithful in all My house." So the great apostle Paul put service before apostleship. He never writes, "Paul an apostle and servant of God," but, "Paul, a servant of God, and called to be an apostle." One is an external office, the other is an internal grace. And so Peter writes, "Simon Peter, a servant and an apostle of Jesus Christ." First servant, then apostle. And while Paul, writing of James, gives him honour as the Lord's brother, James himself, in his epistle, writes, "James, a servant of God and of the Lord Jesus Christ." John lay on the bosom of the Lord; but of Himself he writes, "His servant John."

And so again we find how the man after God's own heart had learned the lesson I wish we would all learn from David. Have you noticed his pleading with God, and the place he took? Not because I am a king, or, "Lo, I am a great prophet!" not from these and suchlike, but simply this, "I am Thy servant." Not in the dignity of greatness or of office does David find his pleas. It would be interesting to take a concordance, and see how David pleaded in prayer. "Save Thy *servant* that trusteth in Thee; be merciful unto *Thy servant*." "Be surety for Thy *servant*." "Seek Thy *servant*; give Thy strength unto Thy *servant*." "Hide not Thy face from *Thy servant*." "O Lord, truly I am Thy servant; I am Thy servant," and the son of Thine handmaid, Thou hast burst my bonds. Note a threefold claim. Thy servant, born in Thy house, and Thou hast made me free.

Brethren, this was Elijah's boast, "The Lord liveth before whom I stand." This was Gabriel's dignity: "I am Gabriel,

which stand in the presence of God." The glory of the angelic hosts does not consist in that they excel in strength, nor that they stand on the mount of God, and "walk among the stones of fire," but that they "do His commandments, hearkening unto the voice of His word." And there is no higher dignity in heaven than the service of God. In Rev. vii. we read of a goodly multitude clothed in white robes, with palms in their hands, and harps of gold; they stand on the sea of glass; they walk the golden streets. But the Spirit of God lays emphasis, not on the robes or palms or harps, but on this, "They serve God day and night in His temple." Their highest glory is in the privilege of the service of God, where they see His face, where His name shall be on their foreheads, and His saints shall serve Him.

It is written that when the queen of Sheba heard the wisdom of Solomon, and saw the house he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the "house of the Lord, there was no more spirit in her," and she said, "Happy are thy men, happy are those thy servants, which stand continually before thee, and hear thy wisdom." So in New Testament language we speak of the higher privileges of the servants who stand in the presence of the King, to listen to His voice, to learn His wisdom, to receive at His hand, to be smiled upon by His love, and by-and-by to hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Brethren, are there not many of us standing here all the day idle who might be employed in this glorious service? The word "servant" has become a word of courtesy in our day. Have you never put your name to a letter, "Your very obedient servant"? Have you never received a letter signed, "Your most obedient servant"? Translate it—"I am a hypocrite." Let it not be so in the service of God; called a servant, but not serving. The harvest is plenteous, but the labourers are few. There can be no harvest if the corn of wheat fall not into the ground and die. And if we have not been to death with Jesus, and if we be not in life with Jesus, there is no harvest from us. The labourers are few. Seek the privilege of being labourers together with God; seek the service; it is an high one. There is plenty of work for all; there is not the least excuse for any idler. One says, "But I am so nervous." You have no business to be nervous with the divine strength *for* you; take it, be strong

in the Lord. Another says, "I am so ignorant." You have no business to be ignorant with the Word of God in your hand, and the Spirit of God ready to teach you. The Lord provides all things for service, and for all branches of His service. If you would serve well, you must feed on Christ; if you would serve well, you must breathe the good air of the Holy Spirit; if you would serve well, you must take the good medicine of the Word, and you must exercise in service the food you have received, or you will die of spiritual apoplexy. Oh, it is a sad thing to see people feasting day by day on the finest of the wheat, on spiritual food, and doing nothing with it! All things are yours for the service of God.

All God's servants are His *children*. I do not think He employs any other. The service of your children delights you most of all; the service of love is always pleasant. All God's servants are *kings*, and to serve Him is to reign. All God's servants are *priests*; they are consecrated to His service. All God's servants are His holy temples, where He delights to dwell, enjoy their worship, and commune with His people, and where their prayer comes up before Him as incense, and the lifting up the hands like the evening sacrifice.

And there is another matter it is well to think of. Some are longing for rest, for the time when war's trumpet shall cease to sound, and the weary struggle and conflict with the world, the flesh, and the devil shall be over. But as the Lord liveth, it is a greater honour to remain to serve Him here below for a little while than to be with Him in the glory, at rest for ever. You remember him out of whom a legion of devils had been cast, sitting at His feet clothed, and in his right mind, how he longed to be with Jesus, how he prayed that he might be with Him; but the Lord had better things for him, and He seemed to say, in answer to his petition, "Time enough, time enough for that; they won't have Me in this place; they have prayed Me to depart out of their coasts. Go to your own house; go to your neighbours; tell them what the Lord hath done for your soul, how He has had mercy upon you; it will be better for you than even being with Me. Rest will come by-and-by, when we shall be together." So again Mary, when she met her risen Lord, how she longed to be with Him. "Time enough for that; go tell My disciples I am risen from the dead; and lo, I go before you into Galilee." It is a great honour to be the Lord's servant here below. And remember everything necessary is

supplied to you ; you may trade upon all the fulness of God in Christ Jesus. You are but empty vessels ; but there is the fountain, and the fountain is ever full ; it is overflowing ; it flows from the throne of God. Your vessel may be very small ; it may be no bigger than an egg-cup ; but bring it to the fountain, and leave it there. Oh, what a privilege to draw from the fulness of God, from the grace of God in Christ Jesus, and by Him to be an anointed chosen vessel in the Church of God. You are weak ; there are promises, plenty of them, to lean upon. "Where I am, there shall also My servant be." "The servant shall be as his Master." Nay, more, "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."

Have you marked the three crowns spoken of ?—all of them for service ! "I have," says a great servant, "fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." That is for faithful service. You remember the crown of life : "Be thou faithful unto death, and I will give thee the crown of life." That crown of life is for faithful service. And then the climax of all—may we all claim it !—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away ;" that specially concerns those of us who feed the flock of God—oh, it concerns us all ! Who of us will claim that crown of glory for shepherding the flock of Christ ?

Then remember it is the business of a good master to provide the means for his servants in their service. You don't expect servants to minister to you of *their* substance, but of your own. I have known old servants of past days (I fear they are not common now ; I wish there were more), I have heard them become so attached to the family as to speak of "our horses," "our coaches," "our children." It is your privilege as servants of God to claim all He is and all He has for His service. You are not responsible for your success ; you are for your faithfulness. God's servants are thinking a great deal too much about their success nowadays. You remember Moody speaking of Noah preaching for a hundred and twenty years without saving a soul, so far as he knew. We are responsible to tell the good news, the fruit will come by-and-by, whether we are privileged to see it or not.

And another precious privilege of this service is, all we servants are baptized into one body. This is a truth much lost sight of in these days. All God's servants are members of the mystical body of which Christ is the glorious Head, and in whom all fulness dwelleth ; and in this body the Head cannot say to the foot, I have no need of thee ; nor can the eye say to the hand, I have no need of thee. Every member of God's family is interested in the service of the other members of the family, and every servant of God, being a member of the mystical body of Christ, is interested in the service of the whole body and of every individual member of it. This important truth is forgotten, because we overlook the fact of our inseparable union with the Head and with the members.

And again, if we want to have fellowship with Christ in the privilege of service, we must go the way He goes ; we must go after the weary, the needy, and those that are lost. How can we have fellowship with Him in service unless we go where He goes ? He goes where the weary are, to give rest ; He goes where the needy are ; He goes to seek the lost ; and if we would have practical fellowship and union with Him, you must tread the path Christ treads.

I ask, in conclusion, Are these things realities with you ? If they are, Are you engaged in God's service, or only talking about it ? Are you consecrated to God's service ? Are you standing with your feet upon Calvary, your eyes upon the Master's countenance, above your head an opened heaven, into which a new and living way has been consecrated for you by the blood, even through the rent veil of His crucified body—before your faces a happy home, under your feet a pathway paved with love, surrounded by angels and archangels, to whom God has given charge concerning you ("for are they not all ministering spirits sent forth to minister to them that are heirs of salvation ?")—a new song in your mouths, and the Spirit of God in your hearts, bearing you ever onward and upward to the source from whence cometh to your every need all the fulness of God ? Himself your sole, chosen, choice, generous, most gracious Master, Husband, Shepherd, Saviour, Friend. Is this true of you ? Is it a reality to you ? Or do you say, "Yes, it is all very delightful ; but is it possible ?" Yes it is, if you surrender yourselves to Him to be His servants, to wage war with Him against the world, the flesh, and the devil.

Let me remind you of John Bunyan's beautiful allegory, seen

in the house of the Interpreter—"Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it. He had eyes lifted up to heaven, the best of books in his hand, the law of truth written on his lips, the world behind his back. He stood as if he pleaded with men, and a crown of gold did hang over his head."

At the close of the address hymn No. 16 was sung—

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

A variety of requests were read by Mr. JAMES E. MATHIESON, and laid before the Lord by the Rev. D. B. HANKIN. The following address was then given by the

Rev. DONALD FRASER, D.D.

There is something in our moral nature that responds to the clear, distinct requirement of service to God. It becomes God to command, it befits us to obey. Even those who are not servants of God know that this is true. It is not enough that we have a God who makes, preserves, converts, guides, instructs, upholds, and consoles ; we want a God who commands, and we feel it is our plainest duty to obey. We are made servants unto God by His grace, and our members instruments of righteousness unto God. We have been well reminded of one in the Old Testament, who says, "O Lord, I am Thy servant ; truly I am Thy servant, and the son of Thine handmaid." It is well to begin here. What is our place ? What is our standing ? First, we are made children unto God, not by dint of effort on our part, but by the adoption of grace. "So are we the sons of God ;" and now the Father says, "Son, go work to-day in My vineyard." "Truly I am Thy servant, the son of Thine handmaid ;" that is, I am born in the house, a home-born slave. I am so closely connected with the household, I cannot leave it lawfully, and would not if I could. I am Thy servant, and have no other Lord.

So the apostle does not only, as we have heard, put his servanthip before his apostleship, but he never even calls himself a saint. Some are a great deal too ready to call themselves saints ; leave other people to find out your saintship. Paul writes letters to saints, and gives exhortation to saints, but for himself he is content with the title of a slave ; for that is the word (*δουλος*), a slave of Jesus Christ, one who could not go out of his own accord. He was the great apostle of liberty,

the great champion of liberty; but he thought of himself simply as a servant, a bondservant, who would not and could not leave the happy, holy service of Christ for any other employment whatever.

Now if you want to know the character of any service, ask the servants, and especially those who have been long in the house. If you want to know the character of the public service, ask the old servants. Regarding the service of God, consult old servants of the Lord. You will find that those who have continued longest have the best things to say about it. Ask such a one as Paul the aged. Have you observed how complacently he viewed the life of service? Examine the pastoral letters of his later years, and you find them extremely cheerful and consolatory. Or consult John, who of all the apostles had the longest course of earthly service. He had not found it smooth. He was arrested, and threatened along with his friends at Jerusalem; afterwards exiled to Patmos; he lost his brother James and his intimate Peter by martyrdom; but after all what does he say of the service? "His commands are not grievous." The course becomes more and more pleasant to us as we journey on, and aged Christians know best how thoroughly reasonable is the service, how good it is, and how pleasant. So they with John come to see the meaning of "My yoke is easy, and My burden is light." It may be a question whether these words imply a yoke, a burden I place on you; or, My yoke, the yoke which I Myself bore. I take the latter meaning, that it is His own yoke He asks us to share, just as when He says, "My peace I leave with you." It is not merely a peace, but His own peace, the peace that filled His own bosom. He calls us to come to Him to receive His rest and then bear His yoke, the yoke He carried, the burden He endured when He was here as the Father's elect Servant. So we are under the yoke not merely because God has a right to give orders, and we are bound to obey, but as having a Master who Himself has served and knows the difficulties of the service. It gives a master great power over his workmen when they know well he is no mere amateur who employs them, but has done such work himself, and knows as well, or better, than they do how to do it well and thoroughly. He says, "Come and work with me; what you don't know how to do I will show you." Now that is the Master we serve, "God's elect Servant, in whom His soul is well pleased."

He did not find it smooth ; in some respects it was a terrible task. "I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. . . . This commandment have I received of My Father." He did and endured all things without a murmur, because of His perfect love of the Father and harmony with the Father. He showed no impatient temper or discordant will, but was meek and lowly in heart. So the yoke was made easy to Him, and the burden light. Now we, His servants, are called to walk as He walked, and to learn obedience even as He learned obedience in the time of His sufferings. It is not easy at first. But it becomes so as you grow in affinity of heart and purpose with your Master. His yoke is easy and kindly to the loving heart, and His burden light to the patient and disciplined spirit ; for the Lord knows how to make all grace abound towards you in all things.

It is a reasonable service, for His commands are not capricious or arbitrary, but guided by wisdom, and founded in eternal righteousness. It is also a cheerful service. One of the worst faults a servant can have is to be surly and discontented. We like our servants, whether they are clever or not, to go about their work in a pleasant way. So the Lord loveth not only a cheerful giver, but also a cheerful servant. And it is keeping our eye on Him, and amid much imperfection in service, seeking to please Him, that will make the service appear reasonable to us day by day, and give us more good heart to carry us over our difficulties ; so shall we find that in keeping of His commandments there is a great reward.

There is a text in 1 John which runs thus : "This is His commandment, that we should believe on the name of His Son Jesus Christ." But we are believers. Be it so ; yet believers often need the command to believe. But the text goes on, "And love one another, as He gave us commandment." Two commandments. No, it is one. Believe and love. It is wrong to accept some commandments and refuse others. "All Thy commandments are faithful." "I esteem all Thy precepts concerning all things to be right." But if it be wrong to pick and choose, it is every bit as bad to break a commandment in two. Yet it is done. We have Christians with a great strength of faith, but very little love ; and there are some loving people, quite gushing over, who are very confused in faith. The commandment we are to keep is, "Believe on the name of

His Son Jesus Christ, and love one another, as He gave us commandment." Surely that is not grievous ; but most reasonable and right. It does not say, love those who go to your own place of worship, or agree with every jot and tittle you hold ; but, "Love one another"—all the brethren. You never enjoy the fulness of blessing if you are prejudiced against the brethren you ought to love, or if you are harsh or haughty towards them. Speak kindly to them, and do justly. Be not of those servants who beat their fellow-servants in the house, whether with tongue or pen, which is the modern fashion, saying, "My Lord delayeth His coming." This beating of one another in the house is a shameful and grievous thing, for which the Master will call His servants to account.

Now come to the Lord ; that is the first thing. "Come unto Me, and I will give you rest." The Lord Jesus will take your heavy burden from off your neck. Then what ? Go scampering about as you like ? No, no ; come near and get a new and better yoke placed upon you. The master goes very near the ox, putting the yoke on its neck. Come near Him, bend your neck and receive His blessed yoke. A man cannot serve two masters ; but it is well he should serve one. He cannot serve God and the flesh, or God and mammon ; let him serve one, let him serve the Lord. "Take My yoke upon you, and learn of Me, and you shall find rest unto your souls." Yes, the very rest of the meek and lowly One. "Oh, that thou hadst hearkened to My commandments," says the Lord ; "then had thy peace been as a river, and thy righteousness as the waves of the sea." Oh, you evangelical people, take larger views of Christianity than they do who think only of a way of pardon and a title to heaven ! Consider the path of service, and the way of holiness. It is on that highway that it is safe to sing, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

"In a service that Thy will appoints
There are no bonds for me ;
For my secret heart is taught the truth
That makes Thy children free ;
And a life of self-renouncing love
Is a life of liberty."

The singing of hymn No. 3 closed the meeting—

"Arise ; with joyful hearts,
To bless the wondrous love."



The Service of God :

THE PROSPECTS OF SERVICE.

ADDRESSES BY

REV. F. A. C. LILLINGSTON, M.A.
REV. W. FULLER GOOCH. MR. REGINALD RADCLIFFE.

Friday Evening, June 26th, 1885.

ON the closing evening of the Conference the hall was densely crowded in every part. After silent prayer, hymn No. 38 was sung—

“Look, ye saints, the sight is glorious ;
See the ‘Man of Sorrows’ now.”

Prayer was then prescribed by Mr. HENRY EDWARDS.

S. A. BLACKWOOD, Esq., C.B.,

said : How short, beloved friends, does our time seem to have been for considering these vast and glorious subjects which have been brought before us ! It is only a glance that we have been able to take ; but we trust a very suggestive glance, and one that shall have its after-results in the life of every one of us. So act that the coming year, which has been referred to in prayer, may be indeed for every ransomed child of God here a year of better, higher, holier, more devoted service than any

that have preceded it. What ought to be the result in the service of the Church, so far as represented here, of all that we have seen and all that we have heard, all that we have learned, or might have learned in these three blessed days? What a responsibility rests upon every one of us who have enjoyed the unspeakable privilege of gathering together in this manner, of sitting at the feet of our Lord and Saviour Jesus Christ, and of beholding something of His glory, and of hearing His word.

We have been looking backward at the Preludes to Service; we have been looking upward at the Pattern of Service; looking around us at the Pathway and Privileges of Service; and now at this closing meeting we are called upon to look forward to the Prospects of Service. Our brethren will speak to us on that subject; but as a fit prelude to what they may say, I will ask you to listen while I read part of Rev. vii., from the 9th verse.

At the close of his address the Chairman read Rev. vii., and hymn No. 15 was sung—

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

And the first address of the evening was given by the

Rev. F. A. C. LILLINGSTON, M.A.

The Prospects of Service. A friend said to me a little while ago, in giving me a gentle loving rebuke with regard to some kind of speech which I had uttered referring to the past, that the lesson taught by our Lord with reference to Lot's wife was a lesson for the child of God as much as for the people of this world, and that lesson was, that she did not look forward, but looked behind. Now the lesson I would derive from that, and to which I would call your attention to-night, is this, that it is the safest, and the best, and most suitable position for every Christian to be looking forward to the prospects of our service. Then our service of our dear Lord and Master will be better service, more faithful service, more earnest service, just in proportion as we do not imitate Lot's wife by looking back, but take the position of those who are looking forward to the Lord's coming, to the glory which shall be revealed in Him, and to the prospects at the end of our service here.

I do not think there is very much in our service to please us when we look back ; there is much of shame, and of failure, and of sorrow. We have done so little ; we have served Christ so little and so badly, and often with such mixed motives, that looking back only brings to us shame and sorrow ; and even at the present time our present service, though it is a joyous service, and a glad service, and a privileged service, yet still there is a strain in the service itself ; there is weariness of body connected with the service, and constantly the thought of the heart must be, "Lord, who is sufficient for these things?"

But when we look forward then the whole prospect is undimmed. There is not one streak of cloud to come over the bright azure of the glorious sky before us, the sunshine is beautiful and clear ; glorious promise and expectation comes out in all its sweet fulness to warm our hearts, and to stir up all our spiritual energies and activities ; for we shall be with Christ, and shall see Him as He is.

I remember once, when I was a boy, there happened to be two things going on outside my father's house—a very deep well was being sunk, and at the same time some repairs were being made to the roof of our house, which was a fairly tall one. There was a long ladder put up in order that the workmen might go up to the roof, and this happened to be very near where the well was being sunk. One day, although strict commands had been given to us boys not to venture near that ladder, my brother and myself went to the place, and he dared me to go up some steps. Not liking to be thus challenged, in disobedience I went up, and got about halfway to the top ; then I began to have that trembling feeling of giddiness which is so very dangerous at such a height, and I looked down and saw the pit of that very deep well, and the horror of the thought of falling came upon me. I got worse soon ; for I saw my father coming round the corner, and I thought of my disobedience and the punishment it would entail. Just at that moment I was in great peril. I suppose I must have got very pale, and my father saw it, and he cried to me and said, "Look up, my boy, and you will be safe ; look up, and then go on up." I obeyed ; indeed, under the circumstances I could do nothing else. I looked up steadfastly, and step by step I got to the top, until I was safe on the roof, and found my way through a trap-door into the house.

Now my advice to Christians here to-night is, *Look up*, look

up, and go up step by step. You often want to go up—"nearer, my God, to thee;" but what is in your way? Well, I see a great many Christians instead of looking up, or trying to look up, looking down all the time to the pit of the well, the hole from which they have been delivered, and there is not much help in that. Not much good can come from that looking, and others seem to fancy they have got an angry Father, when He is the God of tender love. Now it seems to me that the children of God should rather take this thought: My glorious position is to look up to the prospect before me, when I shall be for ever with the Lord, when I shall be like Him, when I shall be purified as He is pure. Our position as regards this life is that it is not intended to satisfy us. God does not intend us to be satisfied with the present service, glorious as it is. St. Paul tells us in 1 Cor. xv. 19: "If in this life only we have hope in Christ, we are of all men most miserable;" and therefore he takes his stand in that wonderful resurrection-chapter, which to most of us here is connected with the most sad and solemn, and yet in some respects the most glorious, moments of our lives. St. Paul tells us there, that our rightful and true position is this—to look forward to the prospect and end of our service.

Now I think I have found a tendency in the present day amongst some, to take Christianity as a philosophical and ethical system, a system very well suited for the present time, and satisfactory in itself; they follow its morals, and try to understand its ethics, but the future is so vague they say they cannot occupy ourselves with that. But it cannot be so with the children of God. Our home is not here, our Master is not here, and the ringing cry in the heart of every true Christian is, Forward! upward! onward! I must set my affections on the things which are above, and not on the things of the earth, for I am dead, and my life is hid with Christ in God. "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." That is our philosophy, that is our ethics, that is the stirring music constantly playing in our hearts, the prospect of being for ever in heaven with the Lord.

But look at the programme given for our thoughts to-night, and very wisely it has been arranged; look at what these prospects are. The first thing is that we shall be with the Lord, with Christ. Now that seems to have been the one great thought which so sustained the Master Himself towards the close of His

ministry on earth ; it seems to come out constantly during the last few days, and the last few hours of His life, before He went forth to suffer for us. In John xii. 26 it is put lovingly, "And where I am, there shall also My servant be." Let us read the whole verse, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will My Father honour." Again it comes out in that cheering legacy which He gives to His disciples, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." That was the prospect before Him, and the prospect which He gives to us; and then you know that wondrous prayer, the prayer of the Bible, the Lord's prayer, with all its emphasis; turn to John xvii. 24: "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me."

Let us go to one more passage concerning this; what was the hope given to the Apostles in the last visible manifestation to the Church? In Acts i. 11 the angels tell the disciples not to look so much at the present as to the future. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven;" and so the Church's standpoint, the prospect from that moment to this, has been the hope of seeing Jesus, of being with Jesus; and is not that our hope, to be perfected, and to be for ever with the Lord? Sometimes have we not, dear brethren, had here moments of ecstatic joy? perhaps in some hour of sorrow, when we have bowed our heads in earnest, private prayer, wrestling with God, and He has, as it were, withdrawn the veil for a moment, and given such faith that we have felt the immediate presence of Christ. Imagine that lasting for ever! Alas! it is now only spasmodic; alas! we ourselves have destroyed the possibility of realizing the presence of Christ continually; but our prospect is this unbroken, constant enjoyment of His dear presence, for His children shall see Him, they shall be with Him, and go no more out.

Turn to the next point—conformity to the character of Christ. What a joyous thought! It is given to us in 1 John iii. 2: "We know that when He shall appear we shall be like Him, for we

shall see Him as He is." I will not dwell upon this, but it is our constant cry now, the longing of our hearts to be more like Jesus. We want to see Jesus, to be with Jesus; but above all things we want to be like Jesus, to be conformed to His image. St. Paul gives us this thought in 1 Cor. xv. 49: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Just take that one thought—How shall we be conformed to His image? In perfect holiness, seeking the will of God in everything. There will be no occasion then, and no need then, for the daily repentance, and the daily washing which now we need, but all shall be holy, even as He is holy.

Then we have the unity of character; that is one great thing the children of God feel more and more the want of; and the prospect of service has this hope, unity of character, all parts alike, fashioned all for Jesus. Now, you know we are mulattoes, and there is a great deal more black than white, I am afraid. Sometimes we realize this more and more as we draw nearer to Him. Oh, how little of Christ have we in our character here, but there it will be all Christ! Likeness to Jesus, unity of character.

Then there is His exceeding gentleness. There is nothing which mars the work of the Church of Christ—and I say it solemnly—so much as the want of the gentleness of Jesus. If one outcome of this grand Mildmay Conference of 1885 was this, that every child of God here, henceforth looking forward to being like Christ, should seek this now upon earth, and begin to get more of the gentleness of Jesus, it would indeed be a blessed result.

Then the life we shall have. Up there we have the prospect of more service; that agrees with the experience of human life on earth, they that are willing will get more to do. I do not know whether all feel as I do; but if I have got any work to be done, I go to the warmest and heartiest member in the Church, the one who is doing the most work, and he will take up what has to be done. So the Lord will give you more work. Perhaps you think you could not do much for Christ; but get warmed up at some gathering of Christians, at some conference perhaps, and you will soon get plenty of work for Him; that is the best training for heaven. In the Queen's service the greatest punishment is to have no more employment. If a captain in the navy loses his ship through carelessness, he will

not get another in a hurry ; if a general in the army loses his division through careless handling, he will not get another command very soon. This is the idea of royal service, and so it is with us ; our prospect is more service in heaven.

We talk of rest in heaven. Well, I remember when I was a child thinking of heaven, and what a queer kind of thing it would be sitting upon forms and singing hymns all day. But our prospect is that of more service unmarred, and more willingness to serve.

There are three kinds of service, and three professions to occupy. We shall all be judges. The apostle says it in 1 Cor. vi. 2: "Do ye not know that the saints shall judge the world?" Then we are to be kings and priests with Him. We shall all go into orders of some kind or other there, and all belong to our Lord's service, and that for ever.

And think of the joy in His service. How often is our work now spoiled just because we go about it with long faces. There are some Christians whose only manifestation of their Christianity is, that if we begin to talk about this subject they sigh and groan, and that is all they know about it. Now you will never meet a sighing Christian in heaven. You will go down the streets, and around the squares, and all about the New Jerusalem, but you will not meet a single sighing Christian there ; joy will be on every hand and all round about.

Now with regard to this prospect of service, who will have it? Well, one thing we can say is this, that only the spiritual people can have it. This joyous prospect, this bright prospect, can only be held as we are walking in the Spirit ; for you observe that it is just this living by the Spirit of God which tells us that we are children of God and then heirs. I do not know if you have ever met an heir who expects his great-uncle to die and leave him so many thousands a year. He has expectations. Well now the Spirit of God tells us we are heirs, joint-heirs with Christ ; and remember it is in the most spiritual chapter in the whole Bible. (Rom. viii.) Thank God for that chapter. When you get down in your heart with care, or depressed in spirit, go and read Romans viii., and you will very soon get up your spirits. Why the secret is here : "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Only spiritually shall we have this bright and glorious prospect of service.

Another point is this, it is all connected with Jesus, centred round Him. He is to be, and is now, the centre of all prospect of service. Take out Jesus from the Christian's prospect, tell him of all philosophical and rational joys you can imagine, and he would say No, he could do without these things; but let him have Jesus—in the wilderness, in the desert, in the lowliest cottage, anywhere—let him be with Jesus. So all centres around Jesus.

Another thought is the training for this prospect. Everything in life is just training us for that glorious time. We have sorrows, and sometimes very deep sorrows; but that is just part of the training. We have trials, disappointments, shame and disgrace, it may be. Well, it is all part of the schooling, and that gives us courage to bear it. It will be all right up there; it is part of the training for Him.

How does this prospect affect us now? Does it change our life here in any way? Do not let us sit down and say, "Oh, to be over yonder! How glorious it will be to be in heaven! What will it be to be there?" The prospect must do more than that. Sometimes Christians are very bright and happy Christians in church or chapel, and ten minutes after it does not seem to have any effect upon them. This prospect ought to have an effect; it ought to benefit us, to strengthen and ennoble us, and make us more real, more earnest in service, and more diligent. If we have to work very hard here for the Lord, we have the prospect of this time of glorious service which is coming. We see Christians who say they will do His commands, but they do not feel called upon to do much. Well, their prospects are uncommonly shaky; you have to probe and search to find out whether they have any prospect at all. If you want to keep the prospect bright, you must be diligent in service.

Then we shall have whole-hearted service. Oh! how wretched, because so mixed, are our motives of service now. How grand would be our lives as children of God if we could get hold of the miser's motive. I do not know any motive so strong and yet so awful as that of the true miser; his one motive is to get money, and he sacrifices all to that. Well, let us have the one motive, all for Jesus.

And something more, it will make us very patient. Our wretched impatience—our impatience with the crosses we have to bear, and very stupid crosses sometimes they are when we

make them ourselves—our impatience with the work we are called to do mars that work. Let us look at the prospect before us, and that will give us patience. The sun is nearing the meridian for some of us; some of us are at two o'clock, some at six, and some even at twelve o'clock, and their earth day is well-nigh done, and it is certain that many of us here will not meet again in Mildmay; but we do not mind that, do we? Perhaps the Lord may come before that Conference in the spring. Praise His name for the days we have had, and for the hopes we have. Let that thought make us very patient.

Then He makes us very ambitious. What is the prospect? It is that He will give us plenty to do. The man who used his talents well had ten cities given him to rule over—plenty to do. Let us seek to have plenty to do. What is the prospect? "Well done, good and faithful servant." Let that thought be sufficient for us. In studying, in visiting, in school work, in bearing what He gives us to bear, let us have this prospect, and then soon the darkness shall pass away, and we shall burst into fulness of life, and shall see the King in all His beauty and sweetness; and knowing our own unworthiness, we shall want to cast ourselves at His feet, and go behind Him, seeking if only we can touch the hem of His garment. But He will turn round and raise us up, and say, "Well done, good and faithful servant." He is so gentle, and tender, and loving. Will not that more than make up for all tears, and sorrows, and trials, and struggles here, that blessed prospect of being known by Jesus and being with Him for evermore?

Prayer was presented by Mr. ROBERT ADCOCK, and hymn No. 45 was sung—

"Our Lord is now rejected,
And by the world disowned."

The following address was given by the

Rev. W. FULLER GOOCH.

The child of God bears a distinct relation to the past, the present, and the future. If we turn for a moment to Phil. iii. 12, we shall find this very distinctly brought before us. The great apostle says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I was apprehended of

Christ Jesus. Brethren, I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "I was apprehended of Christ Jesus." There is a definite experience in the past, there is a distinct starting-point from which every child of God dates his first knowledge, and his first anticipation of the prospect of service. "I press toward the mark." There you have the Christian's present ; a consciousness of present defect and present need ; a conscious longing for something better, something more than has yet been attained. Then we have "the prize of the high calling of God in Christ Jesus." There is the future, the coming crown, the sure reward, the nearing glory, the consummation of the prospect to which we are looking forward. A familiar poet has said—

"Trust no future, howe'er pleasant,
Let the dead past bury its dead ;
Act, act in the living present,
Heart within, and God o'erhead."

Like most poetry, this is not all the truth, but only partially true. A future of our own making we may not trust, views which are but speculative we dare not rest upon ; but the future set before us in the prospects of service to-night is a future sketched by God's own hand in God's own Word, radiant in God's own light, and sure as God's own existence. Brethren, we may safely trust Him. It is pleasant indeed to contemplate, and we may safely count upon it ; for as surely as we know the Saviour here and now, we shall know and see Him as He is in the glory land.

We are sometimes told that it is very selfish and mercenary of us to be at all animated by what is to come in the future. No, it is not selfish or mercenary ; it is what the Master has placed within our reach, and which in its attainment will bring glory to Himself. Did not the saints of old look forward to the prospects of service ? What made Abraham leave his fatherland ? It was Canaan set before him. What made the patriarchs faithful in self-sacrifice, earnest and devoted ? They looked for a city which hath foundations, whose Builder and Maker is God. What made Moses able to give up the treasures of Egypt, and suffer reproach with the people of God ? He had respect unto the recompence of the reward. What made

many endure tortures, not accepting deliverance? They hoped for a better resurrection. Nay, we follow in the steps of our dear Lord, who suffered and endured the cross for the joy that was set before Him; and so, in our measure as servants of Jesus, we are to be animated not only by what we now enjoy, but by what is set before us, the prize of the high calling of God in Christ.

Dear fellow-Christians, if the Lord will help me for a very few moments longer, I should like to speak very practically upon this subject. There are five prospects of service given us in the programme printed for our use, and there are five characteristics of these prospects I shall ask you very briefly to consider.

Our first thought is, they are *bright and glorious*; far more so than any tongue can declare. What must it be to dwell above at God's right hand where Jesus reigns? What must it be to have all sin taken out of us, and to be perfectly like our Lord? We cannot describe it; but this we can say, that it is the brightest future that can be set forth, and the most glorious prospect the heart could anticipate. Very much of the service of Christ now, on the part of His people, is anything but bright, and anything but glorious. Look at our brethren and sisters who are out yonder in Africa and China and India, and other parts of the mission field, who are cut off from brotherly sympathy and hearty greeting and co-operation, such as we have here in Mildmay; who seldom see a face which looks upon them with a smile, or have their hands grasped; who rarely hear the voice of a brother in kindly greeting—there they suffer in toil, in peril, and often some of them in want. Not very bright or glorious that, is it? The present surroundings of many of God's dear people at home and abroad are like the apostle Paul—trouble on every side, perplexities, and difficulties. They suffer scorn and reproach, but they look away from all that; they say we may well endure hardship for Christ, because of the bright morn and the golden day that will soon follow. We may well suffer loss here for the gain that is laid up for us there.

At every conference as we gather we could all of us, I daresay, think of some of God's dear people who were with us last year, but now they are gone before. Beloved, how blessed is their position compared with much of the service down here. We wish not to die. If the Lord will, we pray

that we may tarry even till He comes ; but when we think of those who have gone before, we indeed realize how they prove the words of the hymn, "One hour with my God makes up for it all." Let us think of that, and when sometimes circumstances distress or depress us, when we are called to suffer disappointment and loss, let us think of the prospect before us, bright and glorious beyond compare.

You know how the apostle Paul loved to dwell upon the word "glory"—glory in the sense of the future prospect for the believers. Remember how he writes to the church at Rome. He speaks of believers as vessels of mercy afore-prepared unto glory ; and he says the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. He writes to the Corinthians, and, standing in silent thought before the grave, he thinks of all the darkness and gloom that naturally belongs to the grave ; yet he says, "It is sown in dishonour ; it is raised in glory." He writes a second time, and tells them that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He writes to the Colossians, and says the sum of Christian experience is, "Christ in you the hope of glory ;" and he also says, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." He writes to the church at Thessalonica, and tells them they are called to the kingdom and glory of Jesus Christ. He writes to the Hebrews, and says, "God is bringing many sons to glory." Thus Paul speaks of the glorious liberty of the children of God, of the glorious Church we shall be when Jesus presents us up yonder ; and he tells us of the glorious bodies we shall have when these vile bodies of our humiliation are made like unto Christ's glorious body. It is glory upon glory when we think of the prospects of Christian service.

Let us now just remember the second thing about these prospects—they are *definite* and *real*. Sometimes we are told that these prospects are very intangible, and very visionary ; but they are not. And this is how we know they are not intangible or visionary : The Christian has an experience, the child of God has an inner life. The inner life has its discernment, its prospective power, if you will, its spiritual senses. I see with this natural eye of my body, and what I look upon with the eye I know is there because I see it. I have my natural hand, and I take something in that hand, then I feel it.

I hearken with my ear, and I know there is a voice, for I hear it speaking.

Beloved fellow-Christians, if we are God's children then we have in our inner life an eye, the eye of faith; we have an ear, a hand, a foot; we see Jesus crowned with glory and honour, and we could as easily refuse to believe our own existence upon this earth as refuse to believe that Jesus is now sitting at the right hand of God. We have seen Him there; we have heard Him with the ear of the soul. He has whispered in our hearts again and again, and has said, "thou art Mine." Ah! these are truths; but the infidel knows them not; the worldling despises them. We cannot argue upon these things with the infidel, at least we do not care to do so. We say, "Come with us and see;" "Taste, and see that the Lord is good."

These things are real because they are experimental, and these prospects are only the fulfilment, the perfect complement of our experience now. We have now the earnest, the first-fruits of the Spirit. We often quote that passage in 1 Cor., "We know in part," and Christian people sometimes lay emphasis upon the last two words. "We know *in part*;" but why not lay the emphasis upon the first two words—"We know *in part*"? You tell me I shall be with Jesus for ever. Thank God, we know something about it even now. You tell me I shall be like Him. Oh, how little like Him am I now! How humble I should be! but still we can say with good John Newton, "I am not what I ought to be; I am not what I might be; I am not what I wish to be; but by the grace of God I am what I am." There was a time when we had no conformity to Christ; but, praise God, our hearts do know something of trying earnestly to walk in His steps, and we do know something of rejoicing in Christ.

Well, all these things are but the beginning; they are the earnest; like the sheaf, the first-fruits of all the harvest gathered which was laid before the Lord. These present experiences are but the beginnings of heaven—celestial life begun below, and God is not a foolish builder. Having begun to build, He will perfect the work of His own hand.

We notice again that these prospects are *practical* and *influential*—no dreamy ideas, not turning us into cool calculating visionaries; no, they are linked with present vitality. The very degree in which we rejoice in these prospects depends upon the degree of fidelity now. We may becloud this prospect

—"Hold fast that which thou hast, lest any man take thy crown." Well may we as we think of appearing before the Lord, well may we as we think of what His promise holds out to us—"Gird up the loins of our minds, and hope to the end for the grace to be brought unto us at the revelation of Jesus Christ." No man will put forth much effort, or deny himself much in the service of Christ until his eyes are opened to see what the Lord holds out for him, and promises him as a faithful servant. Our treasure is up there, and as we perceive our treasure is there it will help us so to live as strangers and pilgrims here.

Notice then that they are *gracious* and *merciful* prospects. Let us not get a legal spirit into them; let us not get the idea of merit into our hearts about them, God forbid! What linked us first with these prospects? What first gave us reason to hope for them? Grace! grace! These eyes would have been closed to the Saviour, to heaven, and to glory, if the Spirit of God had not graciously opened them. What keeps us in the way? What preserves us as we look forward to these prospects? Grace. I thought of Hezekiah this evening. Was there ever a nobler worker than he was, or one more consecrated than he was? See how he reformed Jerusalem and revived God's work! how he prayed, and the Lord heard him! He was mighty in prayer; but see, the Lord left him for a moment to try his heart; and where was the noble worker then? His heart became lifted up within him, and we find him showing his worldly goods to the messengers from Babylon as though they were his best possessions. Why, where would the best worker for Christ here be if grace failed him, and the purest heart among us how defiled in a moment would he be if the grace of God failed? Yes, brethren, we could never reach after God, we could never attain to these blessed prospects if grace did not bring us there. So what enables us to serve the Master? It is grace, grace.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

And should our Master give any of us the crown at last our first thought will be to throw it at His feet and say, "Master, all the crowns are Thine; Thy grace alone hath brought us here."

Again these prospects are *nearing fast*. Yes; we are not

prophets, although we study prophecy, and thank God we were ever led to do so. We are not prophets, though we are longing for the coming of our Lord, we are not fixing the time for this, but we know it cannot be long. We think of the analogies of past dispensations. Already this dispensation has lingered beyond that of any before. We think of all the signs of the times present; not only the dark signs, not only the perilous signs, but also the joyful ones. We see kingdoms opening for the glad tidings. We hear of multitudes crying from north and south, and east and west, "Come and help us," and we say it is God's grand revival before He sends His Son. We see that this Gospel is being preached as a witness in all the earth, and then the end shall come.

And the instincts of our spiritual nature tell us these prospects are near. You have heard some people say sometimes they are going to die, and you ask why? They reply, "Well, I have a presentiment; it has come over me somehow." We do not want these presentiments, we can leave it with God; but still something in us lays hold of the future, and as I see God's children everywhere waking up to the grand truth of the Second Advent, as I see everywhere a longing for Jesus that seems beyond what was known in the days gone by, it tells me that God is wakening up the spiritual instincts of His children here, and everything seems to say blessedly to my soul, "Hold fast, it will not be long; My coming draweth nigh."

Blessed Master, we long to love Thee more, and serve Thee better. Oh that this Mildmay Conference may be Thy means of quickening these dull and laggard lives of ours! Come in Thy glory, and let us be able to hold fast until we see Thee, and then whatever glory Thou in Thy love shalt give to us, we will say, All the glory, Lord, be Thine.

Dr. BARNARDO led in prayer, and hymn No. 31 was sung—

"I'm a pilgrim and a stranger,
Rough and thorny is the road."

After which the closing address of the Conference was given by

Mr. REGINALD RADCLIFFE.

Some months ago, when young Mr. Stanley Smith was travelling with me in a railway train in Scotland, and heard that the Lord had laid it upon my heart to go back to that

country, he suggested that he with his comrade, Mr. Studd, might increase the party and make three. I had to write to him upon the subject we should choose to speak upon as we entered each town, and the subject suggested was this, "The Evangelization of the World," and he replied, "It is a big order, but not too large for our Master;" and that, dear friends, is the subject that I have to speak upon in the closing moments of this Mildmay Conference. It seems a big subject, but it is precisely on the lines laid down by the Lord Jesus; nothing less would be so closely on the lines of the Master as that. It is so easy and so plain that the youngest child in our schools can read it and understand His word. It is not, Go to India or to China; and certainly it is not, Tarry in our native land; but "Go ye into all the world, and preach the Gospel to every creature."

A few weeks ago there was a meeting in this place in connection with missions, and there was a missionary here who has been for years working among the heathen, and successfully working among them; and after that meeting, which took place about three weeks ago, he wrote that never until that night had he been able to see and realize the torpor of Christians at home with regard to the heathen. I am astonished at times with myself when I think of the years that I have lived, many of them preaching the Gospel in different parts of my native land, at the thick scales that must have been over my own eyes, and which must have been ugly in the sight of the Lord Jesus, who gave the command to go into all the world, and preach His Gospel to every creature. Africa and China and India might have been another world. And I believe it is so with a great number of Christians even up to this very hour, else let any minister of the Gospel upon this platform, or in the hall, explain to me how it is that England and Scotland and America are doing next to nothing for the heathen.

Well, but you may say, "We are doing a great deal more than our forefathers did; we are doing a great deal more these few years than fifteen years ago, and more these last two years than in the years before." Well, then, take all that we are doing and contrast it with such meetings as these, where we can enjoy ourselves, and where we can be refreshed in such comfort day after day, and be fed upon the very choicest of the wheat and honey, as it were, from the honeycomb; contrast this with the beggarly crumbs that all the riches of

America and Scotland and England give to the heathen. I do not mention the Protestant nations on the Continent, for they think themselves that they do not do nearly so much as we do. So, without referring to them, just contrast with what we have ourselves, all that we give to the heathen, and you will see we cannot be obeying the command of the Lord Jesus, "Go ye into all the world, and preach the Gospel to every creature."

And what is more, we have had a great deal of talk for these last fifteen years as to how to reach the masses at home; but to this evening we have failed to reach these masses in any great measure. Perhaps you say again that a great deal has been done; that there has been some success in London and our large towns, and especially in Glasgow. A great many have been converted, a great many missions have been started outside the churches. That is true; but I suppose this evening, in the city in which we now meet, I should not be far wrong if we take what are, I think, Lord Shaftesbury's statistics, that out of the genuine working men not many more than two per cent.—two out of every hundred—ever enter a place of worship. We build churches, and many of them are built to remain half empty, and more than half empty.

The people are coming from the country to our large towns. Able-bodied agriculturists, who should have gone straight to Canada, or the agricultural districts of America, or to Australia, coming to settle as if by gravitation in London, Manchester, and Glasgow, piling up in drunkenness and misery and starvation. As though, when we would not take the Master's order, "Go ye into all the world, and preach the Gospel to every creature," He would allow us again to build a tower of Babel, and pile it up, not with bricks, but with human beings, as in this London, where five millions are congregated, and if it goes on at the same rate, ere long something like ten millions piled up—millions of misery—and yet the Protestant churches in London and the large towns barely able to hold their own. I do not think indeed we *are* holding our own.

So lingered the disciples in Jerusalem at the feet of the apostles until the Lord permitted the murder of Stephen. I believe, though I know I may not be agreed with by every one, but I believe these ten thousand disciples lingered too long in Jerusalem, and were therefore scattered by persecution, every one of them, and went everywhere preaching the Gospel, and for the first centuries the Gospel went on being preached every-

where, not by apostles nor elders merely, but by men and women and every individual in the Church. That is clearly the spirit of Christianity, but we have lost hold of it; and as the Rev. Henry Brooke said yesterday on this platform, it is only recently that we have been getting back to see that the whole Church must work.

There has been great blessing from God these last thirty years, and increased life through it. But still we have in the churches in London, and other places, so many of the Christian members round the communion-table receiving instruction, but they do not go out.

You all know it is only a very few years since—although our missionaries had been working so long in India—it is only a very few years since the scales fell from the eyes of these missionaries, and they found out they could not get at the inmates of the zenanas, and the discovery came, I believe, by the power of the Holy Ghost, that it was still possible to save a zenana woman's soul, even though she could not be reached by male Europeans; but these scales fell from their eyes only the other day.

Is it not possible that scales are on our eyes still, and that we have not yet grasped the thought of Christ's longing. When He saw the multitudes as sheep without a shepherd how He said, "Pray ye the Lord of the harvest, that He may send forth labourers." But what have we done? We have quenched the Spirit; we could have had labourers, women by hundreds to go to India, but we said No; and we let generations of zenana women die before we would allow Christian women to go to them. Is it not possible that scales are still on our eyes? At this meeting to-night should we not have great searching of heart. Even on the platform we are none of us too old, if we have not got any infirmity, to go to India, or China, or Africa. It was a blessed thing when young Stanley Smith and Studd, and these other young men, went; it made a great sensation, but it would make a greater sensation if some of the old ministers of London, of England, and Scotland should go.

Somehow or other the command of the Lord Jesus should be obeyed; it has *not* been obeyed. If you think of it, and consider what I am saying, you will agree that it is not being. Here we have had a young Brahmin attending patiently during all the days of this Conference. He comes here representing two hundred and fifty millions of our fellow-subjects. He is on

the platform now. He is the man from Macedonia, and as that man cried to the apostles, "Come out of Asia into Europe, and help us," so this man cries, "Come out of Europe into Asia;" and that cry may the Holy Ghost send into the heart of every brother on the platform, and every brother and sister in this place, that we may go over and help. Oh, we want by His help to obey Christ! For mark this, a man may be filled with the Holy Ghost, a man may be resting quietly and calmly in Christ, a man may have what the Salvation Army people call a clean heart, and yet he may be blind, blind to the commands of the Lord Jesus. I believe that the apostle Peter, even after he had been restored by the Lord Jesus, after the Lord said, "Peter, lovest thou Me?" after he had been filled at Pentecost with the Holy Ghost, after that time when he was in prayer on the roof of the house, and saw heaven open, and the sheet let down from heaven, even after that I believe Peter was blind, very blind; he could not see that the heathen had to be preached to. I also have been, I think, for many years of my life almost as blind as a bat, taken up with the things I could see, and the few hundred of miles I could travel in this land. I could go from London to Scotland, or England, or the north of Ireland, or even to America; people at home, places where the Anglo-Saxon tongue was spoken, these were all that I could see.

Well, the case of Peter is a great warning to us; a man may think because he is filled with the Holy Ghost that he has no need of instruction. I watched those two young fellows, Studd and Stanley Smith, as I travelled with them, I watched them closely by night and by day, and they appeared to me to be bringing forth the fruits of the Spirit as much as any man I have known for a long time. I saw them in many circumstances, and at times in positions that would have tried and put out most men, but I never saw anything wrong in them, by day or by night. God was with them. But, mark you, I never knew any man more teachable and who could pick up things quicker than that Stanley Smith—a more teachable man, young or old, I never found. Would to God that the mighty power of the Holy Ghost would come upon all our ministers and communicants of London who are in earnest, the evangelical men and women living godly lives, that the power might come upon us all and make us teachable and ready to "go into all the world, and preach the Gospel to every creature."

Let us examine ourselves. Is this command to be obeyed?

Because England is not obeying it, because Scotland is not obeying it. America may be doing more for foreign missions than we are doing in England, and many of the American missionaries are the first and foremost on earth. There are blessed missionaries in Europe, in India, as we all know, from America. Why have we not obeyed this command?

An old missionary who was present this afternoon gave me a letter to read; it is a letter two columns long, written and signed by Mr. Booth, and so far as I could see there is nothing in it that any one of any other way of thinking could take offence at; the whole two columns are devoted to trying to rouse us to see that the vast mass of the people were being left in darkness to die, so far as the preaching of the Gospel is concerned. That letter was published in the *War Cry* of 20th June, and that missionary said it ought to be in the hands of every Christian. He does not belong to the Salvation Army himself, but he agreed that this letter is the most stirring thing we have read for a long time, and it will convince you that we are living, I do not say wilfully, but none the less are living in disregard of Christ's command as regards the most of mankind, and confining the Gospel to comparatively few of the inhabitants of the earth. Perhaps the same scales that were on my eyes are on our eyes now. Now things cannot be right with us when it is so, and we cannot expect to overtake the masses at home whilst we so neglect the heathen abroad. It is what the prophet Haggai says: "Ye have sown much, and bring in little." Why? Because the people did not consider their way, and were not going on with the Lord's work. We have chapels and churches and cathedrals in London, and we have also abomination among the higher classes, and drunkenness in other classes, and the love of money, as in old time. Demetrius was a fellow-worker with Paul, but he forsook him. Why? He had not become a drunkard or a thief. Just because the love of the world had got into his heart.

Oh, friends, in China they are throwing their idols away, but in London and in my native town we are raising up idols and bowing down to money-getting, and engrossed with money-getting. Converted men and women, listening to me, if you would follow the Lord Jesus Christ, I tell you what to do, Go to your bankers, and perhaps by half-past ten to-morrow morning lessen the amount standing there in your name. Many a Christian man's soul is starving because he has too much money.

Perhaps he has prospered. When he was a young man, a clerk or journeyman, he was very earnest and zealous, but he has prospered, and it has poisoned his very soul. Oh, my friends, Nebuchadnezzar's image has again been erected in London; *it* was made of gold; and do not we in this city bow down to gold?

Now the Lord says to the prophet Isaiah, "Who will go for us?" And he said, "Here am I; send me." That means, "I am ready to do anything." Which of us is ready to surrender heart, and property, and reputation, and everything for the Lord Jesus during the closing minutes of this Conference? We have talked about this for three days. Now let us come to the point before we go home, before we leave this hall let us surrender to the Lord heart, reputation, and property, and everything. Some people are unwilling to surrender their children, but it must be everything. If He comes quickly, as we pray, what will He find? Will He find us living in disobedience, breaking His plainest command, that we are to carry the Gospel to His heathen? Oh, friends, it is a good thing to sing "Come;" but it is also good to be swift in obeying the word of the Lord.

Forgive these words. I was hurried because I had so few minutes to speak, and I may have appeared to speak hastily; but, brothers and sisters, do not think I have spoken unlovingly or unthinkingly. God Himself has laid this burden upon my heart; I must speak it out wherever I go. They asked me to come to Dublin. "Well," I said, "if I come I can only plead with the Lord's people for the evangelization of the world." The Lord seems at present to stop my mouth to everything but this. Oh, take the Lord's heathen to your hearts! Let the Holy Ghost come and make a smash up of the Conference, breaking our hearts, breaking the hearts of ministers, burdening them not merely with parishes in London, but burdening them with millions who never heard the Word, and burdening the hearts of men and women with this same burden; and oh, do not let any man think that he must go through any curriculum in England or Scotland before he goes forth! God can bring some men from the colleges; but He can also use those who have been through no college. He can send you right off to-morrow. So He does with the women. All the missionary societies accept these women at once. They have had no curriculum, but they go and pluck brands from the burning,

and penetrate amongst the women of the zenanas ; and even in China women are more suitable than men. Who will go for us? Well, the first thing is the surrender of everything for Christ, to have no will but His.

Mr. Radcliffe closed with a most earnest and importunate prayer to God, that He would forgive the backslidings and the shortcomings and the blindness of His people, and would lead them to a speedy personal acceptance of the great commission to evangelize the whole world. He also offered prayer for Mildmay and all its institutions, and for Mrs. Pennefather.

The Chairman concluded the proceedings of the Conference by saying, "May these words ring in our hearts."





Christ our Life in Service.

ADDRESSES BY

MR. H. F. BOWKER. REV. C. A. FOX.
REV. E. H. HOPKINS, M.A. REV. HANDLEY C. G. MOULE, M.A.

Wednesday Afternoon, June 24th, 1885.



NUMEROUS company assembled in the large hall on Wednesday afternoon to consider this subject. After the singing of hymn No. 37—

“Jesus, Thine all-victorious love
Shed in my soul abroad,”

Prayer was presented by Rev. H. W. WEBB-PEPLOE, and the following address was given by the Chairman,

Mr. H. F. BOWKER.

Having read 1 John xv. 11, 12; John v. 26; and John xv. 5 (last clause), he proceeded:

The subject of Conference is the service of Christ, and we propose this afternoon to say some words upon this aspect of it; viz., that Christ's life must be manifested as the source of strength and power; nay, that Christ Himself must manifest His life in everyone who takes upon himself to serve Him. In the first passage I have quoted we read that “God hath given to us eternal life, and this life is in His Son.” Then the

Son of God has not parted with His life, neither has He so communicated it to us as that we are separated from Him; or, indeed, that we have anything at all except in union with Him. He maintains it in all its glory. He tells us in the second passage I read, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." In what sense given to the Son? He was eternal, co-existent with God the Father, and wanted no life imparted to Him. But when He took upon Himself the form of a servant, in order that the life forfeited by man might be restored, that life could only be restored in one way; that way, as you know, was by the Son of God Himself becoming incarnate, and undertaking the manifestation of that life, imparting it to all who believe in Him. So we stand in the presence of this great fact, that inasmuch as it was impossible for Christ to part with His life, so it is equally impossible for any one of us to lose ours.

This life, then, is the gift of Christ. Have we all received it? Are we conscious of it? Do we know that we possess it? These questions lie at the threshold of all service. Vain will be our attempts to serve, if we have not this life. But if it be ours, it is because we have been to Christ, because a distinct transaction has taken place between Christ and us. And now that He has imparted to me His life, I am in union with Him for ever. All the consequences of this union it is impossible now for the human mind fully to fathom. I doubt whether we shall ever fully fathom them; they will occupy our attention through the eternal ages.

The first thought I want to present to you is, that *this life is the gift of Christ*. A trite truth, you will say. But have we grasped it with such firm tenacity as that no temptation, besetment, difficulty, perplexity or sorrow to which we are subject can ever, in the least degree, overshadow it in our minds?

The next thought is: If we have this life, *how is it to be maintained?* It is by the truth instrumentally, but through the agency and power of the Holy Ghost. In our loose way of talking we mingle phrases which should not be mingled at all. There is only One Great Doer in the universe; He is the Agent in everything. And may I say in passing that God never parts with His power? To suppose such a thing possible is to suppose that God has abnegated His position and stepped down from His throne. He never parts with it;

but He ministers all the power that is needed for the exercise of the gifts He bestows on each of us. If we allow the thought to take possession of us, that He parts with His power, we are sure to get into a quagmire of difficulty, if not into a gulf of despair.

The third thought is indicated to us by the passage in John xv., where Christ says, "Without Me ye can do nothing." *And we do not believe it.* Perhaps you think that in saying this I am casting stones at the people of God. If any such thought were to possess me, like stones thrown upward, they would fall on my own head. But I say advisedly, as the result of much observation, much experience, and much thought, that we do not believe that statement of Christ. To believe it means that we live upon it. It is this half-hearted belief and feeble reception of it that causes the weakness of the Church, and of ourselves as individual Christians. What we truly believe God has done for us, we shall, to the utmost of the power that God gives to us, endeavour to carry out in practice.

What then does our Lord mean? Does He mean that this life which we receive from Him is sufficient to lead us onward through all the conflicts and battles and difficulties of life? Then, if we fail, are we to say that it is because sometimes we must fail? Is that the teaching of the Word of God? We heard this morning, in ringing tones of power, that, if we fail, there is no necessity for failing, because the provision that God has made is all-sufficient. God has made provision all along the line for every need that can possibly be experienced by any believing child of God, if only the conditions are maintained; viz., that we are wholly given up to Christ and wholly trusting in Him. Let us accept the conditions, and the power comes.

Let me state briefly two or three things as to the way in which this life is manifested. First in *conflict*. We hear much about conflict, and some of us have been accused of teaching that there is no conflict in the life of the consecrated Christian. We teach no such thing. We teach that conflict will have to be maintained all along the line; but observe that everything depends upon the place in which the battle is to be fought, and the conditions under which the conflict is to be undertaken. If we are abiding in Christ, He has, on our behalf, conquered every foe. The great enemy, death, He has overcome. Satan, He has defeated. The world, He has overcome. Self—Christ had no self to overcome, in the sense in which we have to overcome it.

But, as our representative, He had to conquer through discipline, and He "learned obedience by the things which He suffered." He had to conquer temptation and difficulty, and He overcame them. In all these aspects of conflict Christ is the conqueror, and Christ alone. It is only as I abide in Him, and have fellowship with Him, and am conscious of my union with Him, and my dependence on Him alone, that this conflict can be successfully undertaken, and that I can be used by Him to overcome and defeat the tempter.

Another thing we have to remember in the manifestation of this life is *obedience*. There are many Christians who trouble themselves much about certain things in relation to obedience that they need not trouble themselves about. It is not so much to the outward form of service that God looks as to the heart. If He sees that our heart is bent upon keeping His commandments, and that all the precepts He has given are precious to us, then, as we abide in Christ, is the power to obey given with every step we take; and there is no power elsewhere. Discipline, obedience, experience, will be useful only as they drive us back to our stronghold, which is Christ.

Then there is the manifestation of this life in the pathway of *service*. Who can grasp the length and breadth and depth and height of this? Conflict and obedience are themselves a part of service. There are many forms of service to be rendered on every side. When Paul would strengthen the hands of the Ephesians in his remarkable epistle, which I commend to you as an exhaustive study of this great subject, you remember he prays, in chap. iii., "that Christ may dwell in your hearts." What is our view of that? Christ dwells in the heart of every consecrated believer who is wholly given up to Him. But in what way is this indwelling manifested? Through the power of faith. Christ dwells not in our hearts, as some have said, in the way that Paul spoke of the Corinthian believers as dwelling in his heart. There is a reality, a personal indwelling which becomes a conscious thing, because Christ is there to cleanse and to keep the heart clean. He is there to keep the heart in all its waywardness, and its tendencies to wander, to be the supreme object of its thought, of its imagination, of its regard. You remember how the apostle finishes his prayer: "That ye may be filled with all the fulness of God." Not that we may be filled with the fulness of omnipotence—that is not possible—but that we may be filled *into* the fulness of God. We are

taken away from that self of ours, and launched into the ocean of the fulness of God. Are we satisfied with our position? Then let us rejoice and be glad; for we know then that we have fellowship with God, that Christ is our Friend, that the Holy Ghost ministers to us, and that all our needs will be supplied.

The next address was given by the

Rev. C. A. FOX.

The service of Christ is indeed simply this: Obedience to the will of God. It may be in suffering; it may be in silence; it may be in adverse circumstances; it may be in poverty; it may be in reproach; but it may be also in the foremost places of the field. Wheresoever Christ places us, there is the place of service. God grant that each of us may serve Him just where we are, and with what we have got; for we have the Holy Ghost with us, and Jesus our own Saviour.

The service which we render may be merely acquiescence—if it is a real acquiescence—in the will of God. “Even so, Father,” may be true service, when we consider anything that God has done for us. “Yea, Lord,” may be true service, when God proposes to do for us anything further. If Christ puts us in the dust, and keeps us in the dust, let us humbly and even joyfully take our place and say, “Yes, Lord.” But there is one thing that we may say to Christ once, and only once, in our life; we may say, “I will not.” When He gives us leave to go forth, as was given to the bond-servant of old, we can say, “Nay, I love my Master; I will not go out free.” Let us each say that to-day; let us each be consecrated to-day—nailed to the door-post by the pierced ear, ready henceforth to hear the will of God, and obey the voice of God.

Before the cross Jesus called us to Him, “*Come.*” We came to Him, and we found rest. After the resurrection He uses the word “*Go.*” And we must go, lest we should not keep Him with us. “Lo, I am with you alway!” if ye go into all the world and preach the Gospel to every creature. But there is this word also: He not only says “*Go,*” but “*Let go.*” This is very needful for every child of God. Have you “let go” yet—let go all that is human, all earthly resources, all trust in anything of this life? Have you let go the shore, and are you launched forth with Jesus? Have you gone forth with Him on

some single plank of the Word, floating out into the great deep of His truth, His love, His faithfulness, and His holiness? Dare you go forth with Jesus alone? That is what He wants each of us to do.

This is why He said, "Let My people go, that they may serve Me." Christ's people must be detached people; they must be severed from Egypt. Pharaoh said, "Go, sacrifice to your God in the land." That would not do; they could not offer anything unto God in Egypt. Then Pharaoh consented that they should go "a little way out." That would not do either; they must go out definitely, and for ever. He went further, and said, "Yes, go if you must; but leave your little ones behind you." "Nay, but we must take the children with us." "Then go, you and your little ones; but leave your flocks and herds." We must answer this compromise with uncompromising fidelity, "We will not leave a hoof behind us; we know not with what we must serve the Lord until we be come hither." Yes, we must be wholly for Christ, all for Christ, only for Christ, always for Christ. There must be no looking back to Sodom. There must be no looking aside to Syria, there must be no looking down at the flesh; there must be a looking straight on unto Jesus, and going with Him, definitely and persistently and triumphantly.

What, then, is the service? Let me put it thus. True service is a *heart* surrendered, so that there should be henceforth a new Inhabitant in that heart, the indwelling Holy Ghost. It is a *will* surrendered also to Christ's yoke. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Child of God, young man and maiden, have you got this blessed rest—this deep, perpetual, abiding calm of God in your souls and your lives? Have you accepted this as a divine reality? Christ's will is rest; no rest without His yoke. Yoked to the Lord Jesus, step by step we must walk with Him, work with Him, move forward with Him, as "Enoch walked with God." But there must be also a surrendered *body*. "That ye present your bodies a living sacrifice, holy, acceptable unto God." Have you presented your body yet? The body must be on the altar, as truly as the will is under the yoke. The body and the will, the heart and the conscience—all must be upon the altar of Jesus Christ.

What are the principles of service? There are two great universal principles—death and life. "Except a corn of wheat

fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." By God's grace we must apprehend that we have died with Christ on Calvary. That is the great root of true life. The apostle says to the Philippians, "Work out your own salvation with fear and trembling, knowing that it is God that worketh in you both to will and to do." There is an awfully mysterious Inhabitant indwelling in you, working in you—God Himself. Let there be an awful fear and trembling, lest you should spoil His blessed work. If you are a Christian, you have now no life of your own at all; your life ended at Calvary. Therefore it is true that "it is not I that live, but Christ liveth in me." Oh to experience more and more of this blessed indwelling life, this willing, working presence within us—this divine Inhabitant! Let the Lord have the whole house, penetrating every apartment, bringing every thought into subjection to Himself. Let Him have the keys of all; let Him be sovereign and supreme in all. What He bids, do; what He saith, hearken to and obey. Then we shall be prepared for His blessed service.

Every true Christian must be thrice *baptized*—baptized unto repentance, baptized unto crucifixion and death, and baptized with the fire of the Holy Ghost. This is what we all want. Moreover we must be thrice *convicted* by the Holy Ghost. He is come to convict us of sin, of righteousness, and of judgment. Of sin, because we have not believed in Christ Jesus. Even the child of God must be convicted of the sin of unbelief right throughout his whole life. Of righteousness, because Christ has ascended into the glory as the righteous Representative of a fallen race; therefore our place is there, in the glory, upon the throne. As our glorious Saviour, He not only shows us our sins, and absolves us from our sins; but, by His own divine power, He works in us His own glorious life. Every true servant of the Lord must also be thrice *persuaded*. We must be persuaded that God is able to keep that which we have committed unto Him against that day. Are we persuaded of that? We must be persuaded that He is able to keep us, body, soul, and spirit; and again, that there is nothing that can separate between Christ and us. There is one more persuasion. Are we persuaded that what He has promised He is able to perform? Then we are thrice persuaded, and we are fitted to be the servants of the Lord Jesus Christ.

But we must also be thrice *renewed*. Our outward man

perisheth, but our inward man is renewed day by day—renewed in cleansing, in keeping, in filling. Do not be afraid to use up all you have—to give out your best sermon, your best address, your best gifts, your best strength—all that you have. You shall be renewed every morning, day by day. Then, if God gives us our daily bread, let us give Him our daily service. Let us use ourselves wholly to His glory.

Do you ask me for an instance of such preparation in Holy Scripture? There is one in the prophecy of Isaiah, about Isaiah himself. What prepared him for his wondrous mission? We may answer, "Three visions and a voice." He saw Christ on His throne, high and lifted up, with His train filling the temple; that vision inspired him with the greatness and the glory of the Lord. He heard the seraphim crying out one to the other, "Holy, holy, holy, Lord God of hosts; the whole earth is full of thy glory." That inspired him with the holiness of God. Oh that we might cry out one to another! that Church might cry out to Church, and people to people, "Holy, holy, holy, Lord God of hosts," till this world re-echoed the sound, and the earth be filled with the glory of the Lord, the coming, reigning Prince. Another vision the prophet saw—himself in the dust. As soon as you see Christ on the throne, you will see yourself in the dust. "Woe is me, for I am undone." You must be detached from yourself, from your sin, so that you may look at yourself and abhor yourself as Job did. Oh that we all had this vision of God and of self! There was yet a third vision—a vision of the fire, the live coal swiftly taken from the altar—the Pentecostal coal which burnt his lips. Only burnt lips can speak to the glory of the Lord. There must be death on the lips, death in the heart, death in the life. We must be buried with Christ by baptism into death, and we must speak from those burnt lips which the fire of the Holy Ghost has burned, so that we cannot misuse His blessed Word. Children of God, have we had these three visions—Christ on the throne; self in the dust; the fire of Pentecost burning the lip, burning the soul, until we are all aflame with the Holy Ghost, and self is consumed in this holy transfiguring fire? Then we shall hear a voice. "I heard a voice saying, Who will go for us?" He answered, "Here am I; send me." Yes, three visions and a voice will prepare any man for the battle-field, for any mission, any ministry, any ministration whatever.

Not only must self be abased, but shall I add this word? Self must be displaced. Bad self must be abased; but even good self must be displaced. Let us take the case of Joshua. There is no holier man mentioned in Scripture. He led the people into the land of promise in victorious triumph under the Lord. Moses, the servant of God, who had led them through the wilderness, was not fit to lead them in; but Joshua was fit, by the grace of God. It was this man who, as he surveyed Jericho, before he went forth against it, lifted up his eyes and saw one standing over against him. He went up at once and said, "Art thou for us or for our adversaries?" The answer came from the mysterious stranger: "Nay, but as Captain of the Lord's host am I now come." Now if Joshua was anything, *he* was captain of the Lord's host. But the Captain of the Lord's host had come, and He must displace even good Joshua. So the good servant, even good self, must be displaced, and Christ must do His own work. Joshua recognized this, so he fell to the ground and said, "What saith my Lord unto His servant?" Surely Joshua was to take Jericho now. Nay, there was something more; he had not yet been sufficiently prostrated in the dust. "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." I believe the Church of Christ is not low enough yet. There is not in it, as there ought to be, that brokenness of spirit, that entire surrender of body and soul to the Lord. We need far more of this humbling in the dust at the feet of Jesus. Surely it must grieve the Lord to see many Christians, who have been for years talking of their advancement, losing something of that beautiful humility which was theirs when they were first converted. Yes, we need to go down deeper into the dust.

Though it was under the very walls of Jericho—cursed ground—it was yet holy ground, for the Lord was there. "The place whereon thou standest is holy." Wherever my Lord stands there is holy ground. Though I go into the teeming alley, and minister amidst the most loathsome scenes, if I take Jesus with me there is holy ground. Let us see to it that we stand on holy ground, wherever we are. This room to-day is holy ground, because Christ is here. Here is the consecration of His presence. Lord, let Thy Holy Ghost come upon this people, we beseech Thee, that He may bid us go forth to Thy service; that He may enable us to let go our conventionality and routine, and let go our reputation—let go everything,

so that Thou shalt reign in our hearts and lives supreme. No matter who we are, Thou art all and in all. If we are the vilest, Thou art the most worthy ; so shall we show forth Thy glory.

Brethren, then, and only then, shall there be, not the cold hand and the cold shoulder, but the open heart, the open house, the open hand, and Pentecost shall come again. O God, revive us in the midst of the years, we beseech Thee. May this Pentecostal power be upon us, so that every soul in this building shall be shaken with the divine and wondrous presence of the Lord God of hosts. Let this little piece of earth, each individual soul, be filled with Thy glory. Amen.

The next address was given by the

Rev. EVAN H. HOPKINS, M.A.

“Christ our life in service.” Let me direct you to two simple points. First, the service ; then, the life that we need for the service. If we are to have a true conception of the service, we must understand the principles by which it is governed. Of course, this we find in the Word of God.

All true service lies in the line of God's *will*. A good servant knows his master's will, and obeys it. It is not enough for me to be engaged in a good work ; I must work according to my master's will. It is the master's office to give directions, it is the servant's to obey them. But if I am following my own directions, and pursuing my own counsels, it may be a very excellent work in which I am engaged, but I am not serving the Lord. I may be going to God for His blessing on *my* plans ; let me first go to God for *His* orders. Let us not only say, “Give me Thy blessing,” but, “Teach me Thy will ; show me Thy way.” He may bid us do a very simple work ; but by obeying it we shall be really serving Him. It is better to be occupied with little things in the path of His will, than to be doing a great work in obedience to our own conceits. You say to your servant, “Bring me a glass of water.” He says to himself, “I will do something better than that, something grander and nobler ; I will bring to my master a basket of fruit.” Would he be a good servant, and would that be true service ? A good servant is one who just does what his master tells him. I remember hearing Pasteur Monod say, “If you want to do something, do not try to be somebody.”

Then this life becomes so wonderfully simple. It is not like

a number of divergent lines; it is one single line. God does not expect you to be in two places at the same time. Service in the will of God never consists of a series of conflicting duties. "This one thing I do" is the true motto of the whole course. The nearer we get to God's will in service, the more freedom we shall find in it. Some one has said, "The more liberty we can throw into service, and the more service we can put into liberty, the truer both the service and the liberty will be."

Does any one ask, "How am I to get into God's will?" Come to the right centre. It is a good thing to be occupied with Christ's commands; it is a far better thing to be occupied with the Commander Himself. "Whose I am, and whom I serve," said Paul. The thought in the apostle's mind was not so much the service as the Master whom he served.

Again, true service lies in the line of God's *supply*. God's commandments are not grievous. They may be impossible to you when you are out of Christ, or not abiding in Him. You remember the command the Lord Jesus gave to His disciples, "Give ye them to eat." It seems at first sight a rather unreasonable and impossible command. How was it brought about? They had to bring everything to the right centre. He says, first of all, "How many loaves have ye?" Bring all your resources to Him. "Five loaves, and two small fishes." Are these enough? What are they among so many? We have to learn the first lesson, that without Him we can do nothing. The next words were, "Bring them hither to Me." There is consecration. Bring all you have—your weakness, and emptiness, and poverty—to Him. Now picture the scene. The five thousand people formed an outer circle; the disciples an inner circle; but the centre was Christ Himself. Taking these weak and feeble things into His hands, the stream of blessing began to flow from Him as the centre, through the disciples as the channels, to the thousands outside. "Oh, but," you say, "the disciples did not fulfil the command; it was the Lord Himself through them!" Precisely; and so must it be with us. This is what we are insisting upon to-day. Not you, but Christ working through you.

Once again, the path of service is in the line of God's *guidance*. God is not going to dispense with your faith by showing you a chart with all His purposes marked out in detail. He means you to walk by faith every step of the way.

The work and walk of faith are intimately connected. The way to do God's work is to be always walking in God's will, following His guidance. What we have to do is simply to please Him. He knows your work is imperfect; but you can please Him, nevertheless. A little child is making a pinafore for her doll. The mother looks at the child, and she is pleased. But is the child's work perfect? No one would say that it was. Oh, that we were more like little children! He is a Father whom we have to please.

Now a word about the life that we need for service. What a precious thought is this, "Christ our life." It is all in Him. Let us look at it briefly in three aspects—Life before us, life around us, life within us. Christ's life *before* us—our Pattern. "I am among you as One that serveth." He is the object of our gaze. "Behold My Servant." He has left us an example that we should follow His steps. "As the Father hath sent Me, so send I you." He went forth in entire submission, in complete dependence, in simple trust. So let us follow Him. I remember once hearing a farmer say he had a servant who was a very good man, but a very bad ploughman. When he was ploughing, instead of fixing his eyes on an object before him, he was continually looking back, to see whether he had made a straight furrow. There are many Christians doing the same thing. We have to look away from ourselves, from our own walk, off unto Jesus. "I have set the Lord always before me."

Then there is the life *around* us—our Protection. "His Presence is salvation." Do you believe in His presence, not one afar off, but actually with us. "Lo, I am *with you*." "Abide in Me," He says. He Himself, the Living One, is the home of your soul. Your service perhaps lies through scenes of temptation, and the deadly polluting influences of the world. He is God's provision, and in Him you may be kept safe. Some of us have seen those little creatures rapidly moving on the surface of a pond. They do not spend all their time on the surface. They dive down to the depths, but when they descend they take with them a globule of atmospheric air. They are, so to speak, enclosed in a crystal sphere. They prosecute their search down in the world beneath, enveloped in the atmosphere of the world above, and come up again uncontaminated. How striking a picture of what it is to be in Christ. He is to be your home. "I will be to them as a little sanctuary." In Him we

are to live and move and have our being. "Whatsoever ye do in word or deed, do all in the name of the Lord."

Once more, there is the life of Christ *within* us—our power. We want power—power to cast off evil habits, as well as to bring forth fruit unto God. That power we have in the Indwelling Christ. We heard to-day about the duty of "letting go." It is wonderful the tenacity with which the dead leaves of our old life seem to hang upon us. Sir John Lubbock has been lecturing upon "Leaves." He says the falling of the leaves is really a process of life, not of death. To prove this he exhibited a twig. It had been half broken off in the autumn, whilst it had remained in union with the trunk. It was found that all the leaves on the part in complete union with the trunk fell off; but the leaves above the bend, on that part where the life had been hindered, remained firmly attached to the twig, and it needed considerable power to pull them off. There, I thought, is a picture of our old habits. How is it that you find Christians with so many worldly habits hanging about them? They say, "I cannot lay them aside; I have tried to cast them off, but I cannot." Shall I tell you the reason? You need to have your spiritual life deepened; to know not only what it is to have life, but "life more abundant." You are enfeebled because the flow of Christ's life has been checked, and you are not really living in full union and fellowship with Christ. Oh, that to-day we may yield to Him that place in our hearts, that He, taking possession of our whole being, may fill us with His own life! Then shall we have power both to lay aside every weight, every hindrance, and to bring forth fruit unto God.

The closing address was given by the

Rev. HANDLEY C. G. MOULE, M.A.

I will introduce the little I have to say by a word or two on Eph. iv. 15, and may God bless His Word. "That we may grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." I take those few words of God's Word as an introduction to the little I have to say on the great subject, the most sacred, in a sense, of all

subjects from the point of view of the believer's own soul, for it is the centre of the Gospel, though it is not in one sense the whole of the Gospel. Let us always remember one truth, quite separable in thought from this; I mean our acceptance before God. We are accepted before God for the merits of our Lord Jesus Christ, by faith, and not for our own works. Remembering that we are counted righteous before God for the sake of another, on the ground of the goodness of another, on the ground of what another has done, let us take the subject this afternoon in connection with the fact of our union with Him. God Himself is indeed the ultimate centre of everything. The soul that knows Him, knows that there is nothing that can satisfy it but the Lord Himself. But from the soul's own point of view this truth is the central thing. Alas! I did not always realize it so myself; not from want of good teaching, or of most holy examples. The words of some of God's servants here to-day have been helpful to me in enabling me to realize that, whether our life is a life of suffering, of standing or waiting, or bearing the will of God in deep trial, in physical weakness or the like, whatever the service is, if it is in the line of God's will, we have to come to this—Christ our life in service. Our vital union with Christ is imaged forth by our Lord Himself in the parables of the vine and the body—this union which is the spring of inexhaustible resources. It is a very old truth, as old at least as this epistle to the Ephesians. It is as old as the truth of God itself, yet it is one that is ever new—a surprise to the believer as he goes on and tries it. To many of us doubtless it has been a new discovery, long after other truths were grasped.

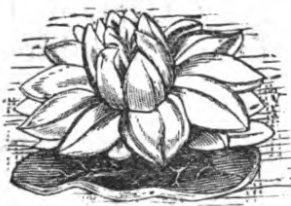
First, let us understand that *it is a fact*. I find more and more that the right order in which to regard the life of the soul is this: first, fact; then faith; then, as the result, feeling. I find myself cold, dead, this or that which I do not wish to be. How, by the grace of God, shall I set to work? Not by resolving to feel this or that, but by going down to the fact. Is it the fact that I am in contact with the Lord Jesus Christ, in a sense as real, as wonderful, as that I am by my physical nature connected with humanity? Yes, about that the Word of God is clear. Probably we are all doctrinally sure of it; but my experience bids me lay it upon your hearts as Christians to be practically sure of it, and to treat it as a fact. Let us recognize that, in the mysterious way and will of God, we are not only

near to Christ, but we are *in* Him. Christ Himself, as I have said, compares it to the branch in the tree, and the limb in the body. There are things I can carry in my pocket, and leave them at home if I think fit; but I cannot do that with a limb in my body. It belongs to another order of things; it is in profound and vital communication with the head. This is a fact, whether or not you can realize or analyse it. The question is, Will you use the fact? You have not to construct the union. We *are* joined to the Lord, and that means being one spirit with Him. What shall we do with this union? Shall we turn it into communion—not constructing communion out of nothing, but out of this union? I do not merely belong to Him; I am *in* Him. Let me turn that fact into daily use. Let me apply it. Let the power that comes from this vital spiritual contact with Christ our head flow through us, and then, as Mr. Hopkins has shown, the dead leaves shall gently fall off, perhaps one by one, or it may be in a shower, in that blessed spring-time of the incoming life of Jesus Christ.

Observe the apostle's illustration of the body in writing to the Ephesians. Of course it is only a figure, and does not fully set forth the reality. In the case of Christ and His people, every limb of His body is in direct communication with the Head; whereas in the human frame there are other limbs coming in between. This no doubt suggests to us that we can help one another. All the various outward means of conferences, prayer-meetings, Bible-readings, holy services, and worship in the house of God, meetings at the holy table, are precious things in their own sphere. But there is something which far exceeds them all; and that is, the soul's contact with the Lord Jesus Christ; and this contact is direct.

There is another point. The apostle desires that the Ephesians may "grow up into Him . . . which is the Head, even Christ." Christian growth therefore is a growth into Jesus Christ; a deeper contact where there is contact already; the limb or the branch as it were invited to run its fibres and its vessels deeper, up or down, towards the head or the root. By repeated self-surrender let our growth be into Him, and there will then be the less risk of growing for self. I remember a dear student at Cambridge, who had got a grasp of this truth in a remarkable way, saying, "I find religion a blessed success." God knows what reasons for self-humiliation we have, and shall have ever; but the consciousness that comes to one

is this, these reasons are all in us, and not in the gift of Christ. That is perfect, and needs but to be applied, not only in the great things, but in the little things. Do we not find that our defeats mostly come from the little things, because we are tempted to think we can do them in our own power? If we cannot take Jericho, we imagine we can at least take Ai. Luther said that all the angels in heaven had not strength to deal with one sin; but there is One who has. We shall find by realizing our contact with Him, by wholly putting ourselves into His hands, wholly trusting Him in simplicity, that even in the deepest-seated besetment He will fill us with a power which will indeed surprise us. Growing up into Him, we shall be able to bear the testimony that God is able to make, not some, but all, grace to abound towards us; that we, having not some, but all, sufficiency, in not some, but all things, may abound unto, not some, but every good work, not of our choosing, but which God hath prepared for us to walk therein.





Christ our Leader and Guide in Service.

ADDRESSES BY

REV. E. H. HOPKINS, M.A. REV. J. B. FIGGIS, M.A.
REV. H. W. WEBB-PEPLOE, M.A.

Thursday Afternoon, June 25th, 1885.



HE large hall was quite filled, and after a season of silent prayer hymn 36 was sung—

“Jesus, Lover of my soul,
Let me to Thy bosom fly.”

Prayer was presented by Captain BARING, and the Rev. C. A. Fox; and the following address was given by the Chairman, the

Rev. E. H. HOPKINS, M.A.

Having read Romans xii. 1, 2, he proceeded: I feel that this is a very solemn meeting, because we have come here not so much to listen to truth, though we must have the truth, as to present ourselves to God solemnly, really, and truly. I remember last year going into a meeting, one of a series on this great subject, we were holding in Scotland, when, as we were entering the door, a stranger said, “What may be the particular idea that these meetings are intended to promote?” My friend answered, “The object of these meetings is to convert the idea into the reality.” Now that is the object of this meeting to-day. God has blessed us so much in

these days of Conference by unfolding to us His truth, and enabling us to see our privileges, that now we long to live the life we ought to live, we want to discover the hindrances that may be in the way, we want to come into His presence to be searched by Him. Many of us in times past have met together to ask especially for power. We have sought the power of the Holy Ghost; but the answer has not come. What has been the reason? Because many of us were not ready to receive the power. We have needed first of all to be spiritually adjusted.

Take an illustration. You see that locomotive standing there, the steam is turned on, and it begins to move but very slowly; then it stops. What is the matter? Some one says, "Turn on more steam." "No," says the engineer; "turn off the steam." He steps off, examines the engine carefully, finds a little nut wanting, or a joint loose—something is out of joint, out of gear; that is adjusted. Now turn on the steam; then there is power, and the locomotive goes on its way.

Now it is just so to-day. Let us ask God to search us, to deal with all our souls in the light of His presence, to put His finger on that which is out of harmony to Himself, to find that which is contrary to His will, and to adjust us thoroughly. God grant that in many a conflict that may take place in this hall this afternoon He may gain the victory. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." When this spiritual adjustment has taken place—when we are wholly yielded to Him, at His disposal, when our spirit, soul, and body are laid upon His altar—then the power will come and fill our souls, and it will be God working in us both to will and to do for His good pleasure.

Hymn No. 55 was sung—

"The sands of time are sinking;
The dawn of heaven breaks,"

and the following address was given by the

Rev. J. B. FIGGIS, M.A.

Will you look at a verse in the book of Numbers, chap. xvii. 5, a verse given by dear Lord Radstock at Copenhagen?—"It shall come to pass, that the man's rod, whom I shall choose, shall

blossom." Then Isa. xxvii. 6: "Israel shall blossom and bud, and fill the face of the earth with fruit." And Zech. iii. 2: "Is not this a brand plucked out of the fire?" And one more, John xii. 24: "If it die, it bringeth forth much fruit."

"The man's rod, whom I shall choose, shall blossom." That is what we want to-day. Blossom is the promise of fruit, and we want to bear fruit unto God. "Israel shall blossom and bud, and fill the face of the earth with fruit." That is what we want to do; that is what we have met to talk about; that is service. Usefulness and fruitfulness, we want them both; but fruitfulness first, then usefulness. No tree is useful that is not fruitful. There may be much hurry, much zeal, much service, but we shall not please the Lord in our service unless we please the Lord in our life. There must be fruitfulness, and blossom is the promise of fruit. It may be some of those you are the means of converting shall render grand service yet; it may be that in some who have been doing quiet deaconesses' work there is stirring a disposition to go forth; it may be the Lord will say by-and-by, "As thou hast borne witness for Me in Jerusalem, so also shalt thou bear witness in Rome." Some may be pluming their wings in comparatively unknown and humble work, who may yet be sent forth to preach the everlasting Gospel to the ends of the earth. It is good to have the promise; for if there be the blossom the fruit will follow. One who is self-denying in early days, for the sake of a little sister staying at home with a sick mother, that the little one may go to some enjoyment: it is the blossom, and by-and-by we may see the fruit of self-denial in some wondrous sacrifice that shall draw forth the praise of wondering thousands. There is a beginning in these things. God grant there may be the beginning in some now present; God grant there may be blossom now, the promise of the fruit to follow. Let us remember that consecration to God is the secret of the whole thing, and, as Mr. Murray says, "Consecration to God without consecration to one another is an illusion." We long to be up and doing, seeking to win souls to Christ, to convert this and that one, to edify and build up in Jesus those who have just begun to learn the way.

BUT CAN THESE THINGS BE? HOW SHALL THEY BE? WHEN WILL THEY BE? Can they be? Yes, thank God, they can be; for hath God spoken, and shall He not perform? Hath God promised, and shall He not make it good? He said here in

type, for instance, "The man's rod shall blossom." "Israel shall blossom and bud, and fill the face of the earth with fruit." Thank God for the divine "*shall*." It comes down to our weakness, it comes down to our feebleness, and to all our wants ; and thus descending to our lowness seems to lift us up to His height. Thank God for the divine "*shall*." The word is full of power, assuring us in all our weakness the Omnipotent Himself is at our side.

But can there be fruit-bearing in a life like mine? any beautiful blossom in a character shapen in sin like mine? How? Look at that rod, that rod of Aaron laid up there before the Lord. It is a dry rod laid up there, not planted in the garden, but laid up there before Him. What less likely to bring forth blossom and almonds? Can anything be more wonderful? Yes, one thing can. Take, instead of that rod cut from the tree, a brand plucked out the fire, and with a great deal of the fire still in it—glowing, burning, so that you can hardly hold it, barely touch it. Yet it is of that brand plucked from the fire God said, "It shall blossom and bud, and fill the face of the earth with fruit." The worst of us, the weakest of us, the vilest of us, the most steeped in sin, the one who is most conscious the fire is still in his heart, may yet, by God's blessing, "blossom and bud, and fill the face of the earth with fruit." That is what God wants to see, not merely wall fruit ; but, as in the case of Joseph, the branches running over the wall. Not merely fruit unto ourselves, but fruit in others, and so fruit to the praise and glory of God.

God hath said it, and it shall be ; but how? "If it die, it bringeth forth much fruit." Not till then, not without death. The noblest of God's workers who ever lived, the prince among human servants of our King, look at him. Look at such a man as Paul the aged, the prisoner of Jesus Christ, who laboured more abundantly in sufferings and strife and scourging, who lived a life of almost constant martyrdom, and endured hardships as a good soldier of Jesus Christ. Once he was great among his fellows ; see him give it all up, and come among the lowly and despised followers of the Nazarene, becoming one of them ; see him going in that despised name, working for that despised Master, engaging in His service, and not finding therein a joyful welcome ; but suspected, despised, condemned sometimes by his fellow-Christians, even his fellow-apostles afraid of Him, and by-and-by even some of his own

converts looking askance at him. Hear him say to these carping Corinthians, "I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved;" and to the cavilling Galatians, "I travail in birth again till Christ be formed in you." Look at Paul, stoned, in prison, in sorrow, in shipwrecks; but triumphing in it all, and bearing the Gospel banner from Jerusalem round about unto Illyricum. What was the secret of so much service so gloriously done, so much suffering so meekly borne? Paul gives us the secret in Gal. ii. 20 (read at your leisure, and ponder the Revised Version of it, especially its margin, and you will find the secret was *death*), "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me." "It is no longer I who live"—the very thing you might expect of a crucified man. You do not hang up a man on the cross, and nail his hands and feet, and expect him to survive. What, then, is the animating spirit in Paul? "Christ liveth in me." The secret of service is suffering, the secret of service is death, crucifixion with Christ. Yet even such a one as Paul felt he must keep under his body, keep it in subjection to Christ, lest he should be a castaway. That is, his elevation with Christ was accompanied by humiliation as "the least of all saints," "the chief-sinners." There he hung, a martyred man before his martyrdom; dying, yea, dead with Christ, as he tells the Galatians, "Crucified with Him;" no longer living, but Christ taking his place, and living in his stead.

And **WHEN** shall this be? When this service be rendered? When? *When we take Christ, as our subject tells us, as our Leader and Guide in service.* Remember, He must be the only guide; we cannot follow two. I remember being on the ice-fields on one of the Alps, and our party being in some danger. The danger was caused by a quarrel between the two guides. One wanted to take the right side, and the other wanted to take the left; but between the two we knew not which way to take, and got into difficulty and danger. It must be true of us as of Israel in her best days—"The Lord alone did lead them."

And as He is our only Guide, so must He be our only Leader. I am not clear about that word as put on the paper to-

day. Perhaps it is this, "Remember you take no lower model for service than Christ Himself." Sounding in our ears have been His words, "Ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." And the words of the apostle too, "Let this mind be in you, which was also in Christ Jesus." It is humility the apostle is speaking about there, and he will have no less standard than the example of Him who bowed the heavens and came down. John also tells us we ought to walk as Christ Himself also walked; that we ought to walk with God as Christ walked with God when He was here below. If there be a more difficult duty than any other, it is the duty of dying for others. But even that we are not to escape, it seems; for John tells us, "We ought also to lay down our lives for the brethren;" and in modern language we might translate that, *lay out* our lives for the brethren. God's work will never be done by us till we are ready to lay out our lives in His service; and this world never will be evangelized as He would have it by our witnessing to all nations, clear and full, the witness He would have borne, till we are ready to die, as Jesus would have us die. I know not what you think, but it seems to me that amongst all the missionaries who went forth last year there is no missionary who has touched the heathen and Mohammedan world as the martyred missionary, Gordon, who died at Khartoum. We must be ready to lay down our lives, if our service is to be after the pattern shown in the mount, the mount of Calvary, where the Lamb of God was slain for us.

But perhaps the word Leader has another meaning. A leader is one who leads. And is it not our comfort when we are going to conflict that we have Christ in His own beauty of holiness going before us, and securing the victory and passing it over to us? And the same joy is ours in undertaking any work, very arduous, difficult, and seemingly impossible. God is with us, the Lord of Hosts is our refuge, Jesus is in the midst. "The Breaker is come up before them, they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them." (Micah ii. 13.) Brethren, I do not know what you feel about it, as you hear this word read, but I feel I want to take my Lord in a new character. I have taken Him as my Saviour, and I love to think of Him as saving me. I

have taken Him as Friend, and I love to think of His loving me. I have taken Him as my King, and I love to think of His ruling me. But I want now and for ever to take Him as the Breaker who shall go before me and break down every obstacle and every difficulty. "The Breaker is gone up before them." He has not gone alone, for it swiftly follows, "they have broken up." Christ has gone up on high, and taken His people with Him. We are seated with Him, not merely in this Conference Hall, but in heavenly places. The obstacles may be mighty, indeed they may be great, and seem to be invincible, but He who is with me is mightier still, the Lord Jesus Christ shall break through them all. But if He is breaking up new ground, then wheresoever He clears away the forest trees, as the mighty Pioneer, we as settlers after Him may go, and wheresoever He is pressing forward, as our Captain of Salvation, we, the least and lowest of us, the common soldiers, down to the very drummer boy of His regiment, may follow on. We have the Lord with us as Captain, the Lord with us as King, and following in His wake no service can be too arduous, and no sin too assailing. "Let us therefore run with patience the race set before us, laying aside every weight and the sin that doth so easily beset us, looking unto Jesus, the Author and Finisher of our faith," the Breaker and King, who has gone up before us.

The second address was given by the

Rev. H. W. WEBB-PEPLOE, M.A.

We were told this morning by the second speaker that he would endeavour to commence where the first had left off; so I will commence where our brother has just left off. He left us in heavenly places in the person of Jesus, sons and daughters of the Lord God Almighty, because accepted of God in the Beloved. The special line of thought for to-day is, that there can be no true service, no service such as God will accept, till every man and woman has taken his or her place by faith in the Lord Jesus Christ, who is now at the right hand of God. That is where service commences, however unlikely it may seem to some. The Gospel has been often declared to be one great paradox; to human sense it seems to contradict itself at every turn. But when we are translated into the kingdom of God's dear Son we see that what men call contradictions are

only various aspects of truths assimilated to one another in a glorious and orderly system.

So here Sonship on the throne is the starting-point of service. It was there that our great Pattern and Leader and Guide commenced His service; and exactly where He began we must commence. You remember one of the proudest utterances, as man would term it, that ever proceeded from human lips; at all events, from a slave to a king. Moses was standing yet before Pharaoh. The king was demanding that, if he let Israel go, certain things (the flocks and the herds) should be left behind. But Moses said, "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither." Such was the demand of the deliverer and mediator, because he knew that deliverance would give sonship, and sonship realized would bring obedience. And when God of His infinite mercy takes the poor bond-slave of sin and Satan, sets him free from all his enemies, and raises him to heavenly places in Christ Jesus, then, and then only, does that soul begin to comprehend what are the preliminaries, the true principles of service. The service which God desires to have, and which we may hope to render while eternity lasts, starts here, even with the realization of sonship. "Let My son go, that he may serve Me." Only then, when that question of sonship is established, does true Gospel service become possible; for then, and then only, is the soul in a position to offer a freewill offering as one who need not of necessity take the position of a slave or servant. "Moses was faithful in all his house as a servant ['slave'], but Christ over God's house as a Son." Now by entering into the privileges that are accorded to us in Christ Jesus, we become free, with all the liberty of sons; for the Son is free, and He makes us, His brethren, free for ever. Now then we may present ourselves, spirit, soul, and body, talents, time, and whatever may be committed to us, to Him who has redeemed us; and from that moment it is our delight to follow our Lord and Master, and yield our all to God, whatsoever God has given us.

Thus then we are brought to this position, that one of the first difficulties that stands in the way with many in offering themselves to God is that they have not apprehended the true position of a believer, accepted in Christ, seated with Him in

the heavenlies, and therefore a true child of God. Till that is realized there is no service for us; till we know and rejoice that "all things are ours, and we are Christ's, and Christ is God's," we know nothing of what true Gospel service means. From the moment we are made partakers of the Christ life, from that moment sonship is ours; and when we know this our souls are flooded with delight in the contemplation, for the first time, of peace and pardon, deliverance and security, present blessing and future glorification. And now, recognizing the fact that we exist for the glory of God, and that here below our truest blessing is to serve and glorify, and thus enjoy God upon earth, even as through all eternity we hope to serve, glorify, and enjoy Him in heaven; we should seek to consecrate our lives wholly to Him. For from the moment we understand and translate into our lives the Gospel, we not only enter into freedom, but we understand further the privilege of offering back to God the life and the powers which He has bestowed on us; and as we begin to learn from God how to use what He has bestowed upon us, from that moment we become servants by our own free will.

"Thine only, Thine utterly,
Thine evermore to be."

Christ consecrated Himself for service as *a Son*. It was *the Son* who said, "Let a body be prepared for Me." It was *the Son* who said, "Lo, I come to do Thy will, O God." It was *the Son* who was always uttering such words as these, "I do not Mine own will, but the will of the Father who hath sent Me." "I speak not Mine own words, but the words of My Father." "I do always those things that please Him."

There may be many of God's children here to-day who have believed for everlasting life, who have found pardon and peace through the blood of the Lamb, who have accepted justification as an instantaneous gift from God, incapable of amendment or amplification, but who do not understand what it is to be saved for the privilege of serving God. They have taken Christ for their justification, but have not accepted Him for sanctification; that is to say, they take Christ for pardon, peace, and position, but do not understand Him as the power of life, whereby it is practicable to glorify God even in this mortal body. *They* speak of "being saved," and also of "serving;" but they hardly understand how one bears on the other, or the great and

infinite reality of St. Paul's words when he writes himself a "saint" and a "slave of Jesus Christ." Paul delighted to offer himself as an actual slave, because he had realized the joys of sonship, and desired to be bound to the chariot wheels of the Lord Jesus Christ for ever. I verily believe there are souls here longing to know more of this restful service of a son; yearning to know for themselves the meaning of that hymn we sang—

"My heart is resting, O my God,
I will give thanks and sing;
My heart is at the secret source
Of every precious thing."

They can hardly understand, who have not tried, what rest of soul and mind it is to be bound to the chariot wheels of Christ, and how the real secret of power is to make oneself His slave. Paul found it so; he knew that he was one with Him; and it is those who are thus one with Him to whom God says, "Son, go work to-day in My vineyard." "My son, give Me thine heart." It is as sons we must serve, if our service is to be blessed. The nations do not listen to slaves, who come with the heavy chains of bondage upon them. They listen to free men, who come as true representatives of the court from whence they are sent. And you and I must understand that slaves of Jesus Christ are true freemen, and of all such, in a certain sense, He says, "This is My beloved son, hear him." When we thus go in the name and power of the Lord, as sons who delight to be sent on His service, the nations will hear us, and bow to our King.

But now, seeing that we can never come to *our* true starting-point of service until we have entered into the relation of sonship, the enquiry may well be raised by some, "What is the special characteristic of Gospel sonship which makes it so delightful to serve?" It is (and not only for some, but for all the redeemed) resurrection sonship. Here we take a position (I speak it with all reverence) which even the Lord Jesus Christ, the mighty Son of God, could not take when He came from glory and walked this earth as our Pattern. Now He is on high as the risen Christ, and we begin there. We start on a pinnacle the world never knew until the resurrection of Jesus Christ, taking as our starting-point the resurrection life, that knows no death, no end, no decay, no deterioration, which is ever advancing towards full perfection. But if you and I are to be partakers of that resurrection life, we must die.

Christ has died, and we take the position of those who have died. We reckon ourselves as dead with Christ, who died once and for ever; and having died, we are risen with Christ once and for ever, and, being alive unto God through Jesus Christ, we live as God's sons and daughters for ever.

Now all service must be for the glory of God. There is never any real service done that is not essential to the glory of God. But when we speak thus, it is objected that we are aggrandizing God at the expense of the creature, that God's delight is found only in pleasing Himself. What is the Church of the living God doing that such a slander is possible? The Church of God has induced the slander, because she knows not her privilege and her power in Christ; and until she do, it is not to be wondered at that the world remains in ignorance. "You talk," says the world, "of the glory of God as of a Being who sits above the heavens, demanding obedience and the service of slaves;" but if the Church lived up to her privilege, she would know that the glory of God is the real blessedness of the creature. The glory of God and the good of the creature are always synonymous. You cannot enhance the glory of God, or add to His essential glory, or make Him greater by anything you do; but you can advance your own blessedness by pleasing Him, and in bringing blessing to your own soul you bring glory to God.

Remember, then, that as the service of Jesus Christ commenced at the throne, because the Son had no delight except in doing the will of the Father, therefore from the moment we become true sons and daughters of God it becomes our delight and joy to offer to Him every faculty and power that He has given us. We say to Him, "Here we offer and present unto Thee ourselves, our souls, and bodies." Why? Because we *must*. Many look askance at the word *must*. "We know we must serve God, but we dread that God is going to ask so much; we hardly dare offer it all to Him." May God forgive any heart that has so thought of Him: "God is hard; He is asking me for what will hurt me." No, dear child of God, it is blessed to give to God what God so gently asks. He says, "My son, give Me thine heart;" and you will not lose, but gain, grandly gain, by yielding it to Him. The moment we understand that God's will is our blessedness, from that moment we shall yield with joy, and learn day by day more and more that His will is the exceeding delight of the creature.

Now, we ask, what does God demand? In our syllabus there are six heads of service, and this was necessary, for you have six meetings; but there is a seventh head, which should be added, and it is of a practical character—preludes, principles, pattern, pathway, privileges, and prospects; the seventh is *practice* or *performance*. God would have us render service to Him now. It is a service which every child of God is delighted to perform. It is service in the house of God. God has no other servants so powerful as His children. He wants no other slaves but those who are prepared to take service in the house as sons.

And mark, through all Scriptures God has expressed one great purpose; viz., the erection of a temple which shall be to His glory. We see the shadow of it in the tabernacle in the wilderness, and again in the temple erected at Jerusalem. Then came the temple of Jesus Christ's body (John ii. 21), and since that God's purpose has been seen in the spiritual temple, which is now being erected, we ourselves are called to be living stones. "Which temple ye are," says St. Paul to the Corinthians. From the very moment that the Lord Jesus Christ returned to heaven this great temple, the Church, began to be erected, and is still being erected step by step. We see it in Ephesians and in Hebrews, being built up stone by stone. It is being erected that God may dwell with men. And lastly, there is the final temple shown in Rev. xxi., a temple which God and His Christ shall inhabit for ever, even the new creation, where all is God's temple. Now the uprearing of God's temple is the one great end for which all true service is called for from His creatures. You and I are added as living stones to the spiritual house. And what is our privilege? To take our part in the building of the house, which can never be finished till every individual stone is brought in and completely fitted for its position. Then when the Church of Jesus Christ is completed shall be exhibited the last great temple, the new creation, in which God is all in all. This, then, is the service to which we are called, the erection of God's house. It was so, in the Mosaic dispensation, brought to an end at the coming of Christ, and it is so in the Church of the new dispensation. Individually and collectively, as the Church, we form part of the temple of God; but we are called to labour in building that temple, and the will of God concerning us is exactly what it was when the Lord Jesus Christ Himself—our Pattern, our Leader, and our Guide prayed for us: "Sanctify

them through Thy truth ; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth."

Oh, brethren, "this is the will of God, even your sanctification." And when our souls are brought into accord with the will of God, when we understand that our great Pattern, Leader, and Guide is gone before us into glory, that He might give us power to live His own most blessed life, then we know no rest, no calm of soul, till mounting to the heavenlies by faith we say, "There must not be an hoof left behind ; for we know not with what we must serve our God till we be come thither." Then, and then only, shall we truly say—

"Now to be Thine ; yea, Thine alone,
O Lamb of God, I come !"

Many say that, but secretly add, "Lord, do not touch this or that particular spot." My brethren, that is not consecration. You know not till you be come thither wherewith you must serve the Lord. What must you yield? All. And what is your need? It may be consistency at home ; it may be that banking book, that business house ; that trying mistress or servant ; that trying school, dear girl ; or for you, my lad, just going out to the world, that trying service, whatever may be before you. Yet "this is the will of God, even your sanctification," and in this very particular thing. Then let us say, "I sanctify myself by setting all at Thy feet." Then, rising above our own personal salvation, we ought to have grace, and consider "the Church" as a whole. Of this St. Paul says, "Christ loved the Church, and gave Himself for it, that He might sanctify it." He will yet present it without spot or wrinkle. Oh, brother, you are part of the Church, and the Holy Ghost would polish you ; but you object to the process because it causes distress. God grant we may be willing to be rubbed and polished exactly according to His holy will. God make us all willing to serve, yea, even unto death, if such be the mighty will of God to bring about the completion of the Church, and our own admission to glory.

Look forward, then, to this mighty consummation ; behold the Son of God bowing down to the lowest depths, seeking lost souls, never asking His rights, suffering, and sorrowing, and bearing our sins ; and surely we may be willing to bear all things,

to spend and be spent, living or dying, if God so will. Let the heart's cry be, "We are the Lord's, and we will serve Him." The Lord's property we are, whether we acknowledge it or not; for He bought us with His own precious blood. In God's name give Him His own, and make His service your delight. The moment you do that He will make your wants His care. He has promised to keep you exactly so far as you commit your want to Him. There is deep meaning in those words of St. Paul when lying in prison awaiting a martyr's death, "I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Brethren, what have we committed to Him? Let us commit our all, and He will keep it, and give it back to us in that day purified and glorified and meet for God's own use. In that day we shall see Him and be like Him, because we shall see Him as He is. God help us to give up all to Him now, that He may give us all His own glory hereafter. We ask it, O Father, for Jesus Christ's sake. Amen.

After prayer by Rev. E. H. HOPKINS, hymn No. 22 was sung—

“‘Abide in Me!’ Most loving counsel this,
Nearest approach on earth to heavenly bliss.”

The meeting closed with prayer, and in No. 6 room a quiet after-meeting was held.





The Lord's Supper.

Friday Afternoon, June 26th, 1885.

IN accordance with the happy custom at Mildmay, the friends assembled in Conference united on Friday afternoon in remembering the Lord's death and coming again in the breaking of bread. The large hall was crowded in every part, by those desiring to share in the privilege of communion and fellowship.

The proceedings commenced with the singing of hymn No. 26—

“By Christ redeemed, in Christ restored,
We keep the memory adored.”

The Rev. A. M. W. CHRISTOPHER then led in prayer, closing with a portion of the Litany, in which a large number joined audibly. Matthew xxvi. 20-35 was then read, after which the following address was given by the

Rev. J. OSWALD DYKES, D.D.

Dear fellow-communicants, there is no need that we should remind one another at this solemn hour, gathered where we are around the table of our Saviour's dying love, with what feelings of deep reverence and humility it becomes us to approach this sacred ordinance. For there can be but one feeling in all our hearts, a feeling of trembling awe, of holy fear lest we come unready and unfit; lest coming to this sacred ordinance, gathering

round these memorials of Jesus' love, there should be amongst us so much as one in all this great company unworthy to appear; so much as one upon whom our blessed Lord's eye must be cast with disfavour and with judgment, as His eye was cast on that single traitor at the first table; and lest that one should be *myself*. Let each of us put to his own heart this solemn and searching question, which circled round the first table of communion, "Lord, is it I?" My dear fellow-communicants, those of us who have longest known the Lord Jesus, those of us who have reached the deepest intimacy with Him and have done the most in His service, although we may not accuse ourselves of conscious disloyalty or dishonesty, have yet need to abash ourselves in the very dust, when we come to the holy table, because of our felt unworthiness.

What a singular, sacred honour the Lord is conferring on you and me at this hour in gathering us "creatures of the dust" beneath His banner of love! Is not this of itself a very urgent voice to our hearts, calling us to shame for our sins, and to humility in the presence of so great mercies? For here we are assembled as guests of God, as those whom He has admitted to a table of fellowship with Himself, as His friends. In these days of conference we have been hearing of the terms, the nature and the incentives to the service of our dear Lord, and it must have been a very unprofitable conference indeed, if it has not quickened in all our hearts a sense of our shortcomings as His servants employed to go forth on His errands of mercy to men. But we are here to-day as those called to a still more holy, a nearer, more privileged, and more sacred fellowship with Himself. And the voice which seems to me to reach each of our hearts just now is this, "Henceforth I call you not servants . . . but I have called you friends." For we are here as those whom He admits, not now to wait His bidding at His feet, but to sit with Him at His table; as those to whom He addresses the words, "Eat, O friends; drink, yea, drink abundantly, O beloved."

Nay, more wonderful still, He realizes that picture which He Himself has given us in the Gospel, of the condescension of the master who, when he found his servants watchful, invited them first to sit down at the table, and girded himself to serve his servants. Here are we, a large company, and all of us would count it our supreme honour and blessedness to go and do at His dear bidding the most menial or servile office of personal

ministry, if we might. But we are His guests. He has spread for us His family table; He has bidden us sit down, that He Himself may come forth, and, girding Himself (as after supper He did with a towel in the days of His ministry), may wash our souls in His precious blood, may sustain our hearts with the strength of meat, His flesh broken for us, and stay our weary spirits with wine, His blood poured forth, His love stronger than death. So He comes forth to serve; and in that ministering He has put such signal honour on our undeserving heads, heaping coals of fire on our heads, as may well crush us to the dust at His dear feet in lowliness and self-abasement, utter self-reproach and self-condemnation. For if His words of censure and reproach be terrible to the conscience, more humbling surely are His gracious words when He comes forth to comfort and to honour His unworthy followers.

Surely we have cause to-day to feel thankful that He meets us, who are the guests at His table, with no reproach! Our own hearts reproach us. We condemn ourselves as we remember how poor our ministry has been, how full of fault, of neglect, of omission, of sin, of inconsistencies. We recollect a thousand things, about which we are ready to write bitter, bitter things against ourselves; yet not one of them does our tender Lord write here to-day. Are there any who have come here to-day trembling, almost afraid to come? Any in these pews who have had to do violence to their own self-distrust and to the upbraiding of their own wounded spirit and accusing conscience, fearing lest they should meet scant welcome? Oh, dear broken-hearted brother or sister, the Lord who cometh forth hath no reproach; He comes to meet you with as gracious a welcome as if you had been, what your love desires you had been, faithful in all things!

He comes, as a King to meet His guests; and it is a day of banqueting and of feasting, but upbraiding He hath none. With both hands full He comes, and He hath royal gifts to give at the table of His love. We feel the presence of the King among us to-day, dearly beloved. And it seems to me, as He passes round from pew to pew and from soul to soul, He not only has the word to each, "Be of good cheer, thy sins, which are many, are all forgiven thee," but also this right royal and loving word, said once by a king to a petitioner at his table: "What is thy petition? and it shall be granted thee, and what is thy request? even to the half of the kingdom it shall be per-

formed." For the Lord Jesus Christ uses this blessed table as a ministry of grace and help to hungering, waiting, longing souls ; not only assuring us of the forgiveness of sins by these shadows and emblems, but opening up the whole of His treasury of love to us, and bidding us ask what we will and it shall be granted us. Therefore, while we wait here at His table, and seek to eat and drink in memory of Him, let each one of us open up the whole of his large and long-cherished desires to Him. Each of us hath his own need. Oh, dear heart, that knowest thine own complaint, speak it to the Lord ! Oh, mourner, who hast thy regrets, tell them to thy Lord, that He may solace thee ! Oh, faint-hearted worker, despondent because of ill success, tell it, tell it all to the Lord, that He may gird thy loins for labour ! Oh, weak heart, groaning under temptation and conscious of shortcoming, tell it all to the Lord, that He may bid thee be of good cheer ; for His grace is sufficient for thy weakness ! Whatever thou hast to speak of, tell it all, and gifts shall flow forth from His blessed hand. Oh, let us ask to-day something that shall send us forth from His table richer Christians, stronger for labour, fitter to endure the conflict, with more consecration, more love, than we have ever left His banqueting-house with before ! Tell Him all the variety of our great need, and the Lord has a fit supply for us all in no scant measure, because it is Himself in all His boundless fulness.

If I might venture to single out any, amid the multiplicity of our needs, there are one or two I would suggest as appropriate we should ask for at the closing of a Conference like this.

And first, my brethren, shall we not ask now and here that, through His gracious communicating of Himself to us, He would give us more perfect consecration of ourselves for His service, that from this table we may be able to go surrendered to Him in heart, and will, and talents, and means, and strength, and time, and life, as we have never been before ? Surely these emblems of the table call for it. They remind us of His ungrudged offering, keeping nothing back. He gave Himself for us. He who had a universe at His disposal has given Himself, to the last drop of His life's blood, for sinful men, for you and me. And by this self-offering, this unreserved surrender and consecration of Himself upon the altar of His cross to satisfy the justice of the Father, for your life and mine, He

pleads with us to-day to present ourselves in unreserved surrender to Him. Whatsoever has been kept back from Him we will keep back no longer; whatsoever we may lay at His feet we are here to lay it to-day. Thou, Lord, who gavest Thyself for me, I give myself to Thee. And as in my interest Thou didst keep back nothing that is Thine, I would, Lord, keep back nothing Thou dost need. Oh, take me, use me, exhaust me, spend me in Thy service, Lord of mine!

The other thing we may ask to-day from Him is a fuller, richer measure of brotherly love. We are gathered here, a large company, at a table which is not ours, but His; it is the family table of the household of God, and it is the meeting-place for the brotherhood in Christ. It is spread for all the Father's children, and at this place, as we pledge one another in the winecup that seals the salvation of our individual soul, and the salvation of us all, we pledge ourselves to be thus brethren and sisters, man to man and woman to woman. Let us see that, as the bread and the wine pass from pew to pew and from hand to hand, we long to realize individually and collectively our unity, not only with those sitting at the feast, but with the whole living Church of Christ the wide world over, as those linked in a bond not of man's forging or of man's prescribing, but of the Lord's fashioning and the Lord's prescribing. It is for us to see that we enter into the meaning of it, and do desire in our hearts to have a genuine, sincere, practical, Catholic love for all Christian men and women; not for those only who hold our creed, or belong to our branch of Christ's Church, but for those who do not in every particular what we like, for the most remote, the most diverse, for the furthest alienated by creeds, or confessions, or diverse forms, if they but love the Lord Jesus Christ; for there is a bond between them and us far more really intimate than forms or creeds. It consists in the common life of Christ given for each of us, in the single death for all our sins, and in the one love shed abroad in all our hearts by the one Holy Spirit He has given to us, which is for us a living, bright reality, to draw into our hearts the living fulness of the life of Christ. We are to eat and drink forgiveness first; but with forgiveness we are to eat and drink life—life for our souls, the life which is strength for duty and joy in tribulation—the strength of the bread, the joy of the wine: Christ our strength, Christ our joy. As we realize Him fully, and as we receive Him sincerely, as we take Him in all His royal and divine

riches, a whole Christ to be wholly ours, our Saviour, our portion, just in that degree shall this table be to us a table of true communion with Him, of refreshing and joy in our spiritual life.

A little while we sit at this earthly table, then the deep shadows shall flee away. I said we were brethren around the family-table. Alas! it is a table that has no Head. Since the Lord went away the table of communion in the household of God has been a table of orphans, bereft of their natural Head. The Goodman of the house is no longer here, and for that reason we have no lordship at His table or in His house, and none here shall be intercessors or mediators for us. We are all brethren, and we are all equal; we have the same access by one Spirit to the same Father through the same sacrifice of Jesus. We are brethren in adversity, left for a little while by our elder Brother; but all the more we hold fast together, clasped hand in hand, honouring each other for our work, heartening each other in it, keeping far away division, alienation, and jealousy.

But the table which tells us of our Lord's absence tells us also of His return. We do it "till He come." We have in these dear memorials a pledge that He is not to be always an absent Head; and yet, thank God, He is not wholly absent even now. We do thank Him for His real presence in a very real sense at this table of His love, for the presence of the Master by His Spirit in our hearts; and I pray you and I may realize it to the full. But while we do realize this, and while it is blessed, this is no full substitute for the personal Lord. The bread and the wine, though consecrated by Himself into memorials of His person, are not His person. But they tell us He has not forgotten us in His absence, and that, as of old, He breathes upon us as He breathed upon them, and says, "Receive ye the Holy Ghost." His presence is real, though spiritual; nay, real because spiritual. But that is no substitute, no adequate compensation for His personal presence, for which the hearts of His saints cry out. We are reminded in the feast that the longing of all His saints shall be satisfied. Meanwhile let us keep the memorial feast till He comes again; then shall we keep this feast no more, for we shall be with Him, and we shall see Him as He is, and we shall be satisfied with His likeness.

Thanks were then given by Dr. DYKES, and the bread and wine

were distributed and partaken of in silent stillness before the Lord. After supper Dr. Dykes said: We go from supper to service. May we go in the strength of this meat many days. Those who sat with the Lord at His first supper-table went forth to meet temptations and difficulties which awaited them, even as they may await us also. Let us remember He Himself is with us; and He says, "I have prayed for you, that your faith fail not." As we have sat under the banner of His love, may we now be prepared to serve Him faithfully in the "little while" here below.

Hymn No. 55 was then sung—

"The sands of time are sinking ;
The dawn of heaven breaks."

During the singing of the hymn a thank-offering was taken on behalf of the poor of the Mildmay district. Dr. Dykes then concluded the service with prayer and the benediction.





The Jewish Question.

ADDRESSES BY

THE EARL OF CAVAN. REV. THEODORE J. MEYER.
REV. JOHN WILKINSON.

Wednesday Afternoon, June 24th, 1885.

ON Wednesday afternoon, rooms No. 4 and 5, the large rooms on the basement floor, which have been thrown into one, were well filled by those interested in the Jewish question. After the singing of the hymn, No. 27—

“Forgotten ! no ; that cannot be
The oath of Him who cannot lie.”

Rev. ADOLPH SAPHIR, D.D., presented prayer, and the following address was given by the chairman :

Attitude of the Church towards the Jews.

By the EARL OF CAVAN.

I should like to draw your attention, dear friends, to a few verses in the Epistle to the Romans.

The subject allotted to me is, “The Attitude of the Church towards the Jews: What ought it to be?” Oh that we may get some understanding concerning this matter! It is well to

see what God's Word tells us concerning Israel in their connection with the Gentiles and the Church of Christ. Look at two or three verses only.

In the twelfth verse of chapter xi. I find, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" And in verse 15, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Then in verse 28, "As concerning the Gospel, they are enemies for your sakes; but as touching the election they are beloved for the fathers' sakes." And also in verse 30, "As ye in times past have not believed God, yet have now obtained mercy through their unbelief." When we look at these several points in connection with God's dealings with the Jews, we are stirred up to consider what we owe to them. What, then, should be our attitude towards that peculiar people God selected to be His special people? "They are enemies for your sakes."

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

Now consider for a moment these points. First, the

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

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

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

Then *the giving of the law*. See Rom. x. 4, "Christ is the end of the law for righteousness to every one that believeth." Refer also to Psalm cxlvii., last two verses, "He sheweth His word unto Jacob, His statutes and judgments unto Israel. He hath not dealt so with any nation." Compare Romans viii. 4, and see that what Israel lost we have gained.

Then the *service of God*. Read Heb. ix. 1-14, and see the precious thought of the apostle, how that to the service shadowed in the ceremonies we are called. Compare with that also 1 Thess. i. 9. May the outcome of this Conference be that all of us may more faithfully in these last days serve the living and true God.

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

Then *of whom concerning the flesh Christ came*. Read Gal. iv. 19, "Until Christ be formed in you;" Col. i. 2, "Christ in

you the hope of glory ;" and Col. iii. 4, "Christ, who is our life," and see how, in a spiritual sense, what Israel lost we have gained by faith in the person of Jesus Christ.

Now, as we look closely into these things, we see the position God has placed us in ; and if we have got such blessing through Israel's fall, surely it must stir our hearts to take a deeper interest in those things concerning Israel. When we consider these things, we say, with the brethren of Joseph, "We are verily guilty" concerning Israel. It behoves us now to search our hearts and lives in this matter. God's Son came to give blessing to Israel ; they would not receive Him, and now His goodness and mercy has passed on to us. But, remember, while "they are enemies for our sakes, they are beloved for the fathers' sakes." And ye through their unbelief have obtained mercy, even so now through our mercy they may obtain mercy. Now what have we done to advance the cause of Israel, to spread the name of Christ among them? Remember that those who pray for the peace of Jerusalem shall have mercy and loving-kindness manifested towards them. Let us seek to manifest such loving acts as we have it in our power towards Jews. And may we be guided to the Scriptures of truth concerning His ancient and chosen people Israel.

The Attitude of the Jews towards the Lord Jesus Christ.

By the Rev. THEODORE J. MEYER.

The subject assigned to me is of a peculiar character—the attitude of the Jews towards the Lord Jesus Christ. Were not the Jews made and created for Jesus? Are not the Jews the everlasting nation? Yes, Isaiah calls them so. They are not only the ancient nation, but the everlasting nation. And when ages have passed away, Israel will still be, and Jesus will be their King; and it will be the only nation. All other nations will have become only families, finding their centre in restored Israel. Thus we are introduced to a peculiar difficulty in considering the attitude of the Jews towards the Lord Jesus Christ; they were expressly created for Him. Why should we ask anything about their attitude? Must it not be implicit obedience, faith, and love? So it should be, so it will be; but so it is not now. Human sin has

interposed an interval between God's counsel and decrees, and their glorious fulfilment. There in an interval, a blank, they have not accepted the Lord Jesus, they do not follow Him. And the history of Israel in the ages that have already passed can only be summed up in the words of Paul, in Romans xi. 7, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." That is the history of Israel in the past. Jesus was rejected by them, but He was declared to other nations; so the Word was fulfilled, "In thee and thy seed shall nations of the earth be blessed." He was proclaimed the Seed beforehand. The whole service of the tabernacle, from beginning to end, typically described the worth of Christ. Moses the prophet described Christ in the words, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Succeeding prophets described yet more fully the person and work of the expected Messiah. The Jews knew this, and a spirit of expectancy generally existed in the latter years or centuries of the Jewish era. And when Jesus came, they gave Him a hearing, at least the common people; while a few faithful ones of the election gave their avowed allegiance, gave themselves to Him. After His resurrection and glorious ascension, when He had been declared with power to be the Son of God, we find that three thousand on the day of Pentecost willingly received Him, and on a succeeding day about five thousand. We are told a great multitude, both of men and women, believed on Him, and then went forth and preached Him boldly to their brethren. And Paul too, the apostle of the Gentiles, preached Jesus, the Son of God, first to the scattered Jews, who were no less than their brethren in Palestine in expectancy of the Messiah, and there were some everywhere who believed. The Judeo-Christian element was a most important element in the history of the primitive Church, although we are apt now to forget that. Still, after all, He was rejected by the nation to whom He was sent; the elect only received Him—obtained mercy. But we find this spirit of expectancy continued, notwithstanding the building up of the Talmudical system; yea, it became more intense; so that in the second century a false Messiah, Bar Cochba, arose, and drew many into rebellion against the Romans, who with great difficulty subdued him. Others followed at various times;

and even in the seventeenth century one, Sabbathai Zebhi, found adherents in all parts of Europe, Africa, and Asia. There was then, to sum up, a spirit of expectancy when Jesus came. Those who were of the election received Him; and this election formed the foundation of the Gentile Christian Church.

The Gentile Christian Church should never forget that to these believing Hebrews we owe (humanly speaking) the Gospel of Jesus Christ. For thus rejecting the Lord Jesus, the Saviour and Deliverer, the judgments of God were inflicted upon the Jews. Miserable was the condition in which we find them during the many centuries after the destruction of Jerusalem—scattered, scorned, hated, persecuted, and tormented. All the while you will find burning in their hearts, in all countries, the hope of the Messiah affording them consolation and comfort, a balm for all their wounds. Still, even in these times, even in the darkest times of the Talmudical system, which pressed heavily on the Jews, squeezing out their faith, there was not only a general expectation of the Messiah, but there were also Jews who were led to acknowledge that Christ is the Messiah promised to the fathers; and to this they were led, not by the labours of the Church, but by the Spirit of God, revealing to them the meaning of the prophecies of the Old Testament. For the Church of the middle ages had nothing to attract the Jew; on the contrary, it did all it could to make Christianity hateful to the Jew. Yet even then many from the study of Scripture were led to accept Christ as their Messiah. This spirit of expectancy, continuing throughout the whole of the middle ages, is thus a characteristic sign of Rabbinical Judaism.

But again the apostle's word is fulfilled: Israel has not obtained what he seeketh for, but the election has obtained it; the rest were blinded. Since the beginning of this century, since the French Revolution, things have changed more or less concerning the outward condition of the Jews. In Europe, with the exception of Russia, they are no more shut up in Ghettoes, but take part in the social and political life and in the arts of civilization and culture of the nations among whom they dwell. And a change has also come over the Rabbinical system. That system supposed and was founded on the complete isolation of the Jews from the nations among whom they lived. The moment this isolation ceased, Rabbinism lost its vitality. Even in Russia, where to all appearance it still

exists in full vigour, the younger generation has emancipated itself from it and embraced Rationalistic notions, or downright Pantheism and Nihilism. With a very few exceptions the Jews in the rest of Europe and the United States have become a prey to Rationalism ; and although they have adopted certain forms of the Christian Church in the synagogue, yet they have thereby not been brought nearer Christ. On the contrary, this so-called reformed Judaism is farther removed from Him than ever ; for if it has any faith at all, it is not a personal Messiah that it expects, but only a Messianic time, to be ushered in, not by a personal Messiah, but by general progress ; and thus it happens that modern Judaism and Rabbinism, while they are diametrically opposed in many things, they have this in common—no Christ, no Christianity. More and more the hope of the coming of Messiah became dim as the people lost that consolation which their fathers had derived from it. They came into the dreary wilderness of rationalism and unbelief—a sad ending for the chosen people of God. But it was not, could not be, the ending ; it was only the beginning of the Lord's gracious dealings towards His ancient people, whereby He is trying to allure them again to Himself—in fulfilment of the old words of prophecy : "I will allure her, and bring her into the wilderness, and speak comfortably to her." We see Israel brought into the wilderness, and may be sure the alluring is to follow. Our expectation in this respect is confirmed by the fact, that since the beginning of this century more Jews have been brought into the Christian Church than in the preceding fifteen hundred years, and amongst these are many distinguished for having Christian zeal, Christian love, and Christian works, which give us an earnest and a foretaste of what will be the case when "all Israel shall be saved," and be recognized as the people of the Messiah, and be known everywhere as His messengers.

We were startled some years ago by the rise of Anti-Semitism in central Europe, and the bloody persecutions in Russia. The blood lies at the door of those who enacted these persecutions, and there are many things connected with those transactions which may well make the Christian Church ashamed. I would speak more strongly on this subject if it were not that I am myself a Jew, but for all that these things mark the turn of the tide. Israel is being allured into the wilderness. For a notable change in the attitude of the Jews was in fact ushered in by the Anti-Semitic movement, so that indeed it marks the

turning of the tide. First, in a national point of view, there were many who were striving to throw off their nationality, they would be Jews no longer, or at all events Jewish Germans or Jewish Russians, not German Jews and Russian Jews. They wanted to throw off their Jewish nationality, and especially was this the case in Russia. But they have been made again to feel that there is a deep chasm between them and the Gentiles, and that they cannot throw off their nationality; for it is written, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." "They shall dwell alone;" they were not wishing to do so when the persecutions broke out; but they saw their error, and now the special hope of Israel has revived, and many are thinking and talking of going back to Palestine. Ever since the persecutions the longing of the nation to return to Palestine has been growing, and it is still gaining in intensity and extent, notwithstanding all the difficulties in the way. Their eyes are being anew directed towards Jerusalem.

Now I would not, with Scripture statements before me, say that the return to Palestine shall be preceded by the conversion of Israel. I dare not say so; but it is beyond any doubt that, according to Scripture, conversion and restoration to the land are in some way related to, and connected with, one another; and that the turning of Jewish eyes towards the land is therefore one of the signs that the redemption of Israel draweth nigh.

And not only in this point do I see the turn of the tide, but also in another fact bearing more directly. We saw that the foundation and condition was complete isolation. That foundation has been shaken, that condition has ceased; so Talmudical Judaism is either dead already or dying. A system or institution that is dead you cannot restore to life, as little as you can do so with a dead person. The Jews, having once emancipated themselves from the Talmud, neither can, nor indeed wish to, return to it; but the ineradicable religious and spiritual cravings of the human nature already begin to manifest themselves, and the questions, What are we to do? What is to take the place of the Talmud? are already heard. There have been for some time most remarkable articles appearing in some of the Jewish periodicals that show a tendency towards the Bible, and if they come to the Bible the Bible must lead them to Christ. Now here is a fact. Herr Stöcker, to whom is ascribed the beginning of the Anti-Semitic movement, though I believe it is wrongly done, had some years ago a discussion with an educated

Jew. That discussion led the Jew to examine the Bible, and now he is a professing Christian. So you have in another city of Germany a Jew, occupying the judicial bench, who, in another way, but also through the Bible, was led to accept Christianity. And we who labour amongst our Jewish brethren have them very often coming and saying, "I do not exactly want to confess Christ, but I must have a religion, and I want to examine the claims of Christianity;" and that enquiry has ended in blessing to many who are now confessing Christ, and walking worthy of their vocation. There is also that remarkable movement under Rabbino-witz, of which I should have liked to speak more fully, because it is so full of hope; but time forbids. All these are little facts; they may be only straws; but straws indicate how the tide flows. They are not, however, insignificant. I see in them the first streaks of the dawn, indicating the ushering in of the great day promised for Israel; and in the meanwhile, during the last four years, we have had more enquirers than ever before; and during the height of the Russian persecution so many came to us missionaries that we had neither time nor means for teaching them. All we could do was to give them a few words and books on their way to America. There, we have heard, some of them—perhaps many—have become Christians. I believe the seed sown in the past is in many cases springing up and coming to maturity. When I thus look around, when I think of the historical facts, when I remember the promise that "all Israel shall be saved," I do not despair, but, on the contrary, take a bright, joyful view of the future. And if you ask me, "Watchman, what of the night?" I tell you, "The morning cometh;" and that will be a morning followed by no night, but a morning that will issue in the full day of Israel's glory. The Church of Christ—and more especially we missionaries—must take our stand on that. What God hath promised, He is faithful, and able also to perform. I may not see the day of Israel, but truly that day is coming speedily; for God hath promised it.

I wish you believers would take that view. There is much spoken against Jewish Missions, but they help to accomplish the grand end of God. They are by no means so barren as is commonly asserted, and even were they so we have the word and promises for our encouragement; and besides you are bound by the noblest motives of gratitude to give back to the Jew what you received of him. It is through their instru-

mentality that you received mercy, that through your mercy they may obtain mercy.

Hymn No. 32 was sung—

“Israel’s Messiah ! seated high
Upon the Father’s throne.”

Rev. CLARMONT SKRINE presented prayer, and the following address was given :

The Attitude of the Lord Jesus Christ towards the Jews.

Rev. JOHN WILKINSON.

Beloved friends, this subject, like the others that preceded it, needs all the time allotted to this meeting ; each one of them is deeply interesting. We can, however, take only a glance at the subject, taking a few points in outline of the topic, which falls to me. First of all, I feel I ought to say a word respecting a beloved brother who is now with the Lord. On Mr. Mathieson’s authority I wrote early in March to the Rev. Dr. Stern, asking him to take part in this meeting. His reply, dated March 5th, 1885, was as follows :

“5, CAMBRIDGE LODGE VILLAS, MURE STREET.

“MY DEAR MR. WILKINSON,—Many thanks for your kind invitation to speak at the Mildmay Conference in June. It is a real disappointment that I cannot do so. From June 14th, when I have to preach at Liverpool to the end of the month, I am fully engaged in the North. I am quite grieved, as I should have considered it a great privilege to speak at the Conference. However, there is no alternative.

“With fraternal salutation,

“I am, yours truly,

“HENRY A. STERN.”

I thought it would be very nice to have Dr. Stern, and our brother, Mr. Meyer, two experienced missionaries, to plead at this Conference the cause of their Jewish brethren. Mr. Meyer is with us ; but our honoured brother, Stern, has been called to a higher Conference.

The attitude of the Lord Jesus Christ towards the Jews. Well, one might present the topic in a variety of aspects. We have the attitude of the Lord Jesus Christ under the *Lam*,

under the *Gospel*, and in the *Glory*; or, as one might put it, the attitude of the Lord Jesus Christ as *Prophet*, or in prophecy; His attitude as *Priest*, or in His priestly work; and His attitude towards the Jews as *King*, or in His kingly work. But we would rather notice the attitude of the Lord Jesus Christ towards the Jews, under the Scriptural division of *yesterday*, *to-day*, and *to-morrow*, which amounts very much to the same thing as these other titles. Well, we will take the attitude of the Lord Jesus Christ towards the Jew in the past, yesterday, His attitude towards the Jew to-day, and His attitude towards the Jew in the future, to-morrow; or, more Scripturally, "Jesus Christ the same yesterday, to-day, and for ever;" and we shall find that description of the Lord Jesus Christ applies especially in His relations with His brethren according to the flesh. Nothing whatever can possibly change the attitude of the Lord Jesus Christ towards the Jewish people. Nothing in their conduct in the past, nothing in their conduct in the present.

Now *yesterday*—notice for a moment that Jesus Christ is the Father's love gift, and He expresses the Father's will, and does His Father's will; so that He reveals the Father. He says, "He that hath seen Me hath seen the Father;" and He says, "I and My Father are one." Therefore we only want to know the state of the Father's heart towards Israel yesterday in prophecy, and we get to know the state of Jesus' heart towards the Jew to-day and to-morrow. What was the state of the Father's heart towards the Jew yesterday? Please notice that the Old Testament is full of Christ. When we speak of Moses bearing reproach, it is called the reproach of Christ, and again the Rock that followed them, that Rock was Christ, the Spirit in the prophets, that is, the Spirit of Christ in them, signifying and testifying to the sufferings of Christ, and the glory to follow. So Christ reveals the heart of the Father, expressing the will of the Father, and doing the will of the Father, and thus what we get to know of the Father's love yesterday we get to know of the Son's love.

Now what is the attitude of this Person yesterday? "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "Can a woman forget her sucking child, that she should have compassion on the son of her womb? She may forget, but I will not forget thee." "Thou art graven upon the palms of My hands." "As one whom his mother comforteth, so will I comfort thee." These and hundreds of

other passages taken from the whole of the Old Testament scriptures tell out the Father's love. This blessed attitude Jesus reveals, for He says, "I and My Father are one."

We find the Jehovah-Angel (which we have not time to go into, but can just run over some of the references). I suppose most readers of the Old Testament Scriptures know that one Angel runs through these Scriptures, recognized as Jehovah in human shape, not incarnate, but still Jehovah in human shape, and that this one Angel differs from every other angel, differs from every created angel. We read of "the angel that talked with me," that "communed with me," and that "spake with me" in Zechariah's prophecy. But you have Jehovah-Angel in Genesis where the angel of the Lord is spoken of, and it is said, "Thou art God visible to me," which is just the Jewish rendering of our reading, "Thou God seest me." Then we have the well of Beer-lahai-roi, the well of the living and seeing One. We get through chap. xvi., and get on to Abraham's history, and we find the Angel-Jehovah calling to Abraham, and saying, "By Myself have I sworn, saith Jehovah." Then we get to Jacob's history, and find he wrestled all night with a man, with a person called a man; it is the same Angel.

Then we find in the history of Moses that at the bush the Angel of the Lord appeared to Moses. God spake to him out of the midst of the bush, and he answered, "Here am I." He is the same God of Bethel; and further, in Judges vi., in Gideon's history, we find the same Jehovah-Angel. And again, in Judges xiii., there He tells His name but once. "What is Thy name?" and the answer was, "Why askest thou after My name, seeing it is Peleh?"—not "secret," but "wonderful," as in the margin. He gives His name but once. Then, in Isaiah ix., in that prophecy of God incarnate, you have, "His name shall be called Wonderful" (Peleh). There we identify the one Jehovah-Angel that appeared as man and was called a man; for Manoah said, "Art thou the man that spakest unto the woman?" and He said, "I am." Then he asked, "What is Thy name?" It was "Peleh" (Wonderful). And in Isaiah we have, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace."

Now we need not dwell further upon this branch of the subject, as I have not time; but I should just like to read two

or three verses from Ezek. xvi. (verses 1 to 14 read). Now this you will find running all through the Scripture, "Cast out into the open field." Cast out of Egypt into the wilderness. Israel was naked and bare, and He takes her and washes her, clothes her and gives her everything she needs, and she becomes His and sustains to Jehovah the near and dear relationship of a wife. There is no earthly relationship which is dearer than this. God seems to have given us the only illustration He possibly could give to show the nearness and dearness of this relationship between Himself and Israel. Now what has she done? She has been guilty of adultery, for idolatry is spiritual adultery, and what has God done? He has had to write a bill of divorcement. Mark, Israel was betrothed in Egypt, and married at Sinai, but had sinned and committed adultery, and therefore she was divorced; the fault was all on Israel's side. She revolted and rebelled, and He was obliged to put her away; but, wondrous thought! towards this divorced adulteress the old love remains.

Therefore now the Lord puts Himself in another attitude towards this one. He still loves with the old love, and He says, "I will send My beloved Son to reveal Myself to her. I drew her first near to Me, but now I will go to her. She will never come back to Me. She will never acknowledge her sin, if I do not go to her. I will seek to draw her and to woo her back again to Me, for My old love remains;" and so Jesus came to seek and to save that which was lost. And He said, "I am not sent but unto the lost sheep of the house of Israel." He comes to His own, and woos her to come back again; but His own receive Him not, and say, "We will not have you to reign over us." Christ is rejected by His own nation. But the Father exalts Him, and seats Him at His own right hand, where He is exalted a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sin. Well, the Jews have wandered away for two thousand years, but love pursues them. God is wooing individual Jews, this remnant, and is getting grip of the entire nation, and He will have "the remnant according to the election of grace" to complete the bride of Christ.

So He has come now to-day as Priest and yesterday as Prophet. Now to-morrow He comes as King. Just look for a moment. He says, "I will go and return to My place till they acknowledge their offence, and seek My face. In their affliction they will seek Me" (not early, according to the Old

Version, but as in the Revised) "earnestly." It is not an unmingled calamity that Israel sorrows and suffers; for by their very sorrows, which are so awful, as coming from so-called Christians, God is exercising the minds of the Jews wonderfully in connection with the recent persecutions. But, dear friends, with this Bible in our hand neither you nor I can congratulate the Jew upon the immediate prospect of a return to the land of Palestine. According to the prophets, and especially Daniel, there is a time of trouble such as never has been before, a time of tribulation such as has never been known in history; but mark that time of greatest trouble will come in the days of Antichrist, when he finds Israel the great difficulty in the way of his being supreme over the whole earth. Notwithstanding all the infidelity amongst them, Israel will be a grand nation at that time, for they will be the great barrier in the way of Antichrist getting rid of God and of religion. "Well," he says, "let us wipe them out, let us destroy this nation." But just as he has reached this point and is almost successful in destroying them, just at their greatest extremity the clouds suddenly part asunder over Mount Olivet, and the One who was nailed to Calvary's cross one thousand eight hundred years ago is seen once more by the nation in Palestine, the mount of Olives splits asunder, and the Lord God comes with all His saints who have met Him in the air and now come with Him as His beloved bride in resurrection life.

Now we get the re-marriage. Oh how wonderful are God's dealings with this wonderful people! I think sometimes that when we get to heaven we shall occupy a great deal of time in trying to solve the wonderful depths of love shown in the plan of human redemption, and unfolded in the history of the Jew. Well the re-marriage takes place as in Isaiah lxii. The land and the people shall be re-married, and then the people and God; "for as a young man marrieth a bride, so shall thy land be re-married. As a young man marries a virgin, so shall thy Restorer marry thee." God is the Bridegroom, and rejoices over the bride. The attitude of the Lord Jesus Christ has been that of a dear lover and of a loyal husband all along the line. From the first marriage He has loved with an everlasting love; but the attitude of to-day, the attitude in this dispensation, is that of *an injured lover*. The re-marriage takes place to-morrow, and we have Jesus Christ the same yesterday, to-day, and for ever.

To-morrow we have restoration, followed by Jacob's trouble, and the second advent of Christ in glory, the conversion of the nation on seeing the Lord, and the re-marriage of Israel. Then we have the purposes of God fully unfolded, the mystery solved. He shall reign over the house of Jacob for ever, the Lord, King over all the earth, One Lord and His name One, and the knowledge of the Lord shall cover the earth as the waters cover the sea.

Now I know some little of my Lord's love to His nation, His brethren according to the flesh, through whom He will revolutionize the whole world in the interest of His Father, and for the glory of His Father. And I ask you to-night, dear friends, Shall we not more correctly represent Christ to the outside world, to the unbelieving Jews and the unbelieving Gentiles, if we get more of this divine compassion of the Lord Jesus Christ, more of this everlasting love of the Lord Jesus? I wonder again and again we have not more love in the Church of Christ. For thirty-four years I have been labouring and praying for Israel. God has put into my heart for these years such interest and love for that people as no language can describe, and I can see that the Church has lost immense blessing through lack of interest in Israel. What a blessing there would be in the Church to-day if there were a revival of interest in that nation, for God says, "I will bless him that blesses thee."

Try to find out, dear friends, in your reading of the Word, the state of the Lord Jesus' heart towards His brethren according to the flesh, as expressing the Father's will and love; and as you get to know more of that written Word, it will be no more a mere fancy, but you will begin to take a wonderful interest, prayerful and practical, in the welfare and salvation of Israel, "of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

The nearness of the close of this dispensation increases the responsibility of Christians to send the Gospel to the Jews; and the unprecedented willingness of the Jews to listen to the Gospel, whilst numbers are confessing their faith in Christ as the Messiah, encourages Christians to increased effort, prayer, and faith in Jewish Missions.

At the close of this address hymn No. 11 was sung—

"Oh, haste Thy coming kingdom,
Immanuel, Prince of Peace!"

The Rev. THEODORE J. MEYER then closed with prayer.



The Missionary Meeting.

INDIA, NEW HEBRIDES, AND JAPAN.

ADDRESSES BY

LORD RADSTOCK. REV. JOHN G. PATON.

REV. C. F. WARREN.

Thursday Afternoon, June 25th, 1885.

A LARGE and deeply-interesting meeting, on behalf of Foreign Missions, was held in rooms 4 and 5, on Thursday afternoon, under the presidency of Mr. J. H. Tritton. The company having sung the favourite missionary hymn—

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

The CHAIRMAN read Psalm lxxii., the closing verses being audibly repeated by the whole meeting as an expression of adoration and prayer.

Mr. J. HERBERT TRITTON said : Since we met a year ago there has been the manifestation of a missionary spirit in our land, which we all feel has surpassed that of previous years. This has no doubt been owing in part to the prayers which have gone up from this place. We recognize the part which our brother, Mr. Reginald Radcliffe, has taken in stirring up the

young of our land to go forth as missionaries into heathen countries. Those great meetings that took place at Exeter Hall, Edinburgh, Glasgow, and elsewhere, were the means of stirring to their depths the hearts of many young men. We have bid farewell to many whom we loved, and who have gone to distant parts of the earth. But the work is vast, and the simple increase of population over the whole world outweighs, times without number, the additions to the church of Christ that are made year by year through the labours of those who are now in the mission field. Oh that the Lord Himself would pour down upon us, and upon the natives of the various countries, a missionary spirit! We have seen an earnest of this spirit poured out; God grant that the feeling may deepen, and that the duty of evangelising the whole world may be more fully recognised, both by men and women, all around us.

After prayer by the Rev. H. GRATTAN-GUINNESS, the following address was given by

LORD RADSTOCK.

We are here upon a deeply-important question, and I do trust that the issue of this meeting may not merely be a quickened interest and more information given as to the various parts of the mission field referred to, but that there will be a fresh opportunity found for linking on fresh needs to Christ, and a fresh outcome of His fulness for meeting the needs of hundreds of millions who yet sit in darkness and the shadow of death.

I feel deeply my responsibility in speaking about India. I think that a great many of us have not realised that India, instead of being one country, is a collection of countries, with a population of about 250,000,000, consisting of different races, with different languages and different habits; collected in one large empire under our rule, but with degrees of education and with race differences as great as, if not greater than, what you find in the different nations of Europe. The first thing that strikes the visitor to India is the enormous mass of the population. Landing in Bombay, one seems lost in the masses of people, with perhaps one European in every five hundred natives. You then realise what a tiny handful the English

race are amidst that great population. Further into the interior you may travel hundreds of miles without meeting more than a stray European here and there. Here then you have this enormous mass of people, all in a state of expectancy. Of course, as the Europeans are the ruling race, the natives naturally look up to them. They are all called "Christians." Imagine to yourselves all the various kinds and classes of people in the English society throughout India, put down as the representatives of Christianity in the minds of the natives. "That man a Christian!" they will say. "Why he does a lot of things we would not do. Look at him; he lives such and such a life. We don't want that kind of Christianity; we would rather have our own religion." That is one of the first things that strikes you—the appalling fact that a very large number of our countrymen, while they are called "Christians," are by their daily lives dishonouring the name and cause of Christ. This is perhaps the fundamental question with respect to missions in India, that those who in the eye of the people represent Christianity are misrepresenting it in every way; therefore you start with a tremendous difficulty. Those who have the opportunity, whether by correspondence or by any other means, of influencing the European population, have a great responsibility. I am glad to say that there are efforts in this direction; a society has been established especially with a view to the evangelising of resident Europeans.

But then there is the great question of taking the Gospel to the natives. There are a considerable number of missions at work. In some towns there are three or four missions represented, while in some large tracts of country there is no sort of Gospel witness whatever. I was at one place, which is one hundred miles distant from the nearest mission station—no missionary at all in a large and thickly-populated region. You travel by rail, and you see the people crammed into every train, by hundreds and hundreds, going long journeys on pilgrimages to Benares, or some other sacred city on the Ganges. Then you see the manifestation of their religious life and their religious activity at every turn. In the towns you find large temples, and hear all sorts of strange noises, which the people associate with their worship. They are very earnest in their religious feelings and observances. You see Mohammedans kneeling down in the public streets in Calcutta and other places, going through their devotions without omitting one genuflection,

or one prayer. So there is a yearning after something. I met a native gentleman in Madras—a very superior man. I asked him where he had been. He said, “Benares.” I asked him why he went there. “I wanted to get merit.” “Did you get it?” “Ah,” he said, “I don’t know; I hope so.” That is an example of the religious zeal of the mass of the people, millions on millions of them. They are far more earnest about their religion than the English people are.

What are the means taken to bring the Gospel before these people? Speaking generally, a mere handful of missionaries—a number that is perfectly and absolutely inadequate to the need. There is also the question of schools. I am glad to say there is a great development of Christian schools. In the Presidency of Madras there are something like 50,000 children receiving Scriptural instruction every day. But here again there is an utter inadequacy of labourers, so much so that they have to get Mohammedans to teach the Scriptures. Imagine the truths of the Bible being taught by a Mohammedan or a Hindoo; you cannot suppose they will be very efficiently taught. Still, thank God, there is a great preparatory work being done, and the effect is, that Hindooism is undoubtedly breaking down in all directions. You may go into many cities in India, and you will find that an enormous majority of the educated Hindoos are willing to listen to the truth from the Scriptures. I had the opportunity, through the goodness of God, of speaking to educated natives in a number of towns throughout India, and I found them most ready to hear the Word of God. In one place, at Poona, the headquarters of the disaffection during the Mutiny, we had most able men, some of them great Sanscrit scholars, who listened with an interest and receptivity that made me thankful to God. In one or two places we had an after-meeting for natives, where they could be definitely conversed with, and brought to the point. Therefore one cannot help seeing that there is a great preparedness on all hands. Many have got a kind of idea of Christianity through the schools; they say they do not believe in their own religion, but they have not received the Gospel of Christ in such a way as to make them turn to God. They look on Christianity with complacency, but they are not brought to a full knowledge of God in Christ.

Another great branch of effort is Zenana work. I feel that there is no branch more important than this. Remember that

practically the men missionaries cannot possibly get at the large proportion of the women in India; women missionaries alone can get at them. Women can get at the men as well; therefore in many places the Christian women have twice the opportunities of the men. One of the peculiarities of our rule in India is that the English missionaries are looked upon as belonging to the ruling race, and as people to be treated with great respect, as belonging to that race. Of course there are advantages in that, but, on the other hand, the missionaries do not get at the people as they would do if it were otherwise. Many natives look upon the missionaries in the way in which a boy looks at the school-master. They listen to them, but there is not much social contact as a rule; their habits and methods of living are so different, that the lives of the two are quite distinct. It seems to me that this blessed thought of sending Christian women into the homes of the people is the link that is needed in connection with the social aspects of Christianity. They not only want religious teaching, but they want, as it were, Jesus Himself brought into the difficulties and trials of their life. These Christian sisters can alone go amongst them and sympathise with them, and thus commend Christ to their acceptance. It is becoming increasingly plain that many of the dear Christian workers are not much wanted in England at all. If many of them would leave this land where they are crowding each other out, and go abroad where they could exercise their gifts in a larger sphere, I believe it would be a great blessing to England, as well as to those other countries.

I commend the question to you as before the Lord. There are these millions of India practically your children. They are willing to accept what you tell them. I cannot forbear saying that I do thank God for our Civil Service in India to-day. They are not all Christian men, of course, who compose it, but it is one of the grandest services that ever existed; and in its good influence on the natives there is no service to be compared with it. I had a remarkable testimony on this point from a dear old saint, an American missionary, who has been fifty years in India. He is one of the missionaries in Lodia who sent out the appeal for a Day of Prayer for twenty-four years before the Week of Prayer was established. He said, "I am an American, and therefore I like my own country and my brethren there, but I say there is no country in the world that can send out such a body of civil servants as you have got here."

Lord Radstock then gave some interesting particulars as to the progress of mission work among the Santhals, where, during the past eighteen years there have been many converted to Christ, a large number of schools established, and where there is a remarkable readiness to hear the Word of God. He spoke also of a German mission under a simple hard-working Christian, named M. Ziemann, who by mingling with the people has influenced large numbers of them for good. Reference was made by his lordship to the *mela*, or heathen festival, at which a wonderful religious revival lately took place through native agency.

The great question, continued Lord Radstock, is as to the future of Indian missions. Suppose, in a large Indian city, there are three, or four, or five different missions—say there are a Free Church of Scotland Mission, an Established Church of Scotland Mission, a Church of England Mission, and perhaps a Lutheran Mission, and a Baptist Mission. A Hindoo is converted, and now comes the question which Church he will join. The question arises as between the Established Church of Scotland and the Free Church of Scotland Missions. “Tell me,” he says, “what are the respective merits of the different denominations? what is the cause of the division?” You say that it arises from the right of the Queen to the presentation to benefices in Scotland by such and such an Act of Parliament. Of course, he says he does not understand anything about this. Then, perhaps, there is a Lutheran Mission, and the convert is told that they follow the Confession of Augsburg. He asks what that is. I am not sure, said the speaker, that we in England all know what the Confession of Augsburg is. The claims of other missions are perhaps discussed with the convert, and he knows as little about those as about the others.

Of course I am putting the matter in a somewhat crude way, but you will understand that there are enormous difficulties arising out of denominational questions which may be of great importance here, but out there—what are they? The missionary societies feel responsible for the administration of the congregations, and the selection of agents, and the giving of rules. It does seem to me that they have a great responsibility in directing from home the work out there. I do not know how far it is Apostolic. The word church is mentioned one hundred and eight times in the New Testament writings, and you will find, I think, that in every case it refers to a local church that was responsible

alone to Christ as the Head. That, it seems to me, is the solution of the question. I am thankful to say that in nearly every place in India I found there was a missionary conference. The missionaries meet once a month and confer together; they work in harmony and in sympathy, and they are practically the directors and overseers of the Christian work in these places. I would suggest that missionary committees at home should much more commend their agents to these missionary conferences, making them, as it were, the basis of union, and discipline, and guidance, rather than discussing and deciding at home questions of the merits of which they must be largely ignorant.

We know how jealous the Holy Ghost is of the glory of Christ; in proportion as we are in sympathy with Him, we shall work on the lines of giving to Christ the headship of the Church. It is a blessed privilege to look to Him to guide us in any matter, and not to meddle or interfere too much ourselves.

The Lord is working in India, and a great time of preparation is going on. We thank God that while the number of actual converts is limited perhaps to some 200,000, or thereabouts, yet those who have the greatest knowledge of the country recognise that prejudices are breaking down, and there are multitudes being prepared to accept Christ as their Lord and Saviour. One holding a high government post said to me: "India will be born in a day." Let us, whether by prayer, by personal help, or by pecuniary help, as the Lord may guide us, seek to have fellowship with Him in gathering out these multitudes of lost souls, and bringing them into the glorious light and liberty of the children of God.

At the close of this address hymn No. 55 was sung—

"The sands of time are sinking;
The dawn of heaven breaks;"

and the following address was given on "The New Hebrides" by

Rev. JOHN G. PATON.

We meet with many who say that Christianity has become old and worn out; that it cannot accomplish the great work it once did. They ask us to point to any part of the world where the Gospel is now producing the fruits it produced in the days of the apostles. I hope to be able to show you that it is

producing even now in the South Sea Islands as great results as it did then, if not greater. The apostles went amongst the most civilized peoples of the day, and many were brought to Jesus through them. Missionaries in modern times have gone unattended to these islands, peopled by unclothed savages; and there the Gospel has been, as it ever is, the power of God unto salvation to every one that believeth. It is twenty-seven years since I first went to the South Seas, and now, after an absence of twenty-one years, I return to old England to find Christian work going on in all directions, in the churches and outside the churches. It seems to me that there is a movement now throughout this country, and throughout the Christian world, such as there has never been perhaps since the days of the Reformation—a glorious work which must be maintained till the whole world is filled with the glory of the Lord.

Missions to the South Sea Islands began fifty years ago. When they began the whole inhabitants of all the groups of islands scattered over the Southern Seas were in gross heathen darkness. What have been the results? They are only beginning—the first droppings of a great shower, the first incoming of a glorious harvest that has been prepared for the glory of the Great Husbandman. When we went there there were no professing Christians. Now we have 36,000 in Polynesia, 1500 in Micronesia, and 31,000 in Melanesia—68,500 in church membership in the South Sea Islands. Does that look as if Christianity could not accomplish as great a work now as in the days of the apostles?

It is our privilege and our honour to aid in this great and glorious work. In the brief time allotted to me I shall speak more particularly of my own sphere of work—the New Hebrides, part of one of the South Sea Island groups. Work was begun there thirty-seven years ago by two missionaries. The whole group was in heathen darkness; the natives wore no clothing; the grossest crimes were delighted in; there was no word in the language to represent “widow,” for she was put to death the moment her husband died. Such was the condition of the people among whom they began to work. It had been attempted to introduce the Gospel before. The London Missionary Society had tried it. The well-known John Williams and Mr. Harris were murdered on attempting to land at Erromanga. Others were sent, but they had to depart. Till our Presbyterian Churches attempted it, nothing was accomplished. Two

missionaries on Anietyum, amid trials and difficulties and persecutions, acquired the language and translated the whole Bible into it. God has spared one of them to see the Bible carried through the press, so that now every native can possess a copy of the word of God in his native tongue. They tried to make the work self-supporting from the first as far as possible. They said, "We will translate the Word of God for you into your own tongue, but you must try and pay for the printing of it." The people said they would be glad to do that, only they had no money, and no way of obtaining money. But for fifteen long weary years they cultivated and sold arrow-root, and never saw a penny of the money they had raised all that time. In that period they made £1400 by the sale of arrowroot; this was entirely devoted to do the publishing of the Bible, but it was one of the grandest investments ever made. Now they can study the book that will raise them in the scale of civilization. Talk of sending the trader before the missionary. Experience shows that wherever this has been done, the dark races have melted away before the white. Deeds as dark as any recorded of the worst days of American slavery have been perpetrated through the vessels from Queensland engaged in so-called labour traffic—women dragged from their homes, and men murdered. And all this has gone on under the sanction of the British Government. Little wonder that the work of civilization and progress is stopped, and the dark races are melting away before the whites. We hope every friend of the cause of God and humanity will use their influence to get this foul traffic stopped, and the trials and dangers removed which beset our work for God in the South Seas.

We began work in the New Hebrides thirty-seven years ago; now there are sixteen missionaries engaged in the group. I think I may say, without fear of contradiction, that we have been able to carry out the spirit of union that Lord Radstock has referred to as being of such importance in India. We have missionaries connected with different branches of the Church in this country and in Australia, but we all meet on common ground. Since I came home my heart has often risen to God in prayer, that He would lead His people more to see the value of perishing souls, and the importance of their being brought to Christ; then all denominational differences would sink into utter insignificance, compared with the work of

bringing these unsaved ones to love and serve the Lord Jesus Christ. What have been the results of our labour? In the sixteen islands occupied by the missionaries we have fifty-two stations and ninety schools. All these schools are conducted by native teachers prepared by the missionaries. There are 8000 professed converts to the Gospel, and beyond that we have 70,000 now ready and waiting for the Word of God. Therefore I have been sent home to try and get more missionaries. We want highly-educated men, because every missionary out there has to acquire the unwritten language, and be able so to construct it as to translate the Word of God. We have now the Scriptures, in whole or in part, translated into and printed in ten different languages that were unknown to the world when our mission began its work. Six other languages are under construction. We desire to extend this work of construction and translation to the remainder of the group, but we cannot get missionaries to go out to them. Therefore, as I have said, I have been sent home to try and get these missionaries. I am sorry I have as yet found none equal to the requirements of the work, but I hope God will provide them. Will you pray with me that God may thrust forth suitable labourers into His own harvest? I am here now, but I would far rather be out yonder. I have spent twenty-seven years of my life with these people, and my heart is with them. I have three sons preparing for the work. Oh that the Christians of this land would hear the appeal of the previous speaker, and think of India and China and the other parts of the heathen world, where men and women are stretching out their hands for help, but there are none to help them, or give them the Word of God. Are there not many here who might be spared from their duties and obligations at home, and who could engage in this great work of carrying the light and blessings of the gospel to those sitting in heathen darkness?

My principal object now is to get a new mission vessel. I have come home here against my will. Though there is no country like Great Britain, still I love the work of God far better. I would rather be amongst the savages of the South Seas, trying to bring them to Christ, than here enjoying the happiness of being present at this grand Conference, and sharing in the privileges you have here. I was the only white man in the island, and my wife the only white woman, and you may imagine how we value such privileges. But it was laid on me

as a duty by the Church in Victoria, Australia, to come home and try to get this mission vessel for the work of the Lord in the South Seas. The vessel will cost £6000. When I came home twelve months ago, and gave my first address in Liverpool, some of the good friends said the Churches at home were overburdened, and I would never raise the money. I said I would try. I have never called on or privately asked an individual for a subscription. None of you may expect to find me so asking you for any money; I never do such a thing, while I am thankful to God for what He sends through His people, and grateful to them for their free-will offerings. I was told I would never get in this way money, but the Lord has already sent me over £5000 of the sum required. When I have another £1000 I will be away back to these islands, and I hope God will speedily send it.

In concluding his stirring address, the venerable missionary urged his hearers to more faith and prayer in connection with Christian work. He told how he and his partner in life, being so much isolated and only receiving their letters from the outside work twice a year, felt the blessedness of going to God with all their trials and difficulties, and finding in Him the strength and consolation they needed. He spoke of one missionary in the South Sea group, who laboured on for ten years without seeing any fruit of his toil. All the missionaries and their families united in prayer for him and his work. The natives of the place where he laboured rebelled against the head chief, and that potentate, having subdued his foes, resolved to kill these servants of God. They took to a boat in order to escape, when the chief called on them to come back. They could not resist the call, and, risking their lives, they returned to the island. The chief, though he seemed as if he was going to strike them down with his club, was restrained, and next day he came asking that he might be taught to worship the God who could help the missionaries to act as they had done. He became a decided Christian, and has remained so ever since. Thus the answer came in a remarkable way. Mr. Paton related, as a further fruit of the South Sea work, how the queen of one island is now personally labouring in the Gospel for the salvation of another tribe who had killed her husband. "I entreat your prayers on behalf of our blessed work, which I hope to return and carry on while God spares me."

The closing address was given by the

Rev. C. F. WARREN.

(*C.M.S. Missions, Japan.*)

MY DEAR BROTHERS AND SISTERS IN THE LORD,—I feel myself utterly unworthy to follow one whose very appearance tells us that he is a veteran in the Master's service, and whose stirring address has touched all our hearts. But as it has been my privilege to labour as a missionary in Japan for more than ten years, I venture to beg your kind indulgence whilst I tell you what the Lord has been doing in that interesting country. I say emphatically *what the Lord has been doing*; for, after all, it is not the perfection of our missionary organization—desirable as this may be—that is the true test of progress, but the communication and growth of a divine life which is altogether from the Lord; and what a wonderful work has been going on in Japan during the last twenty-five years! We must go back to the beginning of that period for the commencement of it, though its manifestation has been better during the last twelve or thirteen years. Some twenty-six years ago God re-opened Japan to the Western world; then it became possible for foreign missionaries to reside at the open ports. It may be well to remark here that unless a missionary is employed by the Japanese as a school teacher, or in some other capacity, and special permission is granted for residence elsewhere, he can still only *reside* at one of the treaty ports; but this in no way fetters us in our work beyond treaty limits—generally a radius of twenty-five miles from the open ports; for we are free to go throughout the country under passports, which are readily granted, and may teach and preach the Gospel everywhere. Native preachers and teachers have of course the fullest liberty to reside and work where they please.

From 1859 to 1871 the field was chiefly occupied by American missionaries. The missions of the Protestant Episcopal, Presbyterian, Dutch Reformed and Baptist Churches were the first to enter; and they were followed in 1869 by the American Board, which has been instrumental in doing a glorious work in Central Japan, and the Church Missionary Society. The earliest missionaries laboured under great difficulties. The government was at first suspicious; the people were distant and timid, and all alike dreaded Christianity as a pestilential heresy, the introduction of which would bring many

evils in its train. In three or four years government suspicions were removed, and popular prejudices largely overcome; but the profession of Christianity was still a crime, and up to the close of 1871 only ten Japanese had openly put on Christ by baptism; but a great preparatory work was going on, and the fruits of it were afterwards seen. The history of the next twelve years was of a very different character. In 1873 the edicts against Christianity were removed from the public notice-boards, and now all hindrances in the way of preaching the Gospel have been removed, and there is a large and growing profession of Christianity. I said that at the close of 1871, after missionaries had been in the country twelve years, there were only ten avowed converts to the faith of Christ. Twelve years later, at the close of 1883, there were no less than 6,598 registered Church members; and with the remarkable growth since I venture to say that there are at the present time 10,000 Church members in connection with all the Protestant missions in Japan.

Mention has been made of Church divisions. They are an evil, and we cannot but deplore them; and yet, after all, what we most need is unity rather than uniformity, and this is what we should aim at. I am thankful to be able to bear my testimony to the unity which exists amongst the Protestant missionary workers in Japan. In all the places in which I have lived, I think there is no band of Christian brethren more thoroughly united in heart sympathy than the Protestant missionaries of Osaka, where I have been labouring for the past eleven years. Our mutual sympathy takes not merely the form of well-chosen words, but of loving deeds. It was in 1872 that a convention of Protestant missionaries met at Yokohama, and unanimously resolved to have a united translation of the New Testament. Arrangements were made for the appointment of a committee to make the translation; and in 1880 there was a special meeting of missionaries and others to thank God for the accomplishment of this important work—a work for which we are mainly indebted to American missionaries. In 1878 I had the privilege of attending a similar conference, which was convened to consider the important question of a united translation of the Old Testament. At that time the number of missionaries had very considerably increased, but they were all of one mind on the subject, and satisfactory arrangements were made for commencing the work. It is now in an advanced state, and in

twelve months God may, perhaps, move the hearts of His servants to meet together, for the completion of the Japanese translation of the entire Bible. One of the most remarkable events of recent years, was the meeting of a general conference of missionary workers at Osaka, in the spring of 1883. I am especially thankful that the idea of holding such a conference originated with a C.M.S. missionary; that it was warmly taken up by the C.M.S. Conference; and I consider it no little honour to have been permitted to have a humble share in making the arrangements for holding it. It was a time of remarkable blessing to all the workers labouring in connection with the various sections of the Church; and it was a practical demonstration of their substantial unity in the work entrusted to them. The influence of this united gathering had a very marked effect upon the native Christians. They had seen us united in various ways before, but this auspicious manifestation of our unity of spirit taught them more than ever to recognize it as a fact.

It was about the time that this conference was held that a revival blessing was granted to missionaries and converts in Japan. There was united prayer by a few brethren in Yokohama for a revival blessing, and in due time the blessing came. Quite independently of this, some of us in Osaka were moved to more earnest prayer, and when the brethren from different parts of the country were brought together, the two streams of revived life were blended, and brotherly sympathy and affection deepened. The native church too shared in this blessing. About the time of the general conference, God moved a few of the native Christians in Osaka to meet together to pray for a special outpouring of the Holy Spirit. The desire for united prayer for this object spread from congregation to congregation, until the praying circle included every congregation in the city, and meetings were held night after night in one or other of the chapels. No foreign missionary had anything to do with this movement, and there was no organized effort to keep it going. It was evidently of God, and the short but fervent prayers, and the pointed mutual exhortations to whole-hearted consecration, touched many a heart. A similar movement went on in Tokiyo and Yokohama, and the result was a deepening of the spiritual life of many. In one case a native pastor, who had always been anxious to depute his preaching duties to others, had a heart so full that his one desire was to preach the Word.

The native Christians in Osaka were drawn together more closely than ever. Some time before several efforts had been made to establish a united prayer meeting, to be held periodically, but they were unsuccessful. After, however, this revival blessing was granted, a weekly prayer meeting, held in rotation at the different chapels in the city, was established without difficulty, and flourishes to this day. Ever since that time too there has been a most cordial feeling between the native and foreign workers. As you may know, the Japanese are an independent race, and native Christians and Christian workers have sometimes shown an inclination to be jealous of the interference of foreign workers. One native pastor publicly confirmed that jealousy had formerly filled his own heart, but that by God's mercy it was so no longer; for he had been taught that there was neither Greek nor Jew, native or foreigner, but that all are one in Christ Jesus.

One of the last things I did in Osaka just before I left was to address a meeting of the Young Men's Christian Association. It is an interesting fact that in connection with this organization, the native Christians in Osaka—now some 600—make united efforts for the conversion of their fellow-countrymen, especially by means of public lectures in theatres; and I may mention in conclusion that they are now anxious to build a suitable lecture-hall for such work. They are doing much towards their own self-support, and can hardly expect to raise sufficient money amongst themselves for the purpose; and acting under the advice of the missionaries, they have addressed a letter to the Young Men's Christian Associations of England and America, asking for a loan of say £275. Mr. George Williams has, I am thankful to say, nearly raised this amount amongst a few friends. But the missionaries of Osaka ask, that in addition to the loan which the native associations desire, a present of about the same amount should be sent, to enable the Osaka Young Men's Christian Association to put up a fireproof and in other respects more suitable building. And although I am not here to ask for money, I venture to suggest that it would be a fitting thing for a great undenominational gathering like the Mildmay Conference to help on the Catholic work of the Young Men's Christian Association of Osaka, Japan. May the Lord, if it be His will, move many amongst us to respond to this appeal.



Missionary-Praise Meeting.

ADDRESSES BY

MR. JAMES E. MATHIESON. REV. JOHN G. PATON.
F. J. E. LAKSHMAN RAO. MR. GEORGE SOLTAU.
COLONEL PASHKOFF. MR. REGINALD RADCLIFFE.

Saturday Morning, June 27th, 1885.

THE Praise Meeting with which the Conference generally terminates was on this occasion turned into a Missionary Meeting, and praise was rendered not only for blessed experiences of the days of Conference, but also for the cheering tidings from the mission-fields, brought by the brethren who spoke, of various lands.

The proceedings were opened by prayer by the chairman, Mr. JAMES E. MATHIESON, and the singing of hymn No. 27—

“Forgotten ! no ; that cannot be,
The oath of Him who cannot lie.”

A portion was then read from Phil. ii., and a number of requests for prayer and praise were read, and laid before the Lord by the Rev. JOHN WILKINSON. The following opening address was then given by

Mr. JAMES E. MATHIESON.

I may be permitted to refer briefly to the subject which has been occupying our thoughts during these last three days.

You remember last year the subject of Conference was the knowledge of God; and the root of the knowledge of God was found to be *love*, "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." And as in knowledge so also in service; it has been proved that for the service of God the necessary qualification is love. One verse has been repeated several times in the Conference from the book of Exodus, "I love my master, I will not go out free." Why does the slave not want to go out free? Because he loved the master, because he wanted to be near the master. Nearness to the Master is the root of success in Christian work. It has been a great misfortune to England in the past that in the translation of the New Testament the word "slave" has been turned into "servant." In nearly all cases, when the word servant is given in our version, it is "slave" in the original; and in the Revised Version we have in all these cases "bond servant," in the margin at least. The real force is slave. Paul, a slave of Jesus Christ; James, a slave of Jesus Christ; Peter, a slave of Jesus Christ; John, a slave of Jesus Christ. The importance of observing the true meaning lies in the fact that in these days we understand by "servant" a person who contracts to give so much service for so much wages given, a hired servant. The relation between God and His servants is totally a different one. Moreover, the bond servant or slave is not, in the original, one captured in war—that is a different word—it is one born in the house, born a slave. Until we get that deeply sunk into our hearts, we shall fail to ascertain the true relation that should subsist between God and ourselves as Master and slave. Of course there are other important aspects of the relationship—the Father and His children, and so forth; but we have to do at present with that of Master and servant.

Now, observe, that while faith saves us, love chiefly, pre-eminently fits us for service. It is the service of love. Take, for example, Peter. It was not when he confessed Christ boldly, "Thou art Christ, the Son of the living God;" or when he showed his boldness by drawing the sword for Jesus; but when, in response to the Master's "Lovest thou Me?" he was able to say, "Lord, Thou knowest all things: thou knowest I love Thee," that he received his commission as servant, "Feed

My sheep," "Feed My lambs." So with the sons of Zebedee. It was not as Boanerges, as sons of thunder; it was not when, in excess of zeal, they wanted to bring down fire on a village that would not receive Christ; but when John rested on the bosom of love, and imparted to his brother James the same spirit, that they went on to service—one to be one of the first martyrs for Jesus, the other abiding steadfastly to the close; last of the apostles.

May we learn this secret of service this morning, that the love of Christ may constrain us, the love of God shed abroad in our hearts by His Holy Spirit which He hath given us. And as there is love to the Master, so there must be to one another. "By love serve one another." (Gal. v. 13.) "See that ye love one another with a pure heart fervently." (1 Peter i. 22.)

Now this is to be a missionary meeting; it need not, therefore, be any less a praise meeting. Those who will speak will doubtless give us such tidings from the various fields as will gladden our hearts by reason of the victories of the Gospel. May the Lord lay upon us some impression of the tremendous need of these lands! I will call, first of all, on our aged brother from the distant isles of the sea.

Rev. JOHN G. PATON

(New Hebrides.)

My dear Christian friends, I have had great pleasure in being permitted to attend this Conference to see the work being done in London, to hear the wise words spoken, to join in the prayers that have been offered, and to enjoy the blessed communion, a foretaste of the eternal glory. I trust the Holy Spirit may deepen the impressions made, that all of us may be led to live and labour for Jesus as we have never done before; and that we may carry away the blessing here received, to become a blessing to others with whom we come in contact.

Now I am to speak of God's work in the South Sea Islands. I will not repeat what I said the other day, but I ask you to fancy what it is for a missionary and his wife to be put ashore on a cannibal island, he himself the only white man, his wife the only white woman on the island. So it was with us. So we were put ashore, two missionaries, about thirty-seven years ago, and others afterwards, nearly all on different islands, and all alone; no one save our wives. We

went in faith in God ; we pleaded with Him. He enabled us to learn the language of each island occupied, to reduce it to a written form, to translate into it portions of His Word, so that now we have the joy of seeing His blessed book read in ten new languages ; while translations in other dialects are in preparation. The first thing a true missionary is anxious to do is to translate the Word, because without that he is like a workman without tools ; there are the materials and the design, but no plane, saw, and chisel, to work out the plan. He has no power without a Bible the people can read. He may say so-and-so. What is his word more than the traditions of the gods of the heathen ? But when they say, "Is that the word of your Jehovah-God ?" and he is able to point them to the Word, which they can read, and say, "Yes, it is ; read and see"—when he can say that, they will receive and obey. Therefore the first thing is to have the Word of God, or portions of it, translated into the language. It has a living latent power that speaks to and moves man's heart as nothing else does.

Well, when I first landed, I set to this work ; but I had to learn the language, and there was no one to teach me. It was two years before I had learned it, and during that time I had trial upon trial, yet for all that considerable encouragement. I am a confirmed Calvinist, but not a Fatalist, and I had made up my mind, if I really saw I could do nothing, I might eventually leave ; but I would stay as long as there was any hope. How I remember that night, when one missionary was murdered by my side, or died soon after the attack, when I had to make his coffin with my own hands, with no white person near me but his weeping widow, who had left her own land, along with her missionary husband, only a few months before !

I remember—ah, I never can forget !—another terrible time, when I was sent for by a dying savage. What he wanted I knew not ; but I knelt by him and prayed. I could see he cared nothing for my prayers. Suddenly as I knelt I saw every native had left the hut, and I felt there was danger. Then he drew from the side of his house by his bed a large keen knife, like a butcher's knife, or native sword, and held it quivering near my heart. I felt as if my last moment had come, and as if the great white throne was coming in view ; and I can never be nearer it on this side the grave. Then there came to me the words, "If ye ask anything in My name, I will do it." I closed my eyes. I waited for the plunge, and cried to God

to give me a few more years to win these people to Jesus. Nothing but the Spirit of God stopped that man. He said, "Go, go!" and I went out, and God prevented the others following me. Times like these bring one very near to God, and strengthen our faith.

Some time after I was sent for by the chief of the village, who professed to be, and who was, friendly, though his acquaintance with Christianity was very limited indeed. One night he said, "You cannot remain any longer in the village; you must go to-night, or you will be killed." "Where can I go to? I have no means of getting out of the island." "My son," he said, "will take you to a certain plantation, and you must climb a high tree he will show you, and hide there." It was most trying for me to climb a high tree, and remain there all alone. No; I withdraw that word. Not alone. No man was there; but God was with me, and I enjoyed sweet communion with Jesus that night in that tree. You enjoy much of the presence of God here at Mildmay; but you do not generally realise His presence as I did that night, and as we missionaries sometimes do; for has He not said, "Go and preach; and lo, I am with you alway, even unto the end of the world"? That promise has often been made good; and as it was given in connection with His work, it will continue as long as the work goes on, even unto the end of the world.

Well, I escaped at that time; and after all who had been associated with me in the beginning of the work, north of Aneityum, had been cut off in one way or another I sailed in a ship to Australia. Then God gave us a new mission vessel, and soon after eight new missionaries. When we got back to the New Hebrides they said, "How is this? we killed them all but him, and here he has come back with eight more missionaries and a new ship. They must love us." So they consented to hear of the Jehovah-God, and soon island after island received the missionaries, and, by God's blessing, the seed sown by the martyrs sprang to life, and the people were won for Jesus. Now there are sixteen islands occupied by sixteen missionaries and native teachers; and we have eight thousand natives under Christian instruction, and eight thousand professing converts. Oh, dear friends, I do wish to go back, feeling that you in London will pray for the converts of the South Seas, as we will pray for you here. But remember every convert with us becomes a missionary. Every

boy brought to Christ tells other boys; every girl tells other girls; every man and every woman tries to bring others to the dear Saviour. It is just over again, the woman at the well of Samaria: "Is not this the Christ?" Oh, that these grand meetings, and all we have heard about the service of God, would stir you all to do like our South Sea converts—and lead each one to endeavour to bring others to Jesus! You that love Christ, how much do you talk of Him? Since my return this has concerned me much—Christians will talk of Parliament, about the war, about society, about all sorts of things; but let the blessed Saviour be introduced—the dear Lord who died for us—then it is not convenient, it is not customary, it is not fashionable to talk of Him; and the subject is dropped. These people will talk of Him, and Him only, and of His work. How is the work getting on? Are the converts steady? Are the people following Him? What about the heathen in the other islands? Are they listening? May God use those who have been at this Conference, that His Gospel may spread in every family, in every town, in every land, and throughout the whole world. It is time the Gospel was spreading to earth's remotest bound. "Go ye," says Jesus, "and make disciples of all nations." Our dear brother, Reginald Radcliffe, was speaking of this in his address last night, and he was bidding us all go out and tell of Jesus. Will we not, when we reach heaven, look back on our life below, and regret we had clung to the things of time in preference to the great things of eternity? Yet the blessed Saviour bends over us and says, "Why spend ye your money for that which is not bread, and your labour for that which satisfieth not?" Wonderful word, not merely for poor sinners, but for us who know His grace. The Son of God, who is enthroned above the universe, not only pleads our case with God the Father, but also pleads with us to give ourselves to things of real and enduring value. Will we not seek to be more truly consecrated to the dear Lord Jesus, that we may go out from this blessed Conference to give ourselves to His service as we have never done before? I have been privileged to visit the Orphanage, the Training Institution for Deaconesses and Female Missionaries, and when I saw these things I rejoiced and praised God; and I pray Him they may be the means of bringing light and happiness and joy to many hearts and many homes.

But one thing more. When I returned the second time, I was put ashore on an island—I am not boasting, God forbid

vain boasting, but I am telling of His mighty works—I was put ashore on an island, where not one person wore any clothing at all. The first thing was to build a house, and they gave us a piece of the sacred ground; for they said, “The spirits will kill them, and we will get their property, and not be blamed.” We planted bananas; and they said, “Wait till the fruit is ripe; when they eat the fruit from the sacred ground they will die; they will drop down dead.” But while they were waiting, we were learning the language, and gaining a power over them. Then, when the bananas were ripe, we eat them; and they looked, but no harm befell us. Then the chief came and said, “How is this? We thought the spirits would kill you when you eat of the fruit grown on the sacred ground. How is this? Is it because your God is stronger than ours?” And we said, “Yes, that’s it; He is the Jehovah-God, in whom we live and move and have our being. He protects us, and He will protect you too. But He will have no idolatry; you cannot serve other gods and Him too.”

So the work went on; and in a very curious way God used the sinking of a well to open their eyes. We wanted water, and we decided to sink a well. They remonstrated with us for our folly. They said, “In our country rain-water comes from the clouds; whatever you do in other countries, you will never get it from below here.” I sunk it to thirty-two feet deep, then I struck water, and it rushed up. They stood amazed; and the chief said, “Missi, the world is turned upside down since you came here.” I said, “That’s just what we want to do—in turning you from your idols to worship Jesus.” Then I took a jug of water and gave it to the chief. He looked at it, touched it, smelt it, and at last ventured to taste it. “How did you get it? It must be by witchcraft.” “No, it is not by witchcraft; our Jehovah-God gave it.” Then the young men came, and holding each other by the hands for fear they should fall in, they looked down the deep hole. They had never seen the like before, and they saw the water gushing and sparkling; and they said, “Yes, it is rain. Wonderful!” Then the chief said, “Will you let me preach next Sunday?” “Yes, I will; if you bring the people to hear your first sermon.” Of course he was not truly converted then; but from the existence of the invisible water, he had argued himself into the existence of the invisible God. Alas for all who, with greater light and knowledge, yet live and act as if there were no God and no hereafter.

When next Sunday came the people crowded to hear what the chief had to say. He reminded them how they had put us on the sacred ground, expecting the spirits to kill us; how they waited for the bananas to grow, thinking we would fall down dead on eating them; and how no harm came to us. Then when we began to make the well, they had said, "The poor man has lost his reason;" but he wrought and prayed and wrought till the Jehovah-God gave the water. "I have tasted," he said, "the water. I have seen the invisible water, where we thought water had no existence; and now my heart tells me there is an invisible God. Our gods never gave us water from the earth. If no rain fell, we died for want of water; but the Jehovah-God has given us fresh water from the depths of the earth. He is the great God; I advise you to worship Him." Then I told them if they did they must forsake the idols, and so they went and destroyed and buried the idols. Now there is not a heathen god or idol in the island, there is not a family without family worship; and I do not believe there is a man or woman or a boy or girl in the island who does not begin and close the day with prayer to God. And all this in the last eight years, after seventeen years' patient sowing and waiting. Seventeen years ago not one in the island worshipped God; now, within the last year alone, the natives had set apart thirteen of their most able men and women to go to the heathen islands as missionaries. The Gospel has truly proved itself the power of God unto salvation in these isles of the sea to every one who has believed and obeyed it.

Now what have I come to England for? I want a new mission vessel, and I do not believe I shall be long in getting it. I have to praise God not only for this Conference, but also for having put it into the heart of one gentleman to send me £300 towards the vessel. Soon I believe I shall be away back to my beloved people; for I mean, God helping me, to live, and labour, and die there. It is a noble work. May God baptize some young men here, to go for Him to His great work. The heathen perish and we have light. Great, therefore, is our responsibility and great our privilege. Let us rise to the help of the Lord against the mighty. I trust our brother (Mr. Mathieson) will secure all he requires for the needs of this great work at Mildmay. You have placed the responsibility and the care and anxiety upon

him. Will you not give and give as to the Lord? Let the prayer of faith abound and purses will be opened, and all we have consecrated to His blessed service, and laid on the altar of devoted consecration to His glory. Brethren, pray for us and our work in the South Seas, as we will do for you and yours here, and may we all meet in glory.

Mr. MATHIESON introduced the following speaker as a native Christian from the Mysore Territory, India.

F. J. E. LAKSHMAN RAO.

Christianity was first introduced into India in the first century, when it was preached on the coast of Western India. From that time until the beginning of the eighteenth century we had not preachers of true vital Christianity in India. There the Danish missionaries began work, and under great difficulties preached the Gospel. The work has gone on from that time until now. Yet last night Mr. Radcliffe called attention to the population of India—some 250,000,000 of inhabitants. Contrast with that 600,000 so-called native Christians, a large proportion of whom are destitute of vital Christianity.

In the beginning of this century the Lord stirred up the hearts of His people on behalf of India. We had Carey and Duff and many another noble servant of God. Much has been done, but there are in India millions on millions of people who never once heard the name of Jesus—never once in all their lives. There are places by thousands in India where no single missionary has ever gone to preach the Gospel of Jesus Christ. Last night, after Mr. Radcliffe gave his stirring address, as I went out somebody said, "It was all very well, but here in England there are very many really heathen, and many workers are wanted in England. It is not very desirable to lay so much stress on going out to a foreign land." I tried to show him that every individual in England could, if he would, hear the Gospel. Whereas in India and China and Africa hundreds of millions cannot possibly hear of the Son of God, have no opportunity of hearing the blessed passage, that "God so loved the world as to give His only-begotten Son."

Another gentleman present on the platform asked whether I took pleasure in the Lord's service. I said, "I did;" but my heart responded in this way, "I take pleasure in the Lord, and therefore it is quite easy to take pleasure in His service." I am

sure the first thing for Christians is to know whether we do delight in the Lord; if so, then we will delight in His service. In other words, we must be living experimentally, conscious of fellowship with the Lord Jesus Christ, with the same thoughts, the same desires as He has. Now He is not circumscribed to this small bit of an island. He says, "Go into all the world," and He means it. How can you English people think this country or that is sufficient for Him? He will have the heathen in every land, and therefore your missionaries must go forth, as Stanley Smith and Studd went to China. You say, "We need such men filled with the Holy Ghost to work among us in England; why go to China?" I don't know what to think of the selfishness of the man who can talk like that. I don't know what selfishness means if that is not selfishness. India wants such helpers, China wants such helpers, Africa wants such helpers, and you would keep them all at home. Eternity is a stern reality; our responsibility is a stern reality; we shall have to give an account. We are stewards of the grace of God, and we shall have to give account of our stewardship. How shall we answer? What a solemn responsibility to live amidst so many high privileges! And our responsibility is intensified because of the extraordinary light and knowledge given us at this Conference. "Now ye know the grace of the Lord Jesus Christ, how, though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich." Ye know how He emptied Himself, how He humbled Himself for us; and remember, not for us only, but for the Chinaman, the Hindu, the African. Will we not, will you not, follow in His steps, that they might hear of His wonderful love? He would have us fellow-workers with Him, co-workers with Him, in entire sympathy with Him, in His compassion over the perishing.

Before I heard Mr. Paton on Thursday, I thought the Christians in India had to suffer very much. I learned that the Christians in the South Seas had to suffer more; but, after all, what is that to all that He suffered for you and me?

Now then we want helpers, women helpers in India; we want them to go to work among the thousands of women in our country who know nothing of Christ. English missionaries cannot reach them, our native missionaries cannot reach them in daily life; only women, Christian women, can get at them. Will you go? Many, many a heart in the Zenanas is melting

for sympathy, for Christ, and for salvation. Cannot you go there? Won't you go? Remember eternity is a reality, and if you serve Him here you will have a crown of glory, a crown of righteousness, a crown of life, a crown of rejoicing up there. Oh, how many crowns you will have! Will not you, whom the Lord has blessed very, very abundantly, seek to bless others? The more I get of spiritual and temporal blessing, the more is expected of me. China, India, Africa, the Islands of the Sea, are in darkness; you have light; give it to them. The Lord stir many of us to go forth; and may He bring many souls to Christ, to be our crown of rejoicing in the day of the Lord Jesus Christ!

A Russian brother was now introduced by the Chairman as one who had suffered for the sake of the Gospel.

Colonel PASHKOFF.

I should like to explain to those who are here what a difference there is between England and Russia with respect to God's work. When one sees the great amount of effort made here for the spread of the knowledge of the Lord, and when one turns to Russia and sees how little is done there, one can but come and ask Him to send more labourers to work in a field that is ready, wonderfully ready, for the seed of the Word. The Spirit of God seems to be hovering over the country, and giving the people a thirst for the things of God. I have here letters just received which tell how hundreds of missionaries could be employed. In the whole of Russia, with its one hundred millions or more, there are only about twenty or thirty humble missionaries going about, pursued by the police, hunted out from place to place, yet doing the Lord's work. Not one of these has received any instruction whatever except what has been given by the Holy Ghost Himself. They are all from the lowest ranks of society—simple labourers who have received the grace of God into their hearts, which have been kindled by His love. They can only do what the woman of Samaria did—go and tell the people: "Is not this the Christ?" They are not sent by any society; they go with slender means; they have to pay their travelling expenses; they leave wives and families and their work, and go and preach the Gospel to those who have never heard it; who, although belonging to a professing Christian

Church, have no idea of the grace of God. These men go about preaching a living Christ to our people. They are often hunted out by the police. One man, sent out of a town, went to a wood two miles off, and people came flocking after him, and he preached the Gospel in the forest. The power of God was manifested, and some asked to be baptized there and then.

Thus the powers of this world are trying to stop the work ; but the Lord is overruling the actions of men. Last year the government decided to stop the distribution of tracts all over the empire, and seized all that were found in the shops and houses where they were kept. They sent the police to take them all and destroy them. The government and a committee of the Synod examined the tracts, and decided that thirty-two of them should be considered as dangerous and destroyed, their only fault being that they contained a pure Gospel. They sent circulars to all the governors and police officials to search out and destroy these particular tracts. Two or three months after these measures had been taken we received a letter stating that the Minister of the Interior and the head of the Synod had decided the tracts should be given back. You must know they had not really changed in their desire to stop the work ; but the overruling power of God had compelled them to allow the distribution. Now some time before we had been considering the work of the Tract Society that exists in Russia—one that has been much helped by your Tract Society in London—and we had resolved on stopping the work of the colporteurs as too expensive. We would distribute, but not sell. Strange to say, the government actually told us the same thing—we could distribute ; we must not sell. The very thing we had resolved was the most profitable. Thus God overruled the action of the government. Here is another instance of this overruling of men. In St. Petersburg we had opened a house for the reception of young girls coming to the city to keep them from temptations. The government closed it ; but last year Miss Anderrson came from Sweden to St. Petersburg, and brought with her a letter from the Queen of Sweden which obtained favour with the authorities, and she was permitted to open a house as she desired. Now the building that had been closed was suitable, and was still to be had ; and so the very same house was reopened in a still better manner than before.

This is what the Lord has been doing for us ; and as long as He opens the way, no matter what the difficulty may

be, we mean to labour in these fields that are white to harvest. The people everywhere are eager to listen. These humble men, going about from one place to another, find a welcome; but when they leave, there is no one to take up their work and teach the people. Now you, our English brethren, cannot do the work, for the government is jealous of foreigners; but you can help us, and you can pray for us, and strengthen our hands. Ask the Lord that He may send forth more labourers, and that He may put it in the heart of the rulers not to hinder. These men are full of the Holy Ghost. Even the pastors have been struck by the power of these simple Evangelists. One in South Russia writes to me he knows very few ordained men, with all their learning, who can speak like these, and convince the people of the necessity of coming to Christ—"Will you pray for Russia, that the Lord may raise more labourers, and remove all impediments to His work?"

The following address was given by

MR. GEORGE SOLTAU.

Just a hint for workers at home till they get out to the fields abroad. A New York merchant some years ago lost a little girl, aged four, whose name was Florence. To keep her memory fragrant he established the "Florence All-night Refuge" in one of the worst parts of New York. The house is in charge of a young couple, with a young man to help them. It is open for the reception of fallen girls. In the room on the ground floor a Gospel meeting goes on every night through the year without intermission. The room can hold 120, and last year 12,500 persons off the streets attended the meetings. Of these at least 620 men of the very lowest and most hopeless class have been definitely and distinctly brought to the Saviour, and 226 women, almost all of them brought from the very gutter. Fallen men and fallen women, in every sense of the word, have been brought to Christ at these meetings. After midnight these two men go out, and spend some hours conversing at the street corners with those who will converse with them. I went out one night and saw the work. Hundreds might do such work in London, and it is most fruitful work. These men sleep by day and work by night. The access they have gained to the worst people is most extraordinary. They went down the vilest and most dangerous by-ways, and into the worst quarters in the

middle of the night, and almost everyone had a "God bless you" for them. Even in the saloons it was just the same; the waiters accepted the tracts with a smile, and pushed them into their pockets to read when they were less busy.

Just a word on another work. I had ten meetings in one small mission-room at Brooklyn, and we had sailors of all nations—Swedish, English, Norwegian, American, German, and coloured, and many of them are now rejoicing in the Saviour. Nearly one whole ship's company (Swedish) confessed Christ, signed the pledge together, and rejoined their vessel the next day, going off singing His praise.

The closing address was given by

MR. REGINALD RADCLIFFE.

I should like our coming together to end in something very practical. I want to read a few texts. One in Proverbs x. 5. We live in a day very different from the days when some of us began to preach about thirty-five years ago. We live in days very different even from what we saw seven years ago. *We are living in harvest days.* God help us to see it. Now what do we read in this passage? "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." We are living in harvest days. Are we asleep? You daughters, you live in different days from what your mothers did. There has been a great, a very great change in the last few years. Some time ago nearly every country in Europe was closed to the Gospel; China was closed, much of Africa was closed, but now we have open doors everywhere. The Lord has been opening the door in every land. Your grandfathers and grandmothers would have given much to see such a day, but they did not.

Have you ever thought of the *apparent* cruelty of the Lord Jesus when the two sisters whom He loved sent to Him a message, "Our brother whom Thou lovest is sick." He was dying. But Jesus abode in His place, and let Lazarus die. Then He told the disciples, "Lazarus is dead, now let us go." If you take the trouble to read that chapter, you will see by its one fact after another how Jesus was teaching and training and entreating His disciples to have faith, and doing this not only for their own instruction, but also for ours to this day.

Now to-day, as we have listened to "Father Silverlocks" (Mr.

Paton), we have heard this truth, "Have faith in God ;" and as we have listened to the black-haired young Brahmin from India, and to our bold Russian brother, speaking from the fulness of his heart, and to our brother who has just come from the United States ; all of these have had for us the lesson, "Have faith in God." It has been almost painful to sit and listen to such words. Don't come here, brother Paton, enacting to us again the doings of the Apostles amongst the cannibals of the New Hebrides ; don't come here, young Indian brother, and tell us of the 255 millions of our fellow-subjects without the Gospel ; don't come here, Colonel, from Russia, and tell us of the hundred millions of that empire hungering for the bread of life ; don't come here and tell us of these things ; we are not ready for them. We do not care ; we will not go ; we will not give up the pleasures of home and of Christian fellowship ; we will not deny ourselves ; we prefer to stay at home in disobedience and selfishness.

Look at our Lord Jesus, Himself the Resurrection ; look at Him ; He stands before the grave of His friend. The two weeping sisters and the mourning Jews are there. "Roll away the stone ;" "But, Lord, the body is now all corruption." Let us forget everything, and listen to the *challenge* of the Lord Jesus to that weeping sister who remonstrated with Him—"Said I not unto thee, that if thou wouldest believe thou shouldst see the glory of God ?" If thou wouldest believe that rotten flesh should be inhabited again by life. Will *we* accept the challenge ? Those dead corrupt 250 millions in China ; the unbelieving Jews, scattered over the world, hardened and prejudiced by our persecutions and hatred until their hearts have been steeled against accepting our Messiah ; those hosts of Indian heathens and Mohammedans ; those Russians. Can they live, Lord ? Shall these dead men arise ? Yes, they can ; they will. "Said I not unto thee, that if thou wouldest believe thou shouldst see the glory of God ?" If we would go out in the name of the Lord Jesus Christ, and obey His command, then should the promise to old Abraham be ours : "Count the stars of heaven. So numerous shall thy seed be." Then there shall be harvest time, when English Christians and Scotch Christians go out to China, India, Africa, New Hebrides, Russia, and other countries, and proclaim the name of the Lord. Oh, *believing* ones ! oh, *praying* ones, get to prayer, and if you stagger under it, and say, "I cannot believe," He says, "This kind goeth not out but by

prayer and fasting." Faith is a command. "Have faith in God." We are commanded to believe not only by words, but urged also by the facts and teachings recorded in this apparently cruel chapter, and by facts such as these our brethren have told us to-day. "But the difficulties are great." Well, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." What are great difficulties to *Him*? Mountains there are at home—mountains of blindness to Christ's command, and of the love of the world—and mountains abroad, amidst the thick darkness of idolatry and superstition. Yes, there are mountains; but we are called to shift mountains, and we can shift by faith the mountains of a church frozen against the heathen, the mountain of love to the world; though where the love of the world is, the love of Christ cannot be. Faith will shift these—"Howbeit this kind goeth not out but by prayer and fasting."

And when we do go to these heathen we must not attempt to introduce the lukewarm Christianity so common amongst ourselves, or non-propagating churches like so many at home. If these were introduced it would be a Christianity with no wheels; it would not go. Let us give them a Christianity having in it the element of indefinite expansion. And let us give them the Gospel of our blessed Lord in all its simplicity and fulness, not the formalism we have fallen into, but our living Lord. Oh that He would come and sweep us out to the heathen! It is difficult, but difficulties shall be removed. He will level them before us, and His blessed, glorious Gospel shall ride on, and life shall come to dead, corrupt men, and Lazaruses shall come forth from the graves of sin, aye, and sit at meat with Jesus. We have heard of those who say, "Tarry at home." God never says so. He says, "Tarry at Jerusalem until ye are endowed with power from on high;" and then we are to *march, march, march* on till Christ shall come back in glory, and our work is over.

Oh, Christ, Thou hast chosen to make our poor bodies Thy temple, but we are not treating Thee well! Thou wouldst have us to go, and we are not going. There are our Indian fellow-subjects perishing for the Gospel, and we are not caring for them; there are provinces in China with millions in them, and not a single missionary, and we care not! Oh, that Thou wouldst come down upon us, upon the whole Church, and send us forth!

But some of us are saying, we cannot hold our own even at home, the godlessness of London itself is overpowering us. Lord, teach us there is that scattereth, and yet increaseth ; teach us to have bowels of compassion with Thee. Let us take in the heathen, as Thou dost in Thy great heart of love.

My brethren, I am thankful this missionary meeting has been held ; I am thankful that before the end of this season of blessing we have had our attention again called to the perishing heathen. What shall it be ? Shall we go ? I trust before another Conference comes round many of us will have accepted Christ's challenge at the grave of Lazarus, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?"

Lord, Thou hast died that these heathen might live ; thrust us forth to tell Thy Gospel, to tell Thy dying love. Thou hast commanded us to do this ; Thou hast said Thou wilt have the heathen for Thine inheritance. Thou wilt have it ; but we would have the joy of helping. Send us to Jew and Gentile, and to Gentile and Jew. Send us for Thy name's sake.

Friends, we have heard much to-day that has touched our hearts ; it may be that the Lord will within five years bring converted Chinese and Brahmins, and New Hebrideans to plead with us in this London. But if they should come, and they see our luxuries, and we take them to our cathedrals and churches, surely they would say, "If you can erect these splendid piles, you might be persuaded to give more than fallen crumbs for the multitudes of India, China, Africa, and the millions who never heard His name." He can stir our young men and young women. Lord, stir them to go forth. The most healthy thing we can do for the churches and chapels and mission-halls at home is to rouse them to send out from their pews and communion tables thousands to follow Stanley Smith, and Charles Studd among the heathen. Then should blessing flow down as a river. See the blessing they have just had in Scotland and Edinburgh from the visit of these two young men. Why should we not have a like blessing here ?

Mr. Radcliffe concluded with earnest and fervent prayer that God would stir London, and "smash up the comfortable, stay-at-home Christians, and crush us all to the very dust, and fill us with His mighty Spirit of power."

Hymn 28 was sung, after which the meeting closed with the Benediction.

"Go, labour on ; spend and be spent—
Thy joy to do the Father's will."

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