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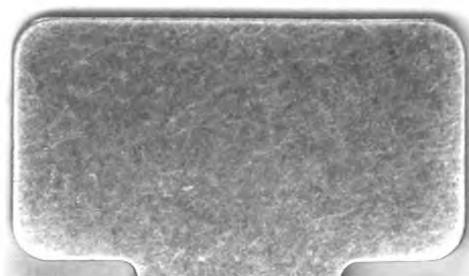
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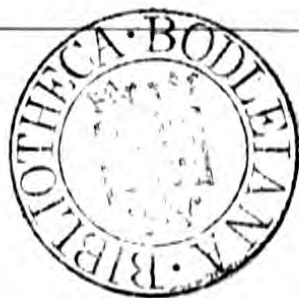




THE
MILDMAY CONFERENCE,
1871.

REPORT OF THE ADDRESSES.

EDITED BY E. C.



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MILDMAY PARK CONFERENCE, 1871.



THE Fifteenth Meeting of the Conference, held in former years at Barnet, but now at Mildmay Park, London, was convened by the Rev. W. PENNEFATHER, in the following circular :—

“68, MILDMAY PARK, LONDON, N.

“ May 13th, 1871.

“ And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—*Acts* ii. 42.

“ MY DEAR FRIENDS,

“ With a heart filled with gratitude to God, and with a deep sense of the kindness shown to me by His servants, I invite you to be present at another Conference.

“ It was ‘in weakness and in fear and in much trembling’ that I gathered together, in 1856, a little band of Christ's followers, to meet for prayer, for praise, and mutual edification. The light of our Heavenly Father's countenance shone brightly on us *then*, as we sat down under the banner of the Cross with great delight, and found the fruit of a Saviour's love sweet to our taste. But we little knew whereunto that humble testimony to Christian unity would grow.

“ It was again ‘in weakness and in fear and in much trembling’ that in very altered circumstances, I invited in 1864 the many Christian brethren and sisters who had learnt to love our annual Conferences, and to realise

that there is a peculiarity of blessing in recognising the unity of the Spirit amid the diversities of external organisation. In that year I found myself amid the din and smoke of our million-peopled city. Tens of thousands at our very doors, calling upon the Church of God to come over and help, gave an intensity of interest to an assembly of Christian workers in their midst.

“And it was yet again ‘in weakness and in fear and in much trembling’ that in 1870 I summoned our greatly increased numbers to meet in a Hall specially provided for their accommodation, on the walls of which are inscribed the words ‘Grace be with *all* them that love our Lord Jesus Christ in sincerity.’ It was then felt by many that the Divine Presence consecrated the building; and it is with deep thankfulness to Him ‘from whom are all things, and by whom are all things,’ that we bear witness to the manifest blessing which has been stamped upon the subsequent work connected with the Conference Hall. The Day alone will declare how God has owned the offerings of His willing people in the erection of that building.

“It is truly with the language of praise and humiliation in our hearts, and on our lips, that we look forward to another meeting with dear brothers and sisters still militant here on earth, a meeting in sympathy with those (oh, how many!) who, having worshipped with us in years past, are now ‘present with the Lord.’

“And is it not well that we whom Christ has left in the world, to shine as lights, should arise and trim our lamps?—Alas! what multitudes are ‘sitting in darkness, and in the region and shadow of death!’ How many at our very doors are pining in sickness, misery, and sin; waiting as it were for a witnessing Church to carry in amongst them the torch of truth, and to pour oil and wine into their open wounds. The world is a great battle-field—this is no time for God’s children to sit down with folded arms, in ease and self-indulgence, or to pass by ‘on the other side.’

“Dear Christian Friends, let us meet as those who have ‘a heart at leisure from itself to soothe and sympathise,’ and who have an ear open to hear the Master’s voice, saying, with peculiar emphasis, ‘Go work *to-day* in *my* vineyard.’ If the cloud of witnesses ‘on the shining shore’ could speak to us, they would echo that Master’s words, ‘Whosoever will save his life shall lose it, but whosoever shall lose his life for *my sake and the Gospel’s*, the same shall save it.’ Fellow-Christians! we bear a name that pledges us to walk in His footsteps who said, ‘I *must* work the works of Him that sent me, while it is day, the night cometh when no man can work.’ His blood has purchased us *for Himself*, and it is sacrilege to use

the Lord's property for self, or the world, or the devil. 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's.'

"We propose that our next Conference shall be held in the Hall, Mildmay Park, if the Lord permit, on Wednesday, Thursday, and Friday, June 28th, 29th, and 30th.

"There will be preliminary Meetings for prayer on MONDAY, and TUESDAY, (26th and 27th), at 7.30 p.m.

"The subjects I would suggest for our consideration, especially at our Morning Meetings, are as follows:—

"PRAYER.	Luke xviii. 1.	James v. 17, 18.
"PRAISE.	Psalms xxxiii. 1.	Heb. xiii. 15.
"TESTIMONY.	John xvii. 18.	Acts i. 8.

"May I ask all who purpose being present, to plead with God that His glory alone may be our aim—and that every thought may be brought into 'captivity to the obedience of Christ.'

"Believe me to remain,

"Your affectionate Brother in Christ,

"WILLIAM PENNEFATHER."

A more fitting watchword for the Conference of 1871 could scarcely have been selected than the one which is engraven in the Scripture motto at the heading of this Invitation letter, "STEDFASTLY." "They continued *stedfastly* in the apostles' doctrine and fellowship," &c., Acts ii. 41.

It was a wonderful day to which these words carry back our thoughts. The band of 3,000, the ingathering of Pentecost, the first-fruits of the ministration of the Spirit—called out by the tongues of fire, pricked in their hearts by the arrows of the Word, and then gladly receiving the free offer of salvation—must have found themselves suddenly placed in a strange and unwonted position.

Socially, nationally, as well as individually, the new life

they had received entirely changed the current of their being and the aspect of everything around them. The love of God never enters a man's heart, without affecting *all* his relationships, forming new ties and giving to old ones a significance never recognised before; but when the Christian Church was altogether *a new thing* in the world, the conflict of forces, hastily and fiercely set against it, could only be met by that full resolve and tenacity of purpose, which would ensure endurance, as well as enlistment, in the soldier of the Cross. The impulse to which the converts of Pentecost yielded themselves, unless Divinely fed as well as Divinely originated, must soon have died out amid the heathenism, and false philosophy, and bitter religious antagonism and worldly policy of the age.

But *steadfastly* they continued in the apostles' doctrine and fellowship, nourished and strengthened by the same Spirit through whom they believed; and in connection with their unwavering and faithful testimony, we find this blessed result—"the Lord added to the Church daily such as should be saved."

We look at the surroundings of the Church of 1871, and feel that, as then, so now, there is deep need to remember that word, "*stedfastly*." The unsettledness, the restlessness, may we not say the *destructiveness*, of our present age has become almost a proverb. Nothing appears too sacred to be called in question; nothing too holy to be torn by ruthless hands.

The Church, in the power of the Spirit, has made mighty conquests; it is no longer a new thing in the world; but, as if for the last struggle, the powers of darkness have gathered up their strength to distract where they cannot destroy; and to this end have introduced into her very

midst the elements of contention and disruption. Grievous wolves have entered in, not sparing the flock, and many have arisen to speak perverse things and draw away disciples after them.

The world, including in it the multitude of mere professors, seems to fling back into the face of God His blessed Pentecost, and to put itself more avowedly than ever under the control of that Evil Spirit, which now worketh in the children of disobedience. Infidelity has ceased to blush—the Word of God is openly assailed—efforts are made to secularise the Sabbath; commerce has entered into covenant with falsehood, and fashion with immorality; whilst lawlessness, creeping into every ramification of our social system, is seeking to remove or weaken every restraint put upon the individual will.

The condition of civilised nations may best be described in the words of one of our leading statesmen, as they presented themselves to his mind's eye a little before the armistice during the siege of Paris: "*There is not a diplomatic tradition which has not entirely ceased. The whole machinery of states is dislocated, the balance of power destroyed*"; there is not an engagement between powers that is not impugned, or looked upon with suspicion or without confidence." And what, since the cessation of the long war, has been the lesson which poor Paris has written for us in letters of blood? Surely this: "It is not in man that walketh to direct His steps." No! not in man—the unstable, fallen creature, that is of the earth, earthy—but in "*the Second Man*," which is the Lord from heaven. He must be King. And yet at the very time when the most striking illustration is given of the utter impotence and failure of attempts to govern *without the Lord and*

His Christ, the cry seems uttered, from far and near, by many voices, and spoken by many rebellious acts: "We will not have this man to reign over us."

All this tries the faith of the Church. She is looking for light, and how dark the shadows sometimes seem! She is expecting victory, how loud the din of conflict! She is longing for rest, how prolonged appears the sentence, "I will overturn, overturn, overturn it," as one foundation after another shakes and falls!

But she must pause and listen, and let that word "*steadfastly*" speak to her with fresh force, as high and clear above the tumult she hears the counsel of God, "YET have I set my King upon my holy hill of Sion," and sees again, by the light of revelation, the limit which God has put to the blind rage and vain imaginings of the rebellious—"TILL HE COME whose *right* it is" to take the crown, Ezek. xxi. 27.

It is to get this *pausing* time—in which to look afresh at the sure promises, to hear afresh the heavenly voices—that the Lord's children have loved for so many years, in a few days' withdrawal from the din and toil of outward life, to assemble themselves together before the Lord, in holy, happy Conference.

When the Church, as the Bride of the Lamb, realises her portion, it matters little what she passes through; she will *endure* steadfastly amid the conflict, for the victory is sure; she will *hope* steadfastly amid the shadows, for His coming is prepared as the morning; and she will *wait* steadfastly amid the agitation, for the kingdom which *cannot be moved* is hers by inheritance and in its fuller manifestation near at hand.

But more than all—and our watchword specially points

to this—despite all the disturbing elements that are within and around them, the children of the Lord are called to continue steadfastly “IN THE APOSTLES’ DOCTRINE;” not drawn aside by new theories, or fanciful interpretations, or worldly principles, or a Gospel accommodated to the age, but the rather led to a firmer grasp of the dear old Bible with its dear old truth—old, yet ever new—that Jesus, and Jesus only—Jesus crucified, Jesus risen is the Saviour and the Restorer of men—a Saviour and a Restorer, able to satisfy to eternity every yearning of the human soul, and bring it back to the lost image of God! And “IN THE APOSTLES’ FELLOWSHIP”—not letting party names divide, nor differences of opinion hinder the free, sweet exercise of Christian love; but taking counsel together as members of one family, that they may with one mind strive together for the faith of the Gospel; and continuing with one accord in prayer and supplication, that they may be filled with the Holy Ghost, and go forth and speak the Word of God with boldness, Acts iv. 31.

For we should never forget that, as long as the waiting time lasts, there is work for Jesus to be done; the “doctrine” must be preached, the “fellowship” manifested. The impress of Christ upon the life of the Church can yet tell upon the world, and brands may be plucked from the burning, and jewels fetched out of the darkness, and sheep brought home from the mountains to the very last moment of the day of grace! “The Lord is not slack concerning His promise as some men count slackness, but is long-suffering to us-ward, *not willing that any should perish*, but that all should come to repentance.”

So that it seems that we could not have been summoned to our Conference gathering for 1871 by a more important

watchword than this "STEDFASTLY," for whilst stablishing the Church in her sure hope and patient continuance in these days of darkness, it must also mark her work of faith and labour of love, even unto the end. 1 Cor. xv. 58.

THE PRELIMINARY PRAYER MEETINGS

immediately preceding the Conference were held in the large Hall on Monday and Tuesday, at 7.30 p.m., as announced in the Invitation letter. Both were well-attended: the larger number gathering on Tuesday, as several of the friends from a distance had arrived in time to be then present. There was an "earnest of blessing" in the first; in the second, many bore testimony to the power of the Spirit being deeply felt.

The Rev. W. PENNEFATHER opened the Monday meeting by a word of welcome and solemn charge. It is very pleasant, he said, dear friends, to see some familiar faces already amongst us, the pledge of the larger gathering we hope so soon to meet; but as our meetings will be of no use without the power of the Holy Ghost, let us pray in silence that much of His presence may be with us.

The silent prayer was followed by the singing of Hymn 53 from "Hymns of Grace and Glory,"—

"Great the joy when Christians meet,"

and then Mr. PENNEFATHER very earnestly laid before the Lord the desire of his heart in these Conferences—that the LORD JESUS might be realised as His people's CENTRE—their light—their all—His name exalted in the midst of all. "We want," he said, "to understand more than ever the

meaning of those words—‘*Praying in the Holy Ghost.*’ Thy Church, O Lord, wants power. We read of mighty triumphs of faith in Heb. xi. And with united hearts, and with one utterance, cry, Lord increase our faith! We want afresh to look into our Father’s face, afresh to hear our Shepherd’s voice, afresh to receive the dew of the Spirit upon our hearts. Soothe and calm our minds. May we know what it is to be alone with God—to retire from all into individual fellowship with Thyself. O may our meetings not be argumentative, but spiritual, full of the holy unction of the Holy Ghost, that Thy people may come up to them hungering and thirsting after Thee, with joyousness of heart in Thee, separated from the world unto Thee.”

Hymn 128 was then sung—

“As pants the hart for cooling streams,
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace.”

This was followed by prayer, the Rev. G. SAVAGE thanking the Lord for the blessing already granted in the Hall, and continuing to ask that the Holy Spirit might guide *all* the meetings; that difficulties might be removed, especially the tendency, when so many of the Lord’s people gather together, of some to be displeased; that the danger of running after “new things” might be averted, and our one petition be, *Increase and simplify* our faith!

The Rev. W. PENNEFATHER then read the 26th chapter of Isaiah, commenting but little on it. Referring to verse 8, he said, “I like to dwell on that title ‘*THE NAME of the Lord.*’ Just as names were often indicative of character, so the Lord’s name proclaims what He is. Is it not the desire

of our hearts in coming to these holy gatherings, to know HIM? to have our eyes afresh opened to see His glory, His faithfulness, His love, His justice, His purity—HIMSELF as revealed in Jesus!" And again at verse 13: "Too long have we submitted to other governors—too long have we been influenced by the suggestions of our own hearts—too long have we been led and guided by the things of the world—too long has the Church been diverted by hearkening to the opinions of men—let it be our part now, our solemn resolve, to yield to the Lord alone; to say, henceforth by Thee only, by Thy name, by Thy character as revealed in Thy Son will we be ruled."

The Rev. R. HUNT prayed for a very large blessing to rest upon these Conferences, such as should be felt not only in our own immediate neighbourhood and land, but in far distant spheres of Christian labour; that, putting aside all questions about the temporal, or even spiritual government of the Church, the Lord's children, with His Word open before them, might learn more of His will and go forth as living epistles into their several positions of service, shedding abroad the light and love of truth. The closing petitions by the Rev. T. BARNETT expressed the same desires. He asked that the Lord would take away all that was of man, that the speakers might wait upon Him in childlike simplicity, taking the position of the disciples, who received the loaves from the Master and *then* fed the waiting multitude, and that those who came up to listen might receive a stimulus to service, be made more anxious for opportunities of *extra* usefulness, and be more entirely separated from the world.

After a few verses sung of Hymn 292, the Rev. W. PENNEFATHER pronounced the Benediction.

The Tuesday meeting was similar in its character. There was first silent prayer and the singing of Hymn 141,—

“How sweet to leave the world awhile
And seek the presence of our Lord.
Dear Saviour on Thy people smile,
And come, according to Thy Word.”

Mr. PENNEFATHER then gave thanks to the Lord for His great mercies in the past, and for permitting His people again to assemble together; confessing, in their name, the unprofitable and unworthy return made for all His benefits: the worldliness, the coldness, the barrenness which had met His holy, loving eye. “But now,” he said, “we would go hand in hand along the sprinkled way, and look up into the glory, and be afresh anointed,” that so, with purged hearts, we may be more wholly devoted to His praise.

Lord RADSTOCK followed in prayer. He pleaded very earnestly for an *individual* realisation of the power of the name of Jesus—of belonging to the body of Jesus—such a realisation as would make ashamed of the earthly things so often filling our thoughts and taking our eyes off from Him.

“We know,” he prayed, “Thou hast brought us within the vail, and that vail shuts us out from the world and into Thee. We know that our bodies are the temple of the Holy Ghost; but O for a more complete apprehension of that for which Thou hast apprehended us—really to experience what it is for CHRIST to be living in us *alone*—what it is to walk in the Holy Ghost! We are come expecting great things, because the darkness of a false

Christianity is all around us, and we need from Thee more power for service—more power for praise.”

Another Hymn was sung, No. 235,—

“ O for the robes of whiteness ! ”

and then there went up again the voice of prayer mingled with thanksgiving. The Rev. C. SKRINE struck the note of praise, “ O that all our meetings may be *praise meetings* ! that we may not come only under a sense of need, but that all may be full of praise ! ” Many subjects seemed to fill his own heart—the grace that had kept and blessed the dear servant to whom the Lord has given the joy and honour of assembling these Conferences ; the grace given to many still fulfilling their ministry, to hold on their way ; the grace vouchsafed to dear departed ones, who had finished their course ; and he prayed that the Lord would raise up faithful men to fill the vacant places ; and that whilst some were hindered, and from one cause and another kept back from fellowship, many might be brought out and made to enjoy communion “ with *all* saints.” “ We pray,” he continued, “ for the *presidency* of the SPIRIT, and that every moment of our being together may be consecrated to Thee in holy realisation of Thy presence.”

The Rev. W. HAY AITKEN continued the utterance of praise, and gave thanks for “ the whole family ” named after the blessed name of Jesus, and in Jesus claiming the Lord’s benevolence and fatherly love. He touched upon the varied dealings of His Providence since we last met ; the hours of discomfort and trial through which all had passed ; the seasons of blessing and joy ; the unchanging love manifested through all. And yet oftentimes grieving and disappointing ourselves, how much more must we

have grieved and disappointed our gracious God! And then prayed: "Show us, O Lord, whatever in us is contrary to Thine ideal, so that we may put it away. O save us from earthly-mindedness, and may a fuller consecration to Thee spring, not from the impetuosity of the moment, but from the deep-seated power of the Holy Ghost."

The portion of Scripture for the evening was read by Mr. STEVENSON BLACKWOOD, from the 2nd chapter of the Song of Solomon, ver. 8 to 14: "The voice of my Beloved! behold He cometh, leaping upon the mountains, skipping upon the hills," &c. He remarked: How graciously does our Blessed Lord come over the mountains that we make! If He waited till *we* made the way smooth, when should we see Him? But over all the mountains that we raise He comes and speaks; in these three days we wait, irrespective of man's voice, to hear Him; it is HIMSELF we long for; nothing will satisfy, nothing can quicken, but "*the voice of our Beloved.*" And we can say, "He cometh," in answer to believing prayer. Did He not say to Daniel (chap. x. 12), "I am come *for* Thy words"? How wonderful that *our words* have power to bring Him near! May it be so now, each heart realising Jesus to be the *One* presence that can give joy. "He standeth behind our wall." Who built that wall? Ah! it is "*our wall,*" our hands raised it. Yet "He standeth, showing Himself through the lattice." These meetings will be of no avail, dear friends, unless *individually* we thus see Jesus "showing Himself." That is what we need, that is what the beloved friend who has called us together desires—that every one of this great company should *see* Jesus. O let us not raise up walls of separation! May no presence but the presence of Jesus be felt; no power but the power of the Holy

Ghost be manifested ; not human power, not eloquence, but as a mighty wave, saturating every soul, may the Spirit of our God pass over this assembly. But what does He say, when He thus draws near? "Rise up, my love, my fair one, and come away." How often does the Lord call upon His people to rise ! Thus, in Isaiah lii. 1, "Awake, awake ; *put on thy beautiful garments.*" Have we put on our beautiful garments ? These garments are not, I think, "the robe of righteousness and garments of salvation" in which we *always* stand before God, but rather those in which we should appear before the world as we are taught in Romans xiii. 14, "Put ye on the Lord Jesus Christ," *i.e.*, in our daily walk before men. Again, He says, "*Shake thyself from the dust.*" Is not many a heart compelled to say that it has been in the dust—in the world. And are we not come here to get aroused ? Let us then hear the word, "Rise up." "The Master is come and calleth for *thee.*" He wants every soul to taste of His power. Let us remember that if we are to have a great *general* revival of spiritual life there must be *individual* revival ; that this Conference will be blessed in proportion as we individually draw near to God. We must not expect to be helped by some mysterious process ; the Lord comes to each, and says, "Shake THYSELF from the dust." It is a call to personal seeking after Him, and then we shall get blessing. "Rise up and come away"—from sleep, from sloth, from the dust of this world. We have been confessing our hindrances ; the Lord then says, "Come away from them." And how endearing the word, "*my love.*" Fancy Jesus calling us "*my love.*" It is the tender expression in which you speak to your precious little one. O let us take in His love and not put barriers against it ! And,

"my fair one." No spot seen in us, because of our standing in Jesus. When we can apprehend this, then we realise power. Again His precious voice speaks: *"O my dove, let me see thy countenance, let me hear thy voice."* Here is communion. Like one who cannot be satisfied with an averted face, Jesus wants His people's countenances to be turned towards Him with satisfaction and in great expectation. Do you want to see *His* face? He wants ten times more to see *yours*. Do you want to hear *His* voice? He wants to hear *yours*. What! *has it been silent?* Prayers said, but little communion? . . . Yet Jesus is the first to seek it again. "Sweet," he says, "is thy voice." Is it possible that He can thus speak of our poor words? O may we enter into His love, and hear Him saying, as we come up to these gatherings, "Let ME see thy countenance, let ME hear thy voice." May these few hours or days be marked by quiet converse with Jesus, and then may we go back to our places in the power of that communion, with fresh strength for service.

The subject was then taken up in prayer by Mr. DENNE. "Our God and Father, we thank Thee that Thou art ours and we are Thine. O to realise the coming of Jesus to our souls over the mountains! May self be hidden, Jesus only exalted. O to be filled with the Spirit, not only for ourselves, but as channels of blessing to others!"

The Rev. G. SAVAGE very earnestly pleaded for an increase of the spirit of grace and supplication—for the childlike confidence which, without questioning, holds out the hand for what is offered—and for the realisation of the Conference objects, not only in the quickening of love and in opportunities for Christian communion, but in a holy purging of our ways, which should lead to faithful testi-

mony before the world. He deprecated the danger of holding Evangelical doctrine with formalism, and dryness in practice. "O deliver us," he prayed, "*from all formalism, especially EVANGELICAL formalism*—from living *on* the Gospel, but not *by* the Gospel; and may Thy children be willing to be searched as with candles that they may know what in them is not according to the will of God."

Hymn 3 was then sung,—

"Come and rejoice with me,"

and the Rev. W. PENNEFATHER, after stating the plan to be carried out, under the blessing of God, in the three following days, closed the meeting with prayer and the Benediction: "We thank Thee, Blessed Father, for this material building, for this house in which to pray. We thank Thee that Thou hast blessed it already with tokens of Thy presence. We have felt the dew upon our hearts; we have seen the fruit of this precious dew. But oh! we want rich clusters from the living vine; we want *much* fruit to honour Him who so blesses us. O may it be said, See how these Christians love one another; see how they are satisfied with their Lord. We do not want the glory of the world; we have caught a sight of Thy glory, blessed Jesus, and everything pales before that. O bless us with Thyself, only with Thyself! Thy holy eye cannot look upon iniquity, cannot bear any foulness in Thy children. O purge away our dross! Make us pure. May we walk as becometh saints, *worthy* of Thy kingdom and glory."

Wednesday, June 28th.

Subject—"PRAYER."

MORNING.

The Conference commenced as usual at 11 o'clock. Long before this hour the Hall was filled in every part, and during the waiting time the following request was passed from seat seat :—

"The Lord is in His holy temple ; let all the earth keep silence before Him."—Hab. ii. 20.

"Be still, and know that I am God."—Ps. xlv. 10.

"May I ask, that as far as possible, quietness be preserved in this House of Prayer—and that each person may wait on God in silent intercession for a blessing, before the meetings begin.

"WILLIAM PENNEFATHER."

It was also announced that there would be a prayer meeting, in an adjoining room, for such brethren as could join, to ask the Lord's blessing on speakers and hearers.

The Rev. W. PENNEFATHER opened the meeting by saying :—Beloved friends, before we sing God's praises—before we strive to praise and bless Him for His wonderful mercies in the year that is past—let us first wait upon Him in silent prayer, that every portion of our worship be to the praise and glory of His name.

SILENT PRAYER.

Hymn 6 from the Conference Selection was then sung.

It bore up the melody of hearts rejoicing in the realisation of the high and heavenly bond of which it speaks.

“ One life pervades Thy ransomed
Within the golden gate,
And those who still are pilgrims,
And for their glory wait.

* * * *

“ Then teach us, Lord, to worship
With loving hearts to-day ;
And whilst we sing Thy praises,
And learn in faith to pray,
Help us to feel our union
With *all* who know Thy name,
And glory in Jehovah,
Unchangeably the same ! ”

Mr. PENNEFATHER then prayed that the power of the Holy Ghost might fill the place—that it might not be man but God who should speak, the Spirit prompting, moment by moment, all that should be uttered ; and after the singing of a portion of Hymn 11, and the announcement by Mr. W. H. Porter of the proposed arrangements, he thus addressed the meeting :—

Beloved friends, it is with very solemn feelings that I look upon your faces to-day, and yet withal very joyful feelings too. Solemn, because so many that I love are now in the presence of Jesus who were wont to stand by me and uphold me by their prayers and sympathy. Thanks be to God, they have done with sin and temptation, with this body of pain and weariness, and with the world that dishonoured their Lord, and there is not now one shadow cast across their bright path, as they do the work of their Father in the presence of The Lamb. And yet joyful, for my heart to-day is full of thankfulness to God,

as I cannot help looking back eighteen years, when the first thought of this Conference came into our minds. We thought how well it would be to bring God's people together owning one blessed name, the name of Jesus, with their hearts flowing out to Him, and their petitions laid at His feet, with their affections drawn out to Him and to one another. We prayed over this thought, and after three years our Heavenly Father permitted us to gather together some of His children, and we met a little band in holy, loving fellowship.

I am not going now to recount the history any further—I have told it before; but this I must say, that the Lord has done exceeding abundantly for us above all that we could either ask or think. It is a remarkable fact that this building and the house adjoining have been raised by the contributions, I believe, of not more than 400 persons, so that though there have been thousands that have come from year to year, yet as far as we have been able to ascertain, 400 persons had the privilege and the honour of raising these buildings to the glory and praise of God. We look upon these walls, and upon the house adjoining, in which our deaconesses reside,—our women who are labouring for the Lord,—as *an answer to prayer*. I should not have touched upon this matter to-day, except for the reason that our subject this morning is PRAYER. O dear friends! would to God that we more realised the power of prayer!

But let me say to you, and I will say it to myself also, that there is no true prayer until there is firm trust in God. *Prayer is the fruit of trust in God*. I think you may see this in a little child: the child that loves its mother, that trusts its mother, will be the child that will ask from its

mother what it wants. If there be such a thing as a child without confidence—but I do not think there is, until the natural bond has been weakened by sin—we should find that child would be silent towards its mother. When we trust our God, and look back at what He has done for us, and up to the face of Jesus, and remember that He looks down upon us in infinite love, then we tell Him everything that is in our hearts.

A very aged saint has said (and perhaps she has hardly exaggerated the fact), that *every brick in this building has been laid with prayer*. It is a wonder that God has still permitted her to be on earth. Though she is ninety-two years of age, she would have been here to-day but for a recent illness, from which it seems the Lord is restoring her. But she and others have just waited upon God as tier after tier of brick was rising; they pleaded with Him that this house might be to His honour, and He has heard them, and now we desire that there be inscribed upon the walls of this house, emphatically, two thoughts, viz., the one "HIS NAME ALONE SHALL BE EXALTED," and the other, "GRACE BE WITH ALL THEM THAT LOVE OUR LORD JESUS CHRIST IN SINCERITY."

You know some of the primary objects of this Conference; for you have been with me from the very beginning; but I may say, we meet to knit together the children of God in loving fellowship, and to provoke one another unto good works. Oh! it seems such a wonderful thing that we should not do everything that we can do for Him who bled and died for us, and lives for us, and who has prepared for His people an eternity of glory such as no thought can conceive nor tongue express. I am here to-day, I may be with my Lord to-morrow; I may have left behind me this body of

sin and death. My trials and conflicts and sorrow over, I may look on into the depth of light that is before me, and call to mind the fact that in that light I shall walk for ever ; and oh ! if my God has purchased me, and prepared such glory for me,—I say it to myself, and I say it to you, my Christian brother and sister, what manner of persons ought we to be ! Why is it that the Church of God does not exercise a greater influence, when God's saints are purchased, when they are said to be "*temples of the Holy Ghost*," when they are "*God's witnesses* ?" Why is it that we do not tell more upon the world ? God give us grace to do so !

These Conferences have originated, that, as brothers and sisters in the great family, we may meet and worship together, that we may keep our eye upon Him who is our Father, and upon Him who is the great Head of the Church, and that we may realise more fully than we have ever done the meaning of that wonderful text, "Of whom *the whole family* in heaven and earth is named." I like to think of belonging to the family ; some of the children in the very presence of their Father, and some doing the children's work outside the palace gate. Wherever they are the family is one. Methinks I hear their voices above as we sing His praises below. Methinks I see their blessedness within the golden gates, as we tread this wilderness path. We are one ; yes, blessed be God, we are one with all who love His holy name. We meet here, not as belonging to this section or that section of the outward professing Church (the human organisations that are to be swept away when the one great glorious fabric, the Church of the living God, shall stand completed, with Jesus as her head, and Jesus as her foundation), but as one in Him. We need the scaffold poles, we need the external

things while we are raising the superstructure; but let the glorious superstructure be completed--let that Church chosen in Christ from the foundation of the world, purchased with the blood of Jesus, sealed with the Holy Ghost, gathered out of every kindred, and nation, and people, and tongue, be completed by the personal presence of Him who is her Lord and her King, her Alpha and Omega, the foundation and the top stone—and then we may sweep away the scaffold poles which were necessary in its erection, but which would only disfigure it in its completion.

Our subject to-day will be taken up by others who have come here to speak to you. But I would leave this one thought upon your minds, that *true prayer is ever the fruit of confidence*. If we have confidence in God we pray to Him, and pray to Him aright; but if we lack confidence we may cry as one distressed, but the "Abba Father," the spirit of adoption will be lacking. Let me, my friends, read to you the most wonderful prayer that ever was uttered, the prayer of our Divine Master on the night in which He was betrayed, which is recorded in the 17th chapter of the Gospel by John. It breathes throughout the language of confidence; but before I read it we will have a moment of silent prayer, that the reading of it may be to the profit of our souls.

SILENT PRAYER.

The 17th chapter of St. John's Gospel was read, after which Hymn 22nd was sung—

"The Head that once was crowned with thorns
Is crowned with glory now."

The Rev. DANIEL WILSON, Vicar of Islington, with much fervency asked the Lord's blessing upon the wonderful chapter which had been brought before us. "We have just read," he uttered, "*a specimen of prayer*. O God, teach this meeting more of the privilege of prayer! Teach us all to look for a special blessing in this our gathering together, to expect from Thee, our God, great things—little from man, that we may realise the more from Thee. O may it be to us as Pentecost! Let there be a mighty gush of heavenly grace and blessing filling this room to-day. May all be done in great simplicity, in great humility, in great faith, so that when we separate we may be able to say, 'The Lord *hath done* great things for us, whereof we rejoice.'"

The Rev. MARCUS RAINSFORD then entered upon the subject of the day, and spoke as follows:—

There are three priceless privileges bestowed by God upon His people, upon *all* His people—privileges purchased for them by the blood of Jesus, secured to them by His intercession, and sealed to them by the Spirit of God which dwelleth in them: (1) liberty to pray; (2) ability to pray; (3) assured success in prayer. In the 5th chapter of the Revelation, at the 8th verse, the saints of God and their prayers are described—every one holding harps well strung and tuned for the praise of God, and golden vials full of odours which the Spirit of God tells us are the prayers of saints. David seemed to have caught the thought when he said, "Let my prayer be set forth before Thee *as incense*, and the lifting up of my hands as the evening sacrifice." What the censer was in the hands of Israel's high priest when he went into the most holy place—what the incense ascending from the holy altar before

the Lord, kindled as it was by the fire of the altar of burnt-offering, was, so are the saints of God and their prayers.

It is the Holy Ghost Himself within them that indites and inspires their prayers. It is the intercession of the Holy Spirit ascending with the groanings, which He in His grace has taught the soul to utter, with all our wants, difficulties, conflicts, and sin, to God our Father pleading and appealing from our nothingness to Christ's all-sufficiency, from our emptiness to His fulness, from our weakness to His strength, from our helplessness to the help that it hath pleased Jehovah to lay upon Him for the supply of all our needs. Prayer is the attribute of the divine life. Prayer is to the believer what breath is to infancy: he is not taught it, it is natural to him; he cannot but pray. The more spiritual the soul is, the more constant will be the habit of prayer, and hence the direction "pray without ceasing."

I have read somewhere a story of a maid-of-all-work telling how she found, from the very varieties of the duties in which she was engaged, fresh incentives and suggestions for prayer. It is a mistake to suppose that the daily business and worry and anxiety of life necessarily hinder communion with God. If the soul was in a right tone it would *gather reasons* from the variety of the cares, anxieties, and difficulties of life to draw nigh unto God. This maid said, "Why, the first thing when I open my eyes in the morning I see the light; that reminds me of the light of life, and I ask God for it. And then I get up from my bed, and it reminds me of the need to cast off the works of darkness; and as I clothe me it reminds me of the need of a better clothing for my soul; and when I wash it reminds me that I have a soul that needs washing, and it puts me upon asking God to sprinkle me with His precious blood.

And when I gather the children around me, and wash them, and dress them, it reminds me that I am a child myself, and I cast myself afresh upon my Father ;” and so the food which she ate, and the arrangements of the house, and the whole of the intricate business of the day, seemed to suggest some new matter for prayer, until she lay down again at night, committing herself to Him who is the keeper of His people. So, brethren, there is something in the variety of the everyday world around us, if we only had eyes to see and ears to hear, that would suggest to us at each turn of life new motive, new matter for prayer.

Prayer is heart work. It does not consist in long services or well-remembered forms, or an eloquently got-up address. It is the language of the heart to the heart of God. It is oftentimes short work. A look is prayer, a cry is prayer, a desire—“Lord, Thou hast heard *the desire* of the humble.” That seemed to have been a very short prayer we read of in the Book of Nehemiah, in the 2nd chapter and the 4th verse. He was standing before the king, and the king said to him, “For what, Nehemiah, dost thou make request ;” so “I prayed to the God of heaven, and I said so and so unto the king.”

Prayer is faith work. There is no true prayer where there is no faith ; and all true faith is founded upon promise. It is the high privilege of faith to gather, to present, and to plead his promises with God, as given through the Lord Jesus Christ to poor sinners. And we who know anything of our Bibles know how irresistible such pleading is with God. We have Him saying, “Let Me alone.” We have Him saying, “Let Me go.” We have Him calling His people Israel, “Those that prevailed with God.” Faith

pleads such a word as "*command* ye Me concerning My people." Faith can use such a plea as you read in the 14th Jeremiah, and we dare not use it if it was not that it is written there, "Do not abhor us for Thy name's sake. *Do not disgrace the throne of Thy glory.* Remember, break not Thy covenant with us." Promises are the arrows of the Lord's deliverance, Prayer is the bow, and faith the hand that uses the bow ; and well does true faith know how to use it. God has magnified His word above all His name. And as we read in the 55th of Isaiah, "My word which proceedeth out of my mouth shall not return unto me void, but it shall prosper in the thing whereto I sent it." So faith can return God's word to Himself, and in confidence say, "Lord, Thy word which proceedeth from us to Thee in prayer shall not return unto *us* void, but shall prosper in the cause concerning which *we* send it."

Now there are difficulties which sometimes suggest themselves to the servants of God in prayer. I have met many children of God puzzled as to the *object* in prayer—I mean, *who they were to pray to.* Let me try and throw any light God has given me upon this difficulty. OUR GOD is the alone object of prayer—our God that heareth prayer, our God who answereth prayer. But our God is revealed as a Father *for* us, a Saviour *with* us, a Holy Ghost the Comforter *in* us. I do not pray to the Father because He is the Father, but I pray to the Father because He is my God. I do not pray to the Son because He is my Saviour, but I pray to my Saviour because He is my God. I do not pray to the Holy Ghost because He is the Comforter, but I pray to the Holy Ghost because He is my God. The Father apart from the Son and the Holy Ghost is not my God. The Son apart from the Father and the Holy Ghost is not

my God. The Holy Ghost apart from the Father and the Son is not my God. My God is my Father, my Brother, and my Comforter.

But there is an order "through Christ." We, both Jew and Gentile, have access by one Spirit to the Father. All God's descendings to my soul are in this order: *from* the Father, *through* the Son, *by* the Holy Ghost; and all the ascendings of my soul to God follow this order: *by* the Spirit, *through* the Son, *unto* the Father.

Some say, Where is the use of prayer? If God is the God of love, and He knoweth all our need, and is more ready to give than we to ask, had we not better spend all our time praising? There are some who seem to set prayer almost altogether aside, and say we are to do nothing but praise morning, noon, and night. Prayer is not the cause of our blessing—Christ is the cause; but prayer is God's appointed channel: for "thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them."

Beloved, there are three considerations which make it a very wonderful matter that we should find it (as no doubt we all do, more or less, in our poor experience find it) hard to bring our faith to the throne of grace, and hard to keep our love waiting there.

(1.) Only think of *the invitations* sent forth to us from our God in this matter of prayer; only think of the motives; only think of the arguments, the inducements. It is a strange and a wonderful fact, but it is a fact, that in the Hebrew the same word which signifies "God hears prayer" also signifies "God answers prayer," to teach us that it is all the same for God to hear and for God to answer prayer.

(2.) Think of *the victories* prayer has achieved. Oh,

what triumphs have been attained upon the battle-field of prayer! Prayer once stopped the fires of judgment from coming down on Sodom and Gomorrah. When Abraham drew nigh unto God he began with fifty and he ended with ten. I have never read the passage that I have not felt sorry that he did not go on to say, "And if there be one there, wilt thou not spare the city even for one's sake?" Prayer has opened heaven and shut heaven. Prayer has stopped the sun in his course and the moon upon the Valley of Ajalon. Prayer has raised the dead and called down the hosts of heaven to surround the servant of God in the time of his danger. It was in prayer our blessed Lord saw the heavens opened and the Holy Ghost descending upon Him as a dove, and heard the voice of the Father saying unto Him, "My beloved Son, in whom I am well pleased." It was in prayer that He was transfigured before His disciples, and His raiment shone as the light. And the same Father is our Father, and the same spirit of prayer is bestowed upon the members of Christ's body. Oh, to live in the spirit, oh, to live in the power of prayer!

(3.) Think of *the promises* made to believing prayer. Let me mention a few. "All things whatsoever ye shall ask in prayer believing ye shall receive." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask anything in My name, I will do it." "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This is the confidence that we have in Him: if we ask anything according to His will, He heareth us. Now those are His words, not mine.

I need not tell you, beloved friends, that many children of God are perplexed and troubled in reference

to the very extensiveness and apparent magnitude of these promises with regard to prayer. Two things trouble them. Are these promises strictly true? for we seem to pray, and yet we have not. And then another difficulty arises; seeing that those promises no doubt are true, can we be children of God, seeing that we pray and have not? Can we have the spirit of prayer at all, seeing that we come day after day and hour after hour asking for certain things, and yet we have them not, and see no signs of them coming to us?

Now may I suggest five reasons that may account for this disappointment.

1st. We make a great mistake many of us *as to what is really faith in prayer*. Some people have a notion that to fix upon a certain thing that one wants, and to ask God for that thing, and to continue asking Him for that thing, and to get oneself into the belief that one will get this thing, that this is the prayer of faith. Indeed it is not. We have our blessed Lord and Master in the Garden of Gethsemane praying for a certain thing, and He did not get it in the sense in which His words expressed; nor did He believe that He would get it. And His prayer was moulded with this principle, which should mould all our prayers: "*Not as I will, but as Thou wilt.*" True faith in prayer brings its wants, its petitions, its desires, its necessities (or what it believes and thinks to be its necessities, for we do not always form a right judgment upon this matter), and rolls them over upon One whom it knows to be faithful, and knows to be powerful, and knows to be loving, and leaves the time, and the occasion, and the ways, and the means, and the how to Him, and can wait, and wait, and wait till He is pleased to work.

2nd. We must not forget that the prayers that have been most wondrous in their answer *have been the longest delayed in coming*. From the time the promise was given, "The seed of the woman shall bruise the serpent's head," the Church of God was in prayer. Four thousand years passed before the fruition came; but what a blessed fruition it was when it did come! How long Abraham had to wait for his promised Isaac! how long the people of Israel had to wait for their promised rest! and how long the Church of God is now waiting for the return of her Lord! Long ago He said, "I come quickly." We seem to weary of waiting. The night is dark, and the tears fall fast, and the distresses are harrowing, and the temptations are hellish, and yet He comes not. Is it that He is slack concerning His promises, as some men count slackness? Oh, no, no, no, no! the trial of our faith is just as precious as the faith itself, and *God tries faith*. The faith that rolls its burden and its care, the faith which, grounded upon God's promise, brings God's word to God for the fulfilment, is true faith, great faith. He tries faith by keeping faith waiting. But cannot faith trust God with His own word? cannot faith trust God with His own honour? cannot faith trust God with that which is dear to Him as the apple of His eye? Well, if it cannot, it ought to.

3rd. There is another matter we must remember here. *There are conditions attached* to those absolute promises of answers in prayer. The promise is, as you perceive, to those abiding in Him, and in whom His word doth abide, John xv. 7. They can ask what they will and it shall be done unto them; for surely they will ask nothing contrary to His word and will, and desire to ask nothing contrary to His word and will, or desire to have nothing contrary

to His word or will. Again, when we ask for the glory of His name, would we wish an answer that was not for the glory of His name?

4th. Another answer to this difficulty : *we are sometimes very apt to overlook the answers that have come to our prayers.* Many a prayer has been answered, and we have quite forgotten that we asked the petition, and quite forgotten that we have received an answer. We are very apt to overlook God's mercies, we are very apt to forget that part of prayer which should never be separated from it—thanksgiving. I have read somewhere, in an old writer, the answer to a complaint of one who said that he was praying, and long praying, to have the presence of the Lord vouchsafed to him : he complained, "And yet I see Him not ; I go forward and He is not there, backward and I cannot perceive Him, on the right-hand where He doth work and I cannot behold Him, and He hideth Himself upon the left-hand where I cannot find Him." And this quaint writer says to him, "*Friend, have you ever remembered that there are two doors to every house? You have been praying for the Lord to come in at the front door, and you did not see Him come in there, and you will not give Him credit for having heard and answered your prayer. If you only had the grace to look over your shoulder you would perceive that He has not forgotten you ; that He has answered your prayer, and that He has come in, but at the back door. Why cannot you trust Him? why cannot you believe Him? It is because of His mercy that you are hoping and praying still.*"

5th. Again, brethren, *we limit God*, we circumscribe Him, we assign Him a certain time when we pray to Him ; we forget "that one day is with God as a thousand years,

and a thousand years as one day," and that *the prayer not yet answered, is not therefore lost*. Not a single prayer but is seed sown in the heart of God; and although we may have long to wait, the harvest will come, and we shall have our sheaves gathered with joy unspeakable, in the joy of harvest. There is not a single petition that comes up before God concerning which, if it is not His pleasure to answer it then and there, He doth not lay it aside and write upon it, "*to be answered by-and-by in due time*." Only then let us in everything, with prayer and thanksgiving, make known our requests unto God. If the answer does not come in the way we expect, or when we expect (for we often ask amiss), one thing at all events will meantime follow, if we have come to Him with trusting faith, "the peace of God shall keep our hearts and minds through Christ Jesus."

And now, lastly, there is another thought, and I want to bring it home. Think of *the expressions by which the Spirit of God in the New Testament describes what prayer is*. Prayer is, 1st, "coming unto God" (as it is written up there over the gallery); prayer is, 2nd, "drawing nigh unto God;" prayer is, 3rd, "access to the Father, access with confidence to the throne of grace." In Old Testament times men came to God through an earthly temple, and by earthly services, and through an earthly priest, and through earthly sacrifices. *God has no material temple now*. He hath been pleased to constitute His believing people a spiritual temple—a habitation of God through the Spirit. Away priest and priestlings, away altars and sacrifices! I come to God myself a consecrated king, myself an anointed priest, and I lay my hand by faith on the Lamb of God that taketh away the sins of the world.

I go in introduced by God's great high priest, I stand beside the altar of burnt-offering; the incense goes up, the fire from God Himself comes down, and I stand "accepted in the Beloved." I draw nigh to God. The place where prayer is carried on, brethren, is not on earth. Remember that! There are many attempts in our day to get up a gorgeous praying system upon earth. The Church of God doth not pray on earth; she enters, and she has liberty to enter, into *the very holiest* by the blood of Jesus, by a new and living way which He hath consecrated for us through the rent veil, that is to say, His flesh. *The place for prayer is heaven.* There the incense is presented, there the blood is sprinkled, there the High Priest stands, and there the blessing descends upon the wilderness here below, till we are brought up by the Spirit which dwelleth in us to the source from whence He has descended, even the throne of God and of the Lamb, whence "the river of the water of life" has come down to refresh the wilderness.

And now I have done. Just let me mention three matters in reference to prayer. *The prayer we speak of is not the attribute of the lazy.* I read of "striving in prayer;" I read of the Apostle "labouring in prayer;" I read in the second of Colossians of "the conflict he had" even for those he had not seen after the flesh, the conflict he had for them in prayer; I read of "wrestling" in prayer. *Prayer is not the attribute of the slumberer.* I read of "watching unto prayer." Watch for seasons of prayer, and opportunities of prayer, for we are compassed with difficulties; and when the season has come, and you are about to avail yourself of it in God's strength, then watch against wanderings in prayer, watch *in* prayer; and when you have watched in prayer,

and the petitions have gone up to God, then watch *after* prayer for the answer. "I will direct my prayer unto Thee," says David, "*and I will look up.*" O that looking up for the coming blessing! And, lastly, *the prayer we speak of is not the attribute of the selfish.* I read of supplication for *all* saints (and the Apostle adds, and I would add, "and for me," that utterance may be given unto me). "For *all* saints." I cannot easily forget the thought God the Spirit gave me upon that subject. It seems to me to be something divine and majestic, supplication for *all* saints. Is this the law of prayer? Is this the law of the Spirit of Life in prayer—supplication for *all* saints? Well then, if so, every one that the Spirit of God has ever taught to pray has *acted* upon this principle, every one the Spirit of God *will* ever teach to pray, from this day onwards will act upon this principle—supplication for *all* saints. What do I gather from this? Every saint that ever lived on earth, every saint that ever was born into the family of God, *has prayed for me.* My case has been presented to God by Abraham, by David, by all patriarchs, by all descended from them born by the same Spirit, and born of the same truth. *The whole Church of God* prays for *me.* Supplication is *all for one*, and *one for all*; and not a petition, not a need, not a cry unremembered or unanswered shall make God ashamed to be called our God in the day when His glory shall be revealed. May the Lord bless His truth for His name's sake.

After prayer by Lord RADSTOCK, and the singing of Hymn 25,—

"The sands of time are sinking,"

some of the "SPECIAL REQUESTS" sent to be pleaded at

Mildmay Park Conference.

this Conference were commended by the Rev. W. PENNEFATHER to the silent intercession of the Meeting. Many of them were of deep interest, and as representative cases will still appeal to the sympathies of the Lord's remembrancers. They were mentioned at different times, but are given in one list at the end. Those not found there were, for want of time; reserved for the Daily Prayer Meeting, where they will not be forgotten before God.

After the mention of these "Requests" the Meeting joined in singing the well-known words,

"Glory, honour, praise, and power,"

and then Dr. HORATIUS BONAR gave the second address on the subject of PRAYER. He said,—The Lord Jesus spake a parable unto them to this end, that men ought always to pray and not to faint; and you know how in that parable of the injured widow and the unjust judge He encouraged as well as commanded them to pray; and yet he adds—and the closing words of the parable are full of solemnity and sadness—"nevertheless when the Son of Man cometh *shall He find faith* on the earth? Will He find this faith, this praying, waiting faith? And the history of the Church during the past eighteen centuries, since that parable was spoken, shows too much how sadly she has forgotten the Master's command, and the Master's encouragement, and the Master's warning.

It is written, "Having a high priest over the house of God, *let us draw near*;" and how? "With a true heart in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Thus it is that the Lord, both by His own direct command, and by those words written for our admonition and instruc-

tion, encourages; teaching what it is to draw near, and showing us how we are to draw near. "What things soever you desire when ye pray, believe that ye receive them, and ye shall have them."

And it is the realisation of words like these, as proceeding from Him who spake them, that really enables us to pray without ceasing; for there are no such things as broken promises, *there are no such things as unanswered prayers!* That will be found true even to the very end, even in the midst of much unfaithfulness, and much unbelief on the part of the Church. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." And when perhaps we are at times heartless and desponding in the consciousness of our feeble faith, let us fall back upon the steadfastness of the promise and upon the power of the Promiser.

There was an old woman in our Scottish Highlands of whom this anecdote is told. She was called "the woman of great faith," and strangers frequently came to visit her. One stranger inquiring after her, knocked at her door, and put this question, not knowing whether he was right as to the door he was knocking at, "Are you the woman of great faith?" "No," she said, "I am the woman of little faith, but of a great God." And oftentimes, brethren, in the consciousness of our feeble faith we may cheer ourselves with the remembrance of the great God with whom we have to do, of Him who is able to do for us exceeding abundantly, above all that we can ask or think, according to the power that worketh in us.

For drawing near to Him, either in prayer or praise, *God*

provides fitness in the worshipper by means of the blood of sprinkling, purging our consciences from dead works to serve the living God. *He provides fitness in the place to which we come by sprinkling it with the same blood.* For as the patterns of things in the heavens are purified by the blood of bulls and of goats, so the heavenly things themselves with better sacrifices than these—with the blood of the everlasting covenant, the blood of the great burnt-offering. For there are two things to be kept in mind in reference to this. As a sinful man, I need the blood upon myself, lest I should pollute the place, lest I should be drawing wrath instead of blessing upon myself; and the place to which I come needs the blood to prevent its being defiled by the coming in of such a sinful man as I. And thus there is, as it were, a double sprinkling of the blood upon the sinner and upon the sanctuary, thus completely providing for safety, for security, and for the certainty of obtaining the blessing.

But apart from this, there is another question in reference to prayer arising: what of the desires, the prayers, the words that come forth from my lips and heart? Suppose I be an accepted man, sprinkled with blood, and suppose the place to which I come is thus sprinkled, so that there cannot be defilement, yet what of the things that come out of me? Ah, brethren! there is provision for that in the incense, of which you so well heard a little while ago; the incense provides for that. There are two ways I may say in which this is provided. You remember that upon a particular day, at a particular time, and for a particular purpose, the high priest was to wear a golden mitre, with the words "HOLINESS TO THE LORD" written upon it, by means of which he was to bear "the iniquity of our holy things"—not

our unholy things, but of *our holy things*; so that in the consciousness that our prayers are not only feeble, but polluted, we have to call to mind the high priest as the bearer of the iniquity of our holy things; the bearer of our guilt in the first place, then the bearer of the iniquity of our holy things. And then, apart from this, there is incense—the incense which is spread over our prayers, the prayers of all saints, as they lie upon the golden altar; and this incense absorbs the evil of the prayers laid there, and not only absorbs the evil, but it infuses, as it were, into them the Divine fragrance—a fragrance not their own—so that they take wing and go up to the throne of God a sweet savour, every one of them a sweet savour, though in themselves possessing no fragrance at all.

And in connection with this, let me read to you a few verses of the 8th chapter of the Book of Revelation. The 5th chapter has been referred to; but the 8th chapter completes the view given in the 5th chapter of the vials full of odours. We read, “When he had opened the seventh seal, there was silence in heaven about the space of half-an-hour.” The praise of heaven was silent. There was silence in order that there might be a most marvellous and mysterious transaction in reference to what was coming on the earth. There was silence. It is the same, or similar, to that referred to in the 65th Psalm, “Praise waiteth for thee”—literally, *praise is silent*—“for Thee, O God, in Sion, and unto Thee shall the vow be performed.” There is the same silence; and mark what follows: “I saw the seven angels which stood before God, and to them were given seven trumpets.” But still all was silent; and then another angel came and stood at the altar—the altar. When it is simply the altar, it always means the brazen altar; when

the other altar is meant, it is specified as the altar of incense, or the golden altar. You will see the two altars are mentioned in this chapter. "Another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." He goes from one altar to another. Observe, here is first the angel at *the altar*; he stands at the altar waiting to receive the command. Here is, secondly, the angel and the *censer*, and then there is the angel and the *incense*. Then observe, lastly, there is the angel and the *fire*. But what follows? It is very striking, for it is written, "And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand; and the angel took the censer and filled it with fire of the altar, and cast it into the earth; and there were voices, and thundings, and lightnings, and an earthquake." And then, but not till then, the seven angels which had the seven trumpets prepared themselves to sound. On this golden altar the prayers of all saints are represented as having been laid, accumulated from age to age. They are not lost—not one of them falls aside, not one of them drops from off that altar; there they remain, heap upon heap, waiting God's time. Then His time arrives, and He sends the angel with the incense. The angel takes the incense—he pours it out of his censer upon their prayers. The prayers immediately go up, and forthwith the answer comes; but the answer is not always such a one as those that prayed expected it to be: it is *an answer of judgment*. "By terrible things in righteousness" God often answers unanswered prayers.

Brethren, let us learn from this passage such lessons as these: no prayer is lost; praying breath was never spent in vain; there is no such thing as prayer unanswered or unnoticed by God, and those things that we count refusals or denials are simply *delays*. Our prayers are waiting on the altar. You ask me, How shall I know that my prayer is lying on the altar? Did you lay that prayer before God in the name of the Lord Jesus? Did you say "*for Christ's sake?*" That was laying it on the altar. "Hear me, for the Lord Jesus Christ's sake;" that is laying it on the golden altar. There is not one prayer that ever was thus laid upon that altar in the name of Jesus but has either been answered, or is lying there waiting its answer. The Church for ages has been pleading, and the great things for which the Church has been pleading have not yet been given. The Church has been pleading for such things as these: it has been pleading for the coming of the Lord; it has been pleading for the binding of Satan; it has been pleading for the restoration of scattered Israel; it has been pleading for the deliverance of creation from the bondage of corruption into the glorious liberty of the sons of God; it has been pleading for the new heaven and the new earth wherein dwelleth righteousness; but the answers to these,—the special prayers of the Church in ages past,—have not yet come, and ere that answer comes, we may expect what the passage which I have read teaches us, "the terrible things in righteousness" which are to introduce the glory and the deliverance, the blessing and the peace. We know not what we pray for when we ask for the coming of the King; and the Master might say to us, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the

baptism that I am baptized with?" We know not what we are drawing down from heaven when we plead for these things. The end will be blessing, we know that; the end will be glory, we are certain of that; but first of all these "terrible things in righteousness" must come. And yet along with this we may expect blessing in the in-gathering of the elect, blessing in the manifestation of God's mighty power and the making bare of His arm; for it is very remarkable, in this very book, whilst in one place it is written, after the heaviest judgment, "They repented not to give Him glory"—just as France is now doing—in another passage, after similar judgments, it is written, "The remnant were affrighted, and gave glory to the God of heaven."

Let us then know what it is to pray without ceasing, and what it is to pray according to the mind of God; "for this is the confidence that we have in Him, that if we ask anything according to His will He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." "Continuing instant in prayer" is the injunction which the Apostle has left for us.

The true attitude of the Church, brethren, is that of prayer. The great day of Hallelujah has not yet come. She is now upon her knees, remembering the words of the prophet, "My people, enter into thy chambers, and shut thy doors about thee until the indignation be overpast;" and remembering also the Lord's own words, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." The Church is now as the injured widow, pleading, "Avenge me of mine adversary," hearing the voice from above, "Behold, I come quickly," and responding, "Amen, even so come, Lord Jesus."

Brethren, let us know what "continuing instant in prayer" means, and we shall ere long, though perhaps not immediately, know the fulness, the more than fulness, of the blessing which shall come. There are petitions such as those which we have been joining in, such as the cases which have been presented to our notice, which are but specimens of thousands and tens of thousands which are going up from believing hearts; and yet there is the secret feeling among many, "Ah! but I have got no answer. I prayed for the conversion of this one, and I saw no answer. I prayed for a blessing on that place, and I got no answer." There seems, on the contrary, to be an obstruction to the answer, something hindering the blessing. Yet, brethren, in spite of all these things, continue to lay these prayers heap upon heap upon the golden altar, remembering that the time will come when the incense shall be poured upon these accumulated prayers, and the answer will come. The answer will come in most cases, I believe, *to the very things that you thought you were denied in*, and the answers will come in ways perhaps you little thought, but "exceeding abundantly above all that you asked or thought." The Lord bless these meditations—the Lord stir us up to pray without ceasing! Amen.

Mr. LARKINS then offered prayer, and "Prayer" was the subject of his petitions: that we might be *more distinct* in our pleadings with God; that we might bear more truly the characteristic of "men and women of prayer;" that more of the spirit of Epaphras might be amongst us, and that from communion with God His children might go forth to loving work and holy discipleship.

The Rev. W. PENNEFATHER closed with the Benediction.

EVENING.

Subject continued—PRAYER.

The Rev. W. PENNEFATHER commenced by requesting all to join for a few minutes in silent prayer.

Hymn 19—

“How sweet the name of Jesus sounds,”

was then sung, after which Mr. PENNEFATHER prayed for a blessing upon the words about to be spoken in that name of which we had been singing—that its power might be felt; that the troubled, the tempted, those who had been worn down by the traffic of the world, wearied with its glare, might be refreshed and invigorated by drinking afresh of the “wells of salvation.”

The Rev. C. D. MARSTON then addressed the meeting.

My Christian friends, I can say with the most unfeigned and deep feeling, that I never felt more solemnly impressed in my life than I do at this present moment. I think that of all subjects upon which a man can be called to address his fellow-man, the subject which is before us to-night is, perhaps, the most solemn. It is an easy thing to talk about prayer, and to theorise about prayer—to utter words as though one was reading out of a book—but I feel it to be, in a sense, an awful thing to speak about that which, if it deserves its name, should be *the greatest reality* of which any one of us can be sensible.

To speak of prayer is to speak of access to God. The door is open, the obstacles are all removed out of the way,

the golden sceptre is stretched out, the voice of God says, "What is thy petition? and it shall be granted; what is thy request? and it shall be given thee."

To speak of prayer is to speak of more than access; it is to speak of *communion*. It is, indeed, much to come before your master as a loving and grateful servant, and much to come before your king with reverence and with due submission; but oh, how much more it is to feel that you are coming to a Father, that you are dealing with a Saviour who so loved you that He gave Himself for you; to feel that you have to do with a Spirit who searches the deep things of God, and knows the mind of God! And when one speaks about prayer, one speaks about such things as these.

To speak of prayer is to speak of the very habit of the Christian life. Not of a mere sort of galvanic shock, by means of which our spiritual being can be put through certain external attitudes, and made to produce certain extraordinary results, but of that habit which is like breathing, that habit which is like growing—things which continually take place, though, so to speak, we are not aware of them.

And oh! dear friends, to speak of prayer is, or at least it ought to be, to speak of these things as *known* and as realised; of an access really enjoyed, of communion become a reality to the soul, of a *habit*, not of a mere occasional approach to God. Alas for the man who theorises about prayer! Alas for the man who speaks about prayer as he might speak about any ordinary topic! I would not venture to put one's experience in any degree whatsoever as the standard in this. Let the Word of God be the standard: what it tells us, what it

teaches us, what it calls upon us to believe and to do in this matter. But at the same time one feels that if there were not some measure of experience at least given to one in this respect, one must needs forbear from ever coming into the presence of his fellow-man, and venturing to speak upon such an awful subject as this subject of prayer.

I beg you, my dear friends, to lift up your hearts to God for me. I beg you to ask that everything I may say may be given really by God ; that any thoughts which may have come into one's mind of a preparatory kind may be so thoroughly purified and sanctified at this very moment by God, that they may be for His glory ; that if one has thought of anything amiss, God would blot it quite out from one's recollection, and would suggest such thoughts as may really be for our profit, and so for the glory of His blessed name.

I need not, after what was said this morning, enter into the ordinary scriptural points concerning prayer—as to the promises that have been made to it, as to the extent over which God has been pleased to spread it, both as regards the duty, the privilege, and the reply. I propose rather to turn your thoughts into a line which has not been occupied as yet to-day ; and then, if the time should serve, to say a few words at the close of the address that I shall offer to you upon the great, mysterious, but the all-important subject of the answer to prayer.

I shall endeavour to bring before you first, by way of refreshing your memory, a few instances from the life of our blessed Lord, illustrations of His own personal prayerfulness. The reason of my doing so will appear presently very clearly. Just for a few moments let us mark these passages in the life of our Lord Jesus, as traced for us in

the Gospel history, showing us how the man Christ Jesus was a man of prayer.

The greater number of instances we shall find to occur in the Gospel according to St. Luke, and from that Gospel we may select these. Our Lord Jesus *prayed* immediately upon His baptism, according to the 3rd chapter of St. Luke's Gospel and the 21st verse. We find Him, according to the 5th chapter and the 16th verse, *engaged in prayer* immediately in connection with great labours and mighty efforts for the spread of God's truth, and for God's glory. According to the 6th chapter and the 12th verse, we see that, immediately before the choice of His twelve apostles, *He went into a mountain to pray*, and continued all night in prayer to God. In the 9th chapter and at the 28th verse, we find that it was shortly after—indeed one may gather that it was *while He was actually engaged in the exercise of prayer*—that He was transfigured before His disciples, and His face shone as the sun, and His raiment was white as the light. When we get near the end of the Gospel, in the 22nd chapter and at the 32nd verse, we read that *it was to prayer the Lord Jesus betook Himself*—possessed as He was of a power thoroughly Divine, nevertheless it was to prayer that He betook Himself in order that He might hold up His disciple Peter in the hour of his temptation ; for thus He said, “ *I have prayed for thee that thy faith fail not.* ” And what He did for His disciple we find that He did for Himself ; for shortly after that passage in the Gospel, in the 41st verse of the same 22nd chapter, it was in Gethsemane that He withdrew from His disciples and fell upon His face before His Father, and *three times over prayed* that the cup might, if possible, pass from Him, but at the same time that the will of His Father should be done.

So much for the Gospel by St. Luke. There are, however, two other passages in the Gospel to which a moment's attention may be turned. They do not present to us any such direct instances as those I have just named ; but they serve to show us, I think, what was the habit of life of our Lord. One of them you will find in the 9th chapter and 18th verse, and another in the 11th chapter and the 1st verse, from which we may clearly gather that the Lord Jesus, as doubtless was the case, was in the constant habit of the exercise of prayer.

Now, besides the parallels to some of those passages—that is, to those I have quoted—I mention these from other gospels. In Matthew xiv. 23, our Lord is discovered as *being in the mountain praying*, while His disciples were out upon the stormy sea. In Mark i. 35, we read that immediately before He took a tour in Galilee—a tour to which He was moved by a feeling, which He expressed in these words, “Let us go into the next towns that I may preach there also”—immediately before that tour he rose up a great while before it was day, and *went into a solitary place and there prayed*. Reference was made this morning to the well-known chapter, so familiar and sweet to us all—the 17th chapter by St. John—containing the great *high priestly prayer* of our dear Lord and Saviour Jesus Christ, praying for His Father's glory, for His own glory, and for the glory and prosperity of the Church, which He was on the point of shedding His blood to purchase.

So much for what one may term the more direct instances of prayerfulness in our Lord's life. There are just one or two others of a more indirect kind, which I am sure you will allow me to put before you. In Matthew xi. 25, we

have the well-known passage in which our Lord *speaks to His Father*, immediately before He gives the invitation: "Come unto me all ye that labour and are heavy laden." In John II, verses 41—42, we find the instance of His *speaking to His Father*, and *referring to prayer* at the graveside of Lazarus. In John xii. verses 27—38, we have that remarkable passage, in which we are told of the voice that came from heaven, and of the communication that passed on that occasion *between the Father and the Son*.

Now allow me to set before you a very interesting point in connection with these instances of prayer from the Gospel history. If we come to classify them, we find that the Evangelist Luke gives us *eight* instances of our Lord's engaging in prayer. The Evangelist Matthew gives us *two*. The Evangelist Mark gives us *three*. Luke's Gospel is the Gospel of the Son of Man. Matthew's Gospel is the Gospel of the King. Mark's Gospel is the Gospel of the Servant. Luke's is the Gospel of the Son of Man; and it is in the Gospel that tells us of Jesus of Nazareth as the Son of Man that we have by far the most numerous instances of His engaging in the exercise of prayer.

This brings me to my point. The Lord Jesus stands before us in His prayerfulness, then, as our great pattern and example. What is it that is the true dignity of man? You can sum it up in two words—Dependence upon God, Delight in God. These are the two qualifications which become man more than all others. To depend upon God! Is there anything like this? To delight in God! Is there anything like this? Let us find the man who habitually realises his dependence upon God, and the man who habitually delights himself in God, and we find a man truly walking closely with God. And as we see the Man

Christ Jesus moving about, perpetually devoting Himself entirely to the Father, taking this as the very motto of His life—"I must be about My Father's business;" emerging out of His boyhood with these words upon His lips, and through the whole of the remainder of His days, so far as we can trace that remainder throughout the Gospel, showing that He simply loved to be occupied in His Father's business, we find Him illustrating this dependence upon God, and this delight in God, *by the constant exercise of prayer*. But, more than that, as we watch the Man Christ Jesus, the God-Man, and as we see Him thus continually approach the Divine throne in prayer, what do we see but one of the sweetest and most precious proofs of the perfection of His human nature? Here we behold Him setting before us continually the exhibition of the great fact that He was man—man dependent upon God, man delighting in God; and as we find in the pages of Scripture many, many proofs of the truth of His manhood, we can find, at least to my mind we can find, none that excels in sweetness this one—that Jesus was perpetually and habitually engaged in the exercise of prayer.

And now that I have endeavoured to trace this for you, before I resume my place, let me endeavour to say something, in which I trust I shall be guided aright, about this grand but mysterious subject of answers to prayer. My dear brethren and sisters in Christ—for I would speak to you all as such—how can we understand prayer unless we are in earnest? If prayer is a reality with us, we must look for answers; if prayer is anything but a form, we must expect answers. If a man will satisfy himself with kneeling down in the morning and uttering a certain round of sentences, and go about his daily occupation, and

return at night and go through a similar form, that man may perpetuate that through years, and yet he may never look for an answer. He will say his prayers because it is a duty ; he will say his prayers because he has a certain amount of reverence for God ; he will say his prayers because he feels that it is a proper thing to do, to acknowledge God's goodness, and to ask in a certain sense God's blessing ; but he will never be on the watch for replies from the throne of grace. But if our prayers are not a form, if they are a reality, then we must look for answers, because we shall know that everything is in God's hand, that everything must come from God's hand : and that if we are to find blessings from His hand, we must needs go and ask for them ; and what a vanity it will be to ask and not to expect ! Let us then for a few moments turn our thoughts to this great matter—answers to prayer.

I will not venture to say a single word that may be rash. I trust that God will keep me from saying anything but what is in accordance with His mind ; but I do believe that we need to have increasingly enlarged views about this matter—answers to prayer. I find our Lord saying, in words which were quoted this morning, in the Gospel according to St. Matthew, at the 21st chapter and 22nd verse, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." I believe myself that the whole of that verse turns upon the one word, "*believing*," and I think that the parallel is to be found in the 8th chapter of the Epistle to the Romans, the 26th and 27th verses, to which I refer you now for a few moments.

Believing—what is it ? Can you bring yourself up to the believing point ? Many of us imagine that we can, I think, but I am sure that none of us can. Can we make

ourselves believe? Can we ourselves produce such a state of heart and mind as shall take our condition and circumstances out of the hands of God? It all turns upon that word, "*believing*." What is believing? It is the work of the Spirit of God in our souls, and nothing less.

Now listen to these words out of the 8th chapter of the Epistle to the Romans, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." In those verses there are these four things to be noticed: (1) The acknowledgment, or *the declaration of man's utter ignorance in this matter*. "We know not what we should pray for as we ought." We do not understand anything about it, naturally. Prayer is the breath of the new being. We ourselves do not draw this breath until we can pray. There may be tears, there may be groans, there may be tender longings and deep earnest goings forth, but there cannot be prayer, "for we know not what we should pray for as we ought." (2) There is, in the next place, *a declaration of the Spirit's help*: "the Spirit also helpeth our infirmities." He is the agent in the new man; He works in the believing heart. He begins and carries on that work perpetually, and all that springs forth out of the heart in the shape of real supplication springs from His heavenly assistance. There is (3) *the character of the help that He gives*. "The Spirit itself maketh intercession for us with groanings which cannot be uttered." Makes intercession for us, not above, but here; carries on within us a work which is truly the intercessory

work of the Holy Ghost. Picture to yourself some accused person standing in court upon his trial, or some person that has to put in a plea in due and proper form upon some matter of the greatest importance. He knows not the form of the court ; he does not know exactly what to say or how to say it ; he stands dumb. Picture to yourselves an advocate, learned in the forms of the court, in everything that is to be said, and knowing exactly how it is all to be said ; he draws up the whole petition, the whole plea, the whole form ; he puts it into the hand of the poor accused one, or the one interested in the trial. He takes it, and it becomes his own, and yet it is the advocate's. The accused man, or the man interested in the case, puts it in, and though prepared by the advocate it is really his plea, for it states his circumstances, tells his need, makes plain his story exactly as it should be made plain. That accused person we are—that advocate the Holy Ghost is. “We know not what we should pray for as we ought ; but He helping our infirmities maketh intercession for us with groanings which cannot be uttered.” Then observe now (4) *the result* of all this. “He that searcheth the hearts knoweth what is the mind of the Spirit, because He, the Spirit, maketh intercession for the saints according to the will of God.” When we bow our heads before God in prayer, is He idle? No. Is He simply hearing? No. He is searching the hearts ; and as He searches the heart of the suppliant who is bending at His throne, He sees in each utterance of that heart what is the mind of the Spirit. That mind of the Spirit is heeded because He alone makes intercession according to the will of God, and every such supplication thus framed, thus dictated, thus prepared, according to the will of God must needs bring down its answer. These verses,

tallying as they do with that word of the Lord Jesus, "believing," *i.e.*, under the influence and guidance of the Spirit, give to us the key, the secret, of answered or unanswered prayer.

For I venture to believe that much prayer *is* unanswered in a sense. We have known cases in regard to the things of this life, for instance, where a mother's child has been ill, and where at the bedside she has, shall I say, spent herself in agonising supplication that her child should be spared. The child has died. It is of no use, in my judgment, to say that that prayer is answered, for it is not answered; it is of no use to say it is answered in any other way, for it is not answered in any way. The cry has gone up, "Let my child live," and the child has died. What then? *There was not intercession according to the will of God.* There was the utterance of deep natural affection, let me call it pure natural affection, for such indeed it was, but that was all; there was not the mind of the Spirit, there was not the teaching of the Spirit; there was but the outpouring of that which came from the natural heart.

"We know not what we should pray for as we ought;" I believe that there we have a clue to many and many a difficulty, many and many a trial, many a woe, that bows down many a soul. I cried, but God did not hear me. I asked if I might have a blessing, and the blessing was not given, the door was shut. I see now that the answer never can come; how shall I understand it? Do we not know—we do know, some of us—do we not know that loved ones have gone out to fight their country's battles, that prayer has gone up, that there has been belief, yes, belief that the prayer would be heard, that the return has been looked for, counted upon, shall I say, as a cer-

tainty, as all but a certainty, and the return has never taken place, but the dear one has been cut off, and has been laid in the grave far away? What was it? It was the cry of intense human affection. The cry was wrung out from the very depths of the heart, but it was not the cry of the Spirit who maketh intercession for the saints according to the will of God.

O then, if some of us can look back—and I believe that some of us can—if we can look back and feel that there are moments when we have, as we suppose, wrestled with God, and asked for things which we have not received, then let us learn that there might have been a presentation to God of a petition, which after all had only *our own name* at its foot, and had not been prepared by, indited by, authorised by, and qualified by the mind and the teaching of the Spirit of God.

I have ventured to put these few remarks before you, my dear friends, because I am sure that as regards things of a temporal nature, we shall never get into a quiet frame of mind until we take some such view as this.

As regards spiritual things there is no limit: "Ask and ye shall have;" "ye have not because ye ask not." As regards likeness to Jesus, I believe myself that any one of us may rise to the highest attainments. I know of no limiting word whatsoever in the Scriptures as regards the spiritual life and spiritual blessings of the believer's soul. All that I have hitherto said I have guardedly tried to apply to matters of a temporal kind; at the same time let me say, even as regards temporal matters, so long as the door remains open we may go on praying, and ought to do so. We need not get weary of praying; God may withhold the answer for a long time, as was said this morning.

Do you not remember the case of Daniel? Daniel was, we are told, for three weeks engaged in prayer, in supplication, and fasting, and waiting upon his God. When the answer was sent to him he was told this, that from the very first day, "from the *first* day," the answer was preparing for him, but it had been held back for a certain time. And if we look at the Gospel of St. Mark, in the 11th chapter, we shall find there a verse which may well deserve a moment's passing attention, as bearing upon this point. Mark xi. 24: "I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Believe that ye receive them, not that ye *shall* receive them, but *that ye receive them*. And according to another reading of the Greek text it might be rendered into English after this fashion, "Believe that ye *received* them," as though God had actually put the thing into the past. Then follows, "and ye shall have them."

Thus there may be a reception of the blessing before you actually have it; it may be already on its way to you. Then, as long as the door is open, persevere in prayer—persevere, lay hold upon His strength, upon His promise, upon His faithfulness, cling to Him. It is only when He shuts the door that then you will discover that your cry may not have been in accordance with the mind of the Spirit; but as long as there is hope, let us go on waiting upon our God.

Dear friends, I stand before you in my spiritual life *as the answer to fifteen years of prayer*. Let no one ever give up so long as the door remains open.

Two or three words more and I will sit down. Oh, let them be words of encouragement! Draw near all who feel that you would have communion with God. Draw near and

pour out your hearts before Him, for God is a refuge for us. He prepares the heart of the humble, and prepares their desire that His ear may hearken thereto. Then draw near for one another, for those in whom you are interested : husbands for wives, wives for husbands ; parents for children, children for parents ; friends for friends, draw near. Draw near you whose hearts are almost bursting over some trial or trouble that may be weighing you down. Draw near : oh, lay your cause, your whole cause before God ! Lay it all before Him now ! lay it before Him again and again. Draw near ! There need be no limit to our experience of sweet, precious, gracious answers to our prayers in a spiritual sense, when our Lord Jesus has told us, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." May He grant that the meeting to-day upon this subject of prayer may quicken our hearts. Oh, what would be the result of this day's meeting, if we who were here this morning, and we who are here to-night, only go away *quicken*ed to pray ! God Almighty send down upon us the Spirit of supplications, that we may know something of the mind of the Spirit in our prayers, and so receive answers to our cry ! Amen.

Prayer was offered by the Rev. ANDREW BONAR, confessing the slackness of the Lord's children in regard to this privilege of drawing near to Him with all their need. "We have been content," he said, "with our poverty, content with our ignorance. Forgive our prayerlessness, O Master ! give to us Thy confidence in the Father, and make us know better what it is to bow the knee *upon* the name of Jesus as the ground of our trust. May we know what it is to come thus every day, and covet to be "*filled with the Holy Ghost*."

General ALEXANDER continued to plead for this blessed gift to be poured out as at Pentecost—"May the groans of our hearts go up, and the blessings of Thy love come down in grace that will overcome our rebelliousness, overcome our unwillingness, and bind our souls to Thee"—concluding by an earnest petition for the speedy covering of the earth with the glory of the Lord Jesus.

Mr. PENNEFATHER then gave out the 29th Hymn, saying, "It is pleasant, dear friends, to sing about the glory," and it was heartily responded to as the familiar words echoed from heart to heart—

"Shall we gather at the river?"

Mr. S. A. BLACKWOOD resumed the subject of Prayer, saying,—

The day is far spent, and it would not do, dear friends, to speak at length at this hour; for after all that we have heard to-day of blessed teaching from God's Word it would be inexpedient by many more words to weaken the force of the truths that have been already pressed upon our attention. This, is the last address this evening; and now that we are about to close the day's proceedings with a few more words from the Scriptures of the blessed God, may our hearts be kept waiting upon Him, and may His doctrine distil as the dew, and drop as the small rain upon the tender herb, for Christ's sake.

Our attention has been just called to our Lord Jesus Christ as our example in prayer, and the thoughts that are upon my own mind will, I trust, harmonise with what has been already said. We have looked at Jesus as *a man of prayer*. Now, I suppose we have no doubt that the prayers of the Lord Jesus were answered; and I think,

if we look at the condition of those answers, that we shall see an additional reason why many of *our* prayers are not answered. In John xi., where the Lord Jesus is mentioned as praying at the grave-side of Lazarus, we find Him saying these words: "Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me *always*." Here is one "*always*." Now look at the 8th John, 29th verse: "I do *always* those things that please Him." Here is another "*always*." "*I do always those things that please Him*." "I knew that *Thou hearest Me always*." We read, moreover, in Hebrews v. 7, that, "in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, [He] *was heard*, in that He feared," or, as the margin has it, "for His piety." There is, therefore, no doubt that the prayers of the Lord Jesus Christ, the Son of Man, were always heard; and these passages show us why they were heard—because "He feared God," and did "*always those things that please Him*." Now, dear friends, if we bring this to bear upon the deeply important subject of our own prayers, and of the reason why we do not get answers to many of our prayers, we learn a great lesson. May God teach it us! In 1st John iii. 20, we read thus: "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him." Why? "*Because we keep His commandments, and do those things that are pleasing in His sight*." Thus the condition that applied to the Master applies to the servant. But we read in this Epistle of another ground of confidence: "This is the confidence we have in Him, that *if we ask anything according to His will*, He heareth us." We must join these

two grounds of confidence together. We shall never be able to ask according to the will of God if we are not doing the things that please Him and keeping His commandments as new creatures in Christ Jesus, walking after the Spirit and not after the flesh. We can never pray in the Holy Ghost, unless we are walking in the Holy Ghost. I cannot walk in France and pray in England, and I cannot walk in the flesh and pray in the Spirit, and I shall never pray in the Spirit if I am consciously doing things that please not my Father which is in heaven.

Here, then, my dear brethren, is a deeply solemn and important lesson to every child of God here. It relates only to the children. "This is the law of the house." This is not the ground on which God hears a lost sinner's prayer, but it is the ground upon which God receives and hears the prayers of His children. If we are walking in obedience to the dictates of His Spirit and the teaching of His Word, and doing the things which please Him, then we have confidence toward God, and we know practically that this is the truth. Why is it, dear friends, that we have so little confidence toward God? Why, when we kneel in our chambers, or in public or in social worship, is it that, whilst we plead the name of Jesus, and take up the words about being "within the veil" and near "the blood-sprinkled mercy-seat," there is yet a barrier between God and our hearts. Because we are conscious of reserve in our hearts, and of not willingly walking in His commandments. We are conscious—I believe I am speaking the experience of many—that we are wilfully disregarding the teachings and warnings of the Holy Ghost. Can we have confidence toward God then? No. No more than your child would be able to come into your presence and

ask you with confidence and joy, and with assurance that it would receive what it asked for, if at the same time it knew that it was wilfully disobeying your commands. "This is the law of the house."

But can we do the things that please Him? Is it possible? What does the apostle say? "That we might walk worthy of God unto all pleasing." Did not Enoch in the dark and cloudy day of type and shadow have this testimony, that he pleased God? Heb. xi. 4. And shall we be unable to please Him in the fulness of the light of the glorious Gospel and in the dispensation of the Holy Ghost, when we read that we have received instructions how we ought to walk and please God, and abound more and more? Shall we say that this is utterly impossible—I never can please God? Then we throw His commandments to the winds; they mean nothing at all. No! we *may* please Him; we *may* "do those things that are pleasing in His sight;" and I believe that, as our dear brother who preceded me says, there is no limit in the Scriptures to the attainment of that holiness which is well pleasing in God's sight.

Let us follow out this subject for a little while. Turn to the 10th chapter of the Hebrews; a passage that has been quoted several times to-day, and that we perhaps hardly ever attend a prayer-meeting without hearing. In the 19th verse we read: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart"—(an honest heart that knows no reserve in it—no regarding iniquity in our hearts; for if we regard iniquity in our hearts—if we have got one eye on our darling

sin, and one turned to God, "the Lord will not hear our prayer")—"let us draw near *with a true heart*, in full assurance of faith, having our hearts sprinkled from an evil conscience"—and there we generally stop; we very seldom hear the rest of the verse quoted. We are glad to speak about the blood, and the new and living way, and the assurance of faith which that sprinkled mercy-seat and that rent veil gives us. But what does the rest say? "And *our bodies washed with pure water*." Now, what does that mean? There can be no doubt, I think, that it is referring to the types of the Old Testament; and, amongst several, perhaps the clearest of them is that which relates to the cleansing of the leper. The blood of the bird was to be sprinkled upon the unclean man, and he was to be cleansed. But then he that was to be cleansed was to wash his clothes, and shave off all his hair, and wash himself in water that he might be clean. There were the two cleansings, and neither were to be neglected. And thus it is with us; if we only plead the blood-sprinkled mercy-seat, or if, being sheltered under the blood, and having our consciences sprinkled with the blood, we omit the washing of our body in pure water, we cannot draw near with a true heart. There may be *salvation*, but there cannot be *communion*.

But what does that washing of the body with pure water mean? We read in the 5th of the Ephesians: "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water *by the Word*." It is *the application of the Word to our personal habits*, the cleansing of the clothes, the washing of the flesh; it is the bringing the Word of God *into actual contact with our walk, and words, and ways*. And if, whilst

we plead the blood as the ground of access, we are neglecting that constant application of the Word, as that which is to purify our walk and to cleanse our ways, we shall never have the true heart, we shall never enjoy communion with God.

Turn again to the Book of Job, and in the 22nd chapter 23rd verse, you read: "If thou return to the Almighty thou shalt be built up; thou shalt put away iniquity far from the tabernacles." First, there is the returning to God; and there is many a Christian that needs to return; many a one that has got down into miry places, down into the dust of the earth, and that needs returning to his first love and to the place whence he has fallen. But what is to follow? "*Thou shalt put away iniquity far from thy tabernacles.*" And then you shall receive answers to prayer; for we read in the 26th verse, "Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. *Thou shalt make thy prayer unto Him, and He shall hear thee,* and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways."

Now, if we put these passages together, do we not see that there is the closest, the most intimate connection between our practical daily walk before the living God and answers to prayer? If I am not putting away iniquity far from my tabernacle, I never can expect to dwell in God's presence, or to have answers to prayer. When God appeared to Jacob, he said, "Go up to Bethel and dwell there, and build an altar. What did Jacob do? He called to his household, and to all that were with him, and he said, "*Put away the strange gods* that are among you, and be clean and change your garments, and let us arise and go up to Bethel, and I will there make an altar unto God."

And they gave their idols to Jacob, and Jacob *buried* them. Now, dear friends, if we are coming before God with idols in our hearts, instead of burying them, will the Lord hear our prayers? No! no! "If I regard iniquity in my heart the Lord will not hear my prayer." If I will not listen to Him, if I pay no attention to His gentle voice or to His sterner commands, will He listen to me? What does God say to us by the Prophet Zechariah, 7th chapter 11th verse, "They refused to hearken" (He is speaking of His people), "and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone." (And yet they cried, "The Temple of the Lord, the Temple of the Lord are we.") "Lest they should hear the law and the words which the Lord of Hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of Hosts. Therefore it is come to pass that as he cried and they would not hear, *so they cried, and I would not hear*, saith the Lord of Hosts."

And what do we read further in the prophet Ezekiel, xiv. 3: "Son of man, these men have set up their idols in their hearts, and put the stumbling-block of their iniquity before their face: *should I be inquired of at all by them?* Therefore speak unto them, and say unto them, thus saith the Lord God, Every man of the house of Israel" (and we claim to be the true Israel, we claim to be the seed of Abraham and the children of God by faith in Christ Jesus) "that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, *I the Lord will answer him that cometh according to the multitude of his idols.*"

No, dear friends, if we are to come with true hearts, it

must be with persons and ways cleansed by the Word ; if we are to expect answers to prayer, the idols must be buried. You look into your past life, I look into mine, and we ask ourselves sometimes, Why is it that this and that prayer has not been answered? We have to-day heard some reasons, but this is a great and an additional reason: we are coming to God stretching out one hand to receive an answer, and with the other grasping the world. Is it possible that God can answer dishonest prayer? What does David say? "I will wash mine hands in innocency, so will I compass thine altar, O Lord." You ask, it may be, for the conversion of your children; and how are you living before them? You plead with God to bring such an one, a little one it may be, to Christ, and you are bringing up that little one to act a great part on the stage of this world, training it for time, and not for eternity. You are asking God in the morning for great things; you kneel down in your room and you present great petitions for holiness before God, and all the time there is an idol rooted in the heart: it is not cast out. God will not hear that prayer. Oh, dear friends, I feel that on this ground there is reason for "great searchings of heart."

We have now spent a whole day in talking about prayer; a whole day in prayer; hours and hours have been spent upon our knees; many have been the petitions that have gone up to the throne of grace; now, *shall we get the answers? Are we prepared to put iniquity far away from our tabernacles?* Are we willing to cut off the right hand, and pluck out the right eye, and cut off the right foot? Are we willing that the dearest idol we have known should be plucked down from the throne of our hearts and put where it ought to be—under the ground, buried with

Christ? Are we willing to surrender ourselves wholly to the Lord? *Then we shall "prove how good, and acceptable, and perfect the will of God is."* But if our prayers are formal; if there is not a true heart; if they are merely gabbled over as a Chinaman turns his wheel of prayer round; if there is no truth about them, we shall never get answers; for the Lord only fulfils the desire of them that call upon Him in truth.

Here then is the reason, one grave reason, why households are unconverted and districts lie in darkness. It is that the people of God have not come *truly* before Him; that whilst we have been calling upon Him to open the windows of heaven, and pour us out a blessing, we have not opened the doors of our hearts to receive it. Whilst we have been calling upon Him to fill us with His Spirit, we have not been intent upon casting down and casting out the idols. There has been half-heartedness in it; there has been reserve in it; there has not been that full, thorough surrender of our hearts unto God; and the consequence is, that the heavens have been as brass, and the clouds have sent down no water, and our hearts have been parched, and dry, and barren, because we have been dishonest with God about it. Now, I beseech you, in the secret of your own hearts, friends, to ask yourselves to-night if it is not true. Ask yourselves, young and old, rich and poor, all who profess and call themselves Christians, *what about the honesty of your prayers to God?* Have you been willing to get an answer? Ah! we must many of us say No. I prayed to be made holy, but I did not want it; I prayed to have the flesh crucified, and I was determined not to carry it out fully; I prayed to be nearer to God, but I reserved in my heart *a proviso*,—in my own way, and at

my own time. Is it not so? Does not the Lord know that it has been so? Oh! it has been mockery when we have prayed thus. I feel it, dear friends; I know it; I confess it before God that there has been a great deal of this, and each one of us must know it more or less, that we have made a wretched mockery of our prayers. Jesus was heard *always*, for He *always did* the things that pleased God, and "if our hearts condemn us not, then have we confidence towards God; and whatsoever we ask we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight." And as, while acting up to the fullest light God may have given us, we must still be conscious of indwelling sin and infirmity, how blessed to look upwards, and to see Him who, as we were reminded this morning, is the Great High Priest to bear the iniquity of the holy things of the children of Israel! There is the perfect representative, there is the One who, by His own blood, has entered into the holiest; He wears that golden mitre inscribed "holiness to the Lord," and bears the iniquity of our holy things, and mingles, as we are told, with our wretchedly imperfect supplications the "much incense" of His own work and person, and presents them unto God.

Shall we now close this day in God's sight, resolving, "I will wash mine hands in innocency; so will I compass thine altar, O Lord?" May God enable us to do so, and may He give us grace to bury the idols, to cleanse our ways, and hearkening to His Word, to do those things that are right in His sight. Let us pray.

Prayer was offered successively by Mr. S. A. BLACKWOOD and Mr. ENSOR, and the meeting dismissed by the Rev. W. PENNEFATHER with the Benediction.

Thursday, June 29th.

Subject—PRAISE.

MORNING.

The Rev. W. PENNEFATHER commenced the Meeting with his usual request for

SILENT PRAYER,

which was followed by the singing of Hymn 17—

“Help us, O Lord, to praise.”

He then prayed for the blessing of direct contact with God Himself, quoting the words of the Psalmist, “My soul thirsteth for God. My heart and my flesh crieth out for the living God.”

“There may be much,” he said, “in our association together that has grieved Thy Spirit; there is much in the sinful world with which we mingle to sully our garments. We need the fresh droppings from Thy Cross to cleanse it away.”

Lord RADSTOCK followed in prayer, and pleaded the power of the name of Jesus: “That name which is as ointment poured forth, is *our* name, and in the savour of that name we come. Thou, O God, who hast brought us

nigh, afresh impart to us Thy fulness; our hearts yearn for a fuller reception of life and power from Thyself, in order that we may walk worthy of Thee. Take away all that hinders us from seeing Thee. Put man in his proper place. O call us up to sit with Thee in conscious fellowship in the heavenly places! How often do we tarry in the plain when Jesus is on the mountain! O draw us, Lord, into the solitude and glory of Thine own presence, and may Thy servants come forth from Thy presence with a message fresh from Thee!"

Mr. STEVENSON BLACKWOOD continued to plead for these great gifts—"Lord, Thou hast told us to bring to Thee empty vessels, and to bring not a few. Thou seest if the vessel we bring is choked or overcharged: we come to Thee to be emptied. O empty us of self, of the world, of every single thing that chokes the heart and prevents blessings coming in! Make us willing for this, and then fill us with Thy fulness. We feel our need, our lack of power of individual realisation of Christ, and therefore we wish to be filled with the Spirit, to have our hearts replenished with heavenly power. And we are not afraid that Thou, our God, wilt deal roughly or harshly with us; but that, according to Thine intimate and intricate knowledge of our circumstances, Thou wilt do it all in tenderest love. Grant to any who come here in the spirit of heaviness, the garment of praise, —may they wear it before the world; and as of old the singers of the Lord sang, may we so praise that our joy *shall be heard afar off*, that the men and women of the world may see that Thou art able to make Thy children a *happy* poeple. And as before Thy throne they are singing continually to the praise of the Lamb, O may the same song go on even here!"

Mr. PENNEFATHER then gave out the heart-stirring words—

“ Praise God ye seraphs bright,
Praise Him ye sons of light,
Jesus adore !
What earthly choirs can swell,
What mortal tongue can tell
Thy love, Emanuel,
God evermore.”

And after the singing of this Hymn, No. 16 in the Selection, the Rev. ANDREW BONAR addressed the meeting :—

Our subject this morning is Praise, and the 150th Psalm will illustrate it.

He then read the 150th Psalm.

Dear friends, allusion was yesterday made to the passage in the fifth chapter of Revelation, where the four living Beings, and the four and twenty elders lifted up their golden vials full of odours, which are the prayers of saints. They did so in the sight of Christ—the Lamb, and yet the Lion of the tribe of Juda—appearing with the seven sealed book in His possession, His claim to the possession of our earth as its only rightful King. On that occasion they held up their vials of prayer, as if saying, Now, Lord, in this Thy day, remember what has been unanswered hitherto. But on that same occasion we are told that they held in the other hand every one of them *a harp*, all the while that they showed him the vials full of odours. And what do we learn from this, taking these four living Beings and the four and twenty elders, as showing us the Church of God (the saints, I believe, of the Old Testament and the New Testament in one), *every one of them holding a harp*,

just as really as every one of them had a vial full of odours? Is it not the illustration of the text, "Let us offer to Him the sacrifice of praise continually," just as elsewhere it is written, "Pray without ceasing"? Let us offer "*praise continually*, even the fruit of lips giving thanks to His name" (Heb. xiii. 15.) The praise we are to offer, is lips ever uttering forth thanks to His name.

In the north of Scotland, in the county of Banffshire, for some months back there has been a remarkable wave of blessing passing from village to village on the sea-coast, as if the Lord had a peculiar love for fishermen, remembering the fishermen of Galilee. Not many weeks ago three friends were visiting some of these villages. After they had gone through several of them, they came in the evening to one with a population of about five hundred souls, young and old. They said to some of the people, "Might we not have a prayer meeting?" The answer they got took them quite by surprise. "O sir, *it is all praise here just now*. It is all praise." So the friends said, "How? what has happened to you especially?" The answer was, "Among the adult population there are only four persons that do not profess to have been brought to Christ, and so it is all praise with us here."

My dear friends, you see what gives origin to praise; you see where praise and when praise really begins. When God takes the sinner out of the miry clay, and when he sets his foot upon a rock, it is then he begins to sing the new song. You may have joined in many a tune, you may have been delighted with many a hymn, but you have never offered *praise* all your life long to this moment, unless your feet have been taken out of the miry clay and set upon the rock. *The new song begins on THE ROCK.* And it is

a new song. There is not a believer here but will tell you how different he felt from the moment he saw his Saviour; and how completely different was his song of praise onward from that hour. Have you then got into the right position for praise? are your feet upon the rock? "O Lord," says Isaiah, "I will praise Thee; though Thou wast angry with me, Thine anger is turned away." See again where praise begins, and what kindles its flame.

There is a very beautiful incident—I do not know if it is often noticed—in the 2nd Book of Chronicles, chap. xxix., in the history of King Hezekiah. He was led to appoint certain arrangements in regard to what we should call the psalmody of the Temple, and one of them is thus stated: "When the burnt-offering began, the song of the Lord began also" (ver. 27). He appointed that every morning when the sacrifice should be offered, they should sing and blow the trumpets, that all Jerusalem might know that the atoning sacrifice was now presented on Israel's altar. *When the offering began, then the song of the Lord began.* Again you see there that the true praise begins when the sinner's eye rests upon the sacrifice, when the guilty conscience has felt the power of the atoning blood, and when the sinner's vacant heart has been filled with the person of the great Sacrifice, the great Atoner Himself.

We said a little ago, that praise is to be offered continually. It is so written, Hebrews xiii. 15, quoted in one of the papers in your hand, "*continually*." We should count it our privilege to be in this continual frame of praise. Does not the 119th Psalm, ver. 164, put it in this way? "Seven times a day do I praise Thee." David says in another psalm, "I pray to Thee at evening, morning, and at noon;" but here it is, "I will *praise Thee seven times*

a day," as if he would even go beyond the other limit in the matter of praise. At all events we are to be praising continually. There is no need to fear that we shall want matter, and yet is it not a fact that we do not keep up the freshness of our new song as years go on? And why is this, but because we are not getting fresh insight into the Lamb of God. You observe in a very memorable chapter, the fifth of Revelation, that when they got that new sight of the Lamb, the Lamb with the book in His possession, holding it up in their view, it is said they sung a new song. "Thou art worthy, for Thou wast slain." I appeal to believers if this is not the case, that every time they get another view of Christ, of His person, of His offering, of His office, of His words, and of His ways, then it is they feel they can sing afresh with their whole soul to Him. And is there not matter in His varied dealings with you personally, as well as endless variety in His varied manifestations of His name?

But there is a passage which perhaps might seem to a superficial reader to represent the worship in heaven, the praise in heaven, as if it was somewhat monotonous; for one seraph cried to another, says Isaiah in his sixth chapter, "Holy, holy, holy, Lord God of hosts," and the living beings in the fourth chapter of the Revelation, full of eyes before and behind (intimating a power to look far into the mystery of godliness), are said to rest not day or night, singing what? singing this song, "Holy, holy, holy, Lord God Almighty." Now the question arises, Do they always sing that song? is there no variety? Here, friends, it is good to get some right idea of what that really teaches. You are to pray without ceasing, and to praise without ceasing, "continually," *i.e.*, your heart is to be in that

state. You are filled with the groanings that cannot be uttered, and your heart is at the same time in that state that, if the chord only be touched, it is ready to give forth some utterance of adoration. Now in the passage I have referred to, we are taught that while there may and will be a ceaseless variety of subjects for praise to God, yet there pervades the adoration *an undertone*, and the undertone is "Holy, holy, holy." There is no levity in the praise of Heaven, there is no lightness in the hymns ; they never forget with all their songs to sing to the Holy, holy, holy One. Oh, there is glorious solemnity in heaven, glorious solemnity amid the rapturous joy of these adoring multitudes!—a model surely for us? there should be no levity in our songs. Let our souls be like the seraphs, and like these living Beings who always keep before them the *Holy One*, while they worship the Lamb.

Now, there are many things, dear friends, that might be said about praise ; but you remember the Psalms have given us three statements that may guide us. The Book of Psalms says praise is *pleasant* ; it says again, "it is *good* to sing praise ;" and again it says, "praise is *comely* for the upright." (1) Praise is pleasant. You know it is pleasant to yourselves ; but "praise is pleasant" means more than that. It means it is pleasant to GOD ; it is something that God is pleased with. I should like to show you how truly God takes pleasure in the praises of His saints. Have you not noticed that though Solomon offered up that remarkable prayer in the Temple, in 2 Chron. vi., recorded by the Holy Ghost, yet the blessing did not come down then : it was a little after, *when the multitude of singers were as one* in giving forth their praise, and

saying, "The Lord is good, and His mercy endureth for ever." The cloud of glory came down and filled the Temple as they uttered that burst of praise. And in the history of King Jehoshaphat (2 Chron. xx.) going forth to battle against Ammon, Moab, and Seir, Jehoshaphat's remarkable prayer is recorded at full length. Still, it is not then that the victory, or the assurance of victory, comes; but as he marched out of Jerusalem down the valley of Tekoa, to where he expected to meet the enemy, they made the valley resound with songs. It is said he consulted with the people, and instead of going forth with common martial music, they agreed they would march down the valley with the Lord's song on their lips; and the burden of it is, "For He is good, for His mercy endureth for ever." Now, it is added, and *when the song began* "the Lord set an ambushment against Moab, and Ammon, and Seir," and Israel did not need to fight; they just came up, and gathered the spoil. See the honour God put upon true praise rendered to Himself. Prayer must be followed by praise. Prayer by itself (the Lord seems to say) is very well, but He wants praise; He must have *the harp* as well as *the golden vial* full of odour. We now must have both, as well as those that stand before the Lamb. And in the prison of Philippi what do we find? There were Paul and Silas praying. Yes, but they "sang praises," and the emphasis is put upon the *praises*, for it is said the prisoners heard them, or more correctly, at least more emphatically, it is, "And the prisoners were listening." You can, as it were, see them awaking, and expressing wonder to each other, and putting their ear to the door of their cell. The prisoners were listening! Songs in a prison! Such songs—songs of Zion had never been heard there

before. And it was then that the earthquake shook the prison ; and the Lord came down and converted the jailer, a man memorable in the Church of God, and who will be memorable till the Lord comes. Praise is "pleasant" to the Lord, as well as pleasing to us.

But again (2) praise is "*good*;" it is sanctifying. There is something in it tending to build up the soul in sanctification. How could it be otherwise? Praise is the element of heaven. If so, much of this praise must be much of heaven. What are some of the elements of heaven? Surely one is joy—holy joy, joy in the Lord. Now, nothing sanctifies more than this joy. Mere sorrow never sanctifies; sorrow, indeed, turns us away from earthly good, but in itself the sorrow of the world worketh death. What sanctifies? These light afflictions, which are but for a moment, work out for us a far more exceeding weight of "glory, *while we look* not at the things which are seen," but at the things that are not seen (2 Cor. iv. 17, 18.) It is the joy to which we are led by sorrow that sanctifies—joy in the Lord, joy that is the element of heaven. And we all can at once see there is something unselfish in praise. You can suppose prayer to have a great deal of selfishness in it, and the Lord is quite aware of that; but He does not object to a kind of selfishness in our prayers, that is, that kind of seeking that we ourselves may be receivers of His blessing. But praise is more unselfish, more heaven-like, more therefore like Jesus; it is a giving forth of what we have received. And further; I think you will all agree in this, only sing praise truly, and there will be little discontent. I do not know a better remedy for discontent than praise, true praise. Where are your murmurs when you are singing praise? Oh, if those that

fret and are discontented at little things or at great things, if they would only substitute for all that, praise, they would soon know it is good to give thanks! Oh, praise is sanctifying! praise chases away hard thoughts of God which men call infirmities, and what saints often call "*infirmities*," but which are really downright corruptions, and dishonouring to God, as much as were the murmurs in the camp of Israel.

(3) And then praise is "comely." I will not dwell upon this. But you will at once own that praise is very becoming. Only withhold it, and see what a position you put yourself in. Ask, Is it right to withhold praise? Would it be grateful? Would you feel as if you were putting yourself in a right position? A good man once said, with something of sarcasm, "I think some Christian people are going to make *heaven* a place of gratitude, and mean to keep all their gratitude till they get there, they show so little here." Praise is comely. To withhold it is most unseemly. Most unseemly in any circumstances; for it matters not what your position be as a saint of God, or your position in the world, or what may be your afflictions, or what your circumstances, praise is still comely. Every saint is expected in *all* circumstances to be able to praise continually. *All* saints remember. But yet it is not the case that all saints always do it. One of our old Scotch writers, John Livingstone, said in his day, "*A line of praise is worth a page of prayer*," because he found it such a rare thing. Do you think he exaggerated? He wanted to stir up believers to praise more. And you notice in the Book of Psalms, as it gets near its close, prayer is forgotten, almost forgotten. The four last Psalms are just a burst of praise. The stream is spread; it is not

shallower, it is deeper, but it is just joining the ocean, and it is all praise, praise to God.

I would say further, Are you *afflicted*? You could not do wrong in singing praise. It is told us of a Welsh girl that her father had died and the mother came out of the room weeping. The child said, "Mother, what is the matter?" "Oh! what shall I do, my child? oh! what shall I do?" "Mother, what is the matter?" "Your father is dead, child, and what shall I do?" The child looked up in the mother's face, and said, "Mother, praise the Lord, praise the Lord." The mother was reproved; she went away and she tried to praise; she began to praise the Lord for what was left, and as she began to praise the Lord for what was left to her, she soon found that the burden of her heart was lifted off. The Lord was left; the Lord with all His grace was still her possession. She was in the position of Habakkuk, who sings, "Though the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation." And then he inscribed his song "To the chief singer upon my stringed instruments." Was not that a pattern for us? Afflicted one, praise the Lord, and tell your afflicted friends to try praise to the Lord.

I would say again, have you some special duty on hand? Then try praise as a preface. You know what they do when armies march. What did the Germans do lately? what did the French do? Had they not a military song? Did they not sing the "Watch on the Rhine"? and did not the French sing the "Marseillaise"? What should Christian armies do? What did our Captain do before

He went to the Mount of Olives, and as He went to the Garden of Gethsemane, the sorest of His conflicts? *He sung a hymn*—the Master sung a hymn with His disciples. We are almost sure what it was; it was the 118th Psalm, for that was the psalm with which the Pass-over service was concluded; in that psalm you find this burst of praise (think of the Master singing it): “The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live.” Oh, try that in going out to battle, to duties! in facing difficulties, try praise.

Again, are there anxious souls present to-day? I wish you to notice, anxious soul, that this subject speaks to you. Try praise. But I want to guard myself against being misunderstood, for I thoroughly agree with what has been sometimes so well stated, that in our day there are many persons prayed into peace, and there are a great number sung into peace, and the peace is worth nothing. It is excitement; it is not peace founded on the Word, it is peace founded on the feelings. That kind of peace, whether you have got it in the one way or the other, if it is not founded on the testimony of God concerning His Son, if it is not founded upon what the Father testifies regarding the accepted offering of His beloved Son, is not a solid peace. Tell anxious souls to try praise, notwithstanding; only point out to them this aspect of the matter—tell them to praise the Lamb; tell them to praise Him because He offered Himself as the sacrifice; tell them to fix their eye upon His Blood. For, you notice, in the very act of so doing they have forgotten self. Self forgotten, it is the Lamb that is remembered; worthy is the Lamb! I am all unworthiness; worthy is the Lamb! They have got at what

they sought. It is analogous to a case that I know of. A gentleman in our part of the country never could agree with some friends about assurance. He always said, "I wish I had it, but I cannot get it;" but, in the providence of God, he was led—I do not remember how—to study very much the subject of the second coming of the Lord. He got deeply interested in it; and when he had got so interested that he could not help talking of it to others, he came up one day to a friend and said, "Do you know, a most remarkable thing has happened to me. I began to study that subject without any thought as to what the result would be; but I have entered into full assurance." And here was the theory of it, here was the explanation: "My whole mind got fixed on Christ; I forgot myself, and ever since that I discovered that here is the secret of direct assurance." It is just so with this other case; set the anxious soul to sing to the Lamb, and if that soul is enabled to do it, it forgets itself, and enters into peace.

Oh, my dear friends, it is *not every one here that can sing!* Can the unsaved among us sing? In this present day, one of the devil's snares—and the devil is going about not so much as a raging lion as like a subtle serpent, "deceiving the whole world," and all the more because his time is so short—is music. Everything is music! People are mad upon music throughout our cities, our young people especially, and none the less that they are encouraged by our old people. And they think heaven is a place of music. Are there any unsaved ones here who like to hear about the songs of heaven, but who do not like to hear of the song that a soul sings when it gets its feet on the rock? Take care lest you be among the unsaved. What does Paul say? "Make melody;" but how? "in your hearts."

But that is not all ; he says, "with grace"—singing *with grace in your heart* to the Lord (Coloss. iii. 16.) You cannot sing the Lord's song till you have grace in your heart, till you have got the discovery of the free love of God to sinners through His Son. Have you got that? If you continue as you are, you cannot join the song of the redeemed to the Lamb, because you have never counted Him worthy of your heart. Ah! if you love your music so well, but love the Lamb so little, instead of joining in that song when the great multitude shall appear with Christ our Head, and they raise their voices in that wondrous song, loud as many waters and as mighty thunderings, you will just hear it *at a distance* for a moment or two, and then go down into the outer darkness, where there is weeping—not singing—weeping, wailing, gnashing of teeth—ceaseless weeping, eternal wailing, everlasting gnashing of teeth at your own folly in having missed the day of your opportunity. Oh! do not be deceived by the delight of singing, as if, because you could sing a pleasant hymn, therefore you were one that could sing the new song.

I have just to make a closing remark. *There is a song in reserve for us*; Christ is coming, and there is to be a song then, such as we have never yet sung—at least, I suppose, very likely that is what is meant by "the song of the Lamb." The song of Moses we know something of, but it is at the Sea of Glass that we shall sing this song of the Lamb. Dear friends, Christ used to sing when He was on earth. We referred to His singing before He went out into the Mount of Olives; and it is said of His people that they too shall have a song on that very day when Christ comes (Isa. xxx. 27, 29)—a song as in the night, when a holy solemnity is kept. Now, what may we think regarding

that song? If the Lord Jesus, at the first coming in the night in which He instituted the Lord's Supper, Himself *gave thanks* in the name of God's Church for after ages, did He not also *sing that song* for His people? for none could sing as He did. Would you not like to have heard Him singing it in the upper room? In the narrative given by St. Mark of this story of Gethsemane (ch. xiv. 51), we are told of a young man who seems to have crept under the bushes, wishing to listen to what went on. Perhaps that young man heard some of Christ's strong crying and unutterable groanings; and I think many of us would like to have got into that upper room, and to have heard Him sing that song before He went to the Garden. We cannot, however. The time is past; but there is a song in reserve for us which Christ will lead. Yes! we believe that Christ will sing this song Himself. It is said in the 22nd Psalm, "*In the midst of the congregation will I praise Thee*," and again, "my praise shall be of Thee in the great congregation." Oh, what will it be to hear Christ singing then, leading the song of praise, and inviting all His ransomed to join Him! Our voices are only tuning just now for that day when we shall join Him in "The Song of the Lamb"—a song which will be for ever, and ever, and ever.

The singing of

"Glory, honour, praise and power,"

followed the Rev. Andrew Bonar's address, after which the Rev. C. SKRINE solemnly prayed for *the unsaved*, if any such were present; thanked the Lord for those who had gone before—who were still one with us in the fellow-

ship of praise, sharers of the same endearing love, and partakers of the same grace—and asked for all now witnessing below, that their lives might be “an expression of praise.”

Mr. PORTER then gave the notices for the day, and naming the cheering tokens of God’s goodness in prospering the work connected with the Conference Hall, requested that another note of thanksgiving might be raised.

“Praise God, from whom all blessings flow”

was accordingly sung with one accord by the many voices.

Mr. PENNEFATHER proceeded to read further “Special Requests” for praise and prayer, and also a letter from the Rev. P. Turner, of Malvern, whose interest in the Conferences is unceasing, though he can only now express it in his sick chamber. “How thankfully,” he says, “would I share with you all the blessedness of meeting in the name of Jesus, and, forgetting all our differences, feel that we are all “one in Him.” I hope to realise this, and to be present with you in spirit, though suffering and absent in body. I am much pleased with the subjects suggested. O that the *spirit of Prayer* were poured upon the Church! there would then be *real fervent praise and consistent, practical testimony!*”

Three verses of Hymn 14 having been sung—

“We praise Thee, blessed Jesus,
And magnify Thy name,
That amidst constant changes,
Thou dost abide the same.”

Lord FARNHAM said—

My dear Christian friends, I trust the solemn word you

have just heard from our dear brother, Mr. Bonar, will follow all in this room into their respective social circles. There is one expression in the hymn we have been singing which, I think, strikes the note heard from his lips, that gladsome praise is a *holy* thing; and I trust your thoughts and my own will often revert to the vision of Isaiah which he brought before us. Two or three passages from the Word of God occurred to me as our dear brother was dealing with that part of his subject. It appears from many passages in the Old Testament, that the *holiness* of Him whom we address in praise is a most essential element to be kept in view. In one of the passages, alluded to in the 20th chapter of the second book of Chronicles, in which deliverance is connected, not so much with prayer as with the confiding trust that brought forth the song of praise for deliverance effected in the prospect, we find that *holiness* was specially before the mind of the Jewish monarch when he directed the Levites to engage in that song. There is an exceedingly interesting aspect to the passage. After he had given the exhortation to believe in the Lord their God if they would be established, and to believe His prophets if they would prosper, it is said, "When he had consulted with the people"—a blessed view of the monarch in the midst of his people, and similar to the position he had in the earlier part of the circumstances occupied in reference to prayer, v. 4 to 13—"he appointed singers." He had gathered Judah together to ask help of the Lord, and having placed them with himself upon the ground of prayer, he consults them as to the matter of praise: "When he had consulted with the people, he appointed singers unto the Lord"—to do what, dear friends? "that they should praise the *beauty of holiness!*"

O may these solemn words be a message to every head of every family in this large assembly, that praise is a holy thing, and not to be trifled with as it is in the present day! We have another beautiful instance in what I may call the first outburst of millennial prophecy, invested with the element of praise, in the song of Hannah. We have also a remarkable passage in the 97th Psalm, where God's people are called upon to give thanks "at the remembrance of His holiness."

His holy salvation, His infinitely holy self, call upon us, dear friends, to have our eye upon the holiness of God when we would engage in the service of praise. That was a wonderful passage in the history of Israel of old which we find in the opening of that glorious 9th of Nehemiah, to which I would ask your attention for a few moments, a beautiful passage in which one of the strongest expressions in the Word of God upon the subject of praise occurs. We find confession to God, we find a reverential listening to the Word of God, and we find the service of song, and all presented to us in remarkable language. The children of Israel were assembled with fasting, and with sackcloth upon them, and the seed of Israel separated themselves—mark the words—"separated themselves from all strangers." Is that the case when solemn language and solemn music are so commonly resorted to in this day? Is there that solemn separation? Is there that solemn sense of the need of confession before an infinitely holy God before we take His solemn praise upon our lips? "*They separated themselves from all strangers, and stood*"—four times that word occurs, I think, in this passage—"they *stood* and confessed their sins, and the iniquities of their fathers, and they *stood up* and read

in the book of the law of the Lord." We have prayer, we have praise ; and we have here what we shall have to-morrow, testimony. We have God's blessed truth presented to them—"They read in the book of the law of the Lord their God one-fourth part of the day, they worshipped together," and then certain Levites, who are mentioned here, *stood up* and cried with a loud voice unto the Lord their God, and said to the great mass around them, "*Stand up* and bless the Lord your God for ever and ever, and blessed be thy glorious name, which is exalted above all blessing and praise."

Another point on which I need not dwell, as dealt with by our beloved Scotch brother, was that the impulse to praise is from *redemption experienced*. When another dear brother was speaking last night, my heart for a time sank within me when he spoke of the solemn mockery to presume to *theorise* from this platform upon the subject of prayer ; and that the man who did not, in the privacy of his own chamber, know something of the reality of communion with God in prayer, had no business to take his stand on the place that I now occupy. I thought if that was the case in prayer, how eminently solemn it is in that which is the very essence of worship—praise to a Holy God ! But I gather confidence thus — the only ground of speaking to God in prayer is, that I can enter into His presence assured that matters have been settled between me and Him ; that there is no outstanding account unsettled between my great Creditor in heaven and my bankrupt soul on earth. I find, dear friends, that if I can address the language of prayer to God I think I may, without looking to what my attainments in the Divine life are, stand upon the simple ground

of my own acceptance with Him and speak, conscious as I am of my own deep unworthiness, to others about prayer ; and I take the same ground in reference to praise—the position, which has been already pointed out to you, of the man who would praise God, finding himself upon a *rock*. In the song of Hannah and in the song of Mary—the analogy between which was, I believe, last Sunday brought out in this place—I find the rock underneath the foot as the ground to bear up souls in meeting a holy God, in the service of holy praise ; and let us also look at the song of Moses in the 32nd of Deuteronomy : we see there that it is the consciousness that God is the Rock under his feet which enables him to look up to Him and give the adoring utterance of that song, “ He is the Rock, His work is perfect.” Again, if you turn to the 18th Psalm, which I believe to be more the song of David’s great Son than of David himself, you see the same ground of praise—“ The Lord is my Rock.” This is the very first view he takes of Him ; whilst in the next verse prayer and praise are beautifully united together, and also, as in the passage alluded to (2 Chron. xx. 3, 9, 22), combined with deliverance.

I do not forget a saying of my brother, Mr. Pennefather, many years ago, endorsing a sentiment which proceeded from my lips to him. He said,—and I do not think he is of a different mind now, that not more do we see the outer life of Christ in the records of the Evangelists than we see the inner life of Christ in the utterings of most of the Psalms ; and as our brother who was speaking to you just now dwelt on a subject dear to my own mind for many a long year, the entirely *human element* in the Lord’s character as He went through His life here below,

seen in Him as the man of prayer, the man of faith, the man of trust, the man of dependence—my heart went with him. For whilst ever standing before us in His deity as the Son of God, there was never for a single instant an abandoning of His position as the Son of Man from the commencement to the end, coming as the last Adam to take the place the first Adam forfeited. He was, then, pre-eminently the man of prayer. But He was also the man of praise. We only have two or three direct records of this in the Gospel, although we have many of His engaging in prayer. I remember when, now many years since, a very young naval officer, a brother of my own, wasting away in consumption, lying upon his dying bed, though but just come from fourteen or fifteen years' tossing about in a man-of-war, said to me, "O my dear brother, I have seen something for the first time this morning, that I can find Christ in the Psalms." He had had hardly any human teacher, but alone with his Bible, his whole soul thirsting after a further view of Jesus, he had searched its blessed pages; "and if," he continued, "I add all the things that I see in the Psalms to all the recorded events in His life, what a surface I have for my faith and my love to extend over!"

Dear friends, I do not know whether it has ever struck you: I find in our Lord's last reference to the Old Testament Scripture, in the 24th of Luke, He makes a division of the Old Testament such as did not proceed from His lips before. We have individual Psalms selected out and commented on by Him, the one that we have heard especially, the 118th Psalm, and others; but here is for the first time a three-fold division of Old Testament Scripture. We find these words—I will just read the passage before I con-

clude, and will give it to you for the Lord to make it a key to your future study of the Book of Psalms: its context making it particularly interesting. In the 44th verse of the 24th of Luke, He said unto them—it is His last reference to Old Testament Scripture before He was taken from them—"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the Prophets"—now mark—"and in the Psalms, concerning Me." As we had passage after passage last night brought to show that Jesus was a praying man, there is also undoubted proof that *He was a praising man* also, and a praising man because His prayers had been answered: "I thank Thee!"—there is the note of praise uttered at the grave of Lazarus—"I thank Thee, Father, that Thou hearest me always!" It would be a subject for a distinct address, but not for such time as I can occupy, to open out this view of the Saviour in the Book of Psalms. We might refer to the 22nd Psalm, the 69th Psalm, the 42nd Psalm, and we shall find this, that Jesus is first a praying man, and then a praising man, *saved from death in answer to prayer*, according to Hebrews v. 7. It would be interesting to consider the *saved* Saviour before He becomes the Saviour of others! He had faith in the promises of God; He put up prayers, not to be saved from the cross, not in that sense to be saved from death: He never shrunk from death; when His time came, He, knowing all things that were before Him, crossed the brook of Kedron, and encountered the agony of Gethsemane and the death-wail of Calvary. His prayers reached beyond death, and *His salvation from death was His resurrection*, when He took up life out of death, carried it with Him with

our nature into heaven, and sends it down in the gift of the Holy Ghost into your heart and mine. I want then to ask you to take those Psalms that have the broad endorsement of the Spirit of God as belonging to the Messiah, and take those pleadings which we see with His God, and those notes of thanksgiving and praise, which we hear from His lips in prospect of what He knew would be the issue of the Lord delivering Him from death, as examples for your own prayers and praises. May the Lord bless these few words, more as words of suggestion and encouragement than actual teaching, for His own name's sake !

Dr. CULROSS then prayed for a closing blessing from Him who remained the same yesterday, to-day, and for ever ; and the Rev. A. CHRISTOPHER thanked the Lord who had united so many hearts in an effort to counteract Satan's work, which was a *dividing* work, and desired that, praising Him more, His people might serve Him better, be less occupied with self, and more with Jesus.

The Rev. W. PENNEFATHER read a few more of the "Special Requests," and after the singing of the last three verses of Hymn 5, closed the meeting with the Benediction.

EVENING.

Subject continued—PRAISE.

After a few moments of silent prayer, Hymn 15 was sung—

“Lord, with united hearts,
And lips now touched by Thee,
We meet to laud Thy holiness,
Eternal Trinity!”

The Rev. W. PENNEFATHER said—Our subject was, and is, *Praise*. We thank the Lord for the power to praise. May He unfold to us His glory more and more, that so we may be better able to praise Him!

Mr. BALFOUR followed in prayer, and taking up the note of praise, said—We desire to realise that a large part of Thy family, O Lord, are praising Thee all the day with joyful lips; a multitude that none can number, singing with one heart the praises of the Lamb. Father! we can join them; for we too sing the same song. We can sing with them the praises of the Lamb, for He has cleansed us—washed us white in His precious blood. May we catch now the spirit of this song, and if theirs has no jar, surely ours will have none, as it passes through Christ before it reaches Thee, and is presented by Him. We bless Thee for all that Thou hast been to us, for all that Thou hast promised to be. May the Holy Ghost come down upon us to-night, as it has sometimes come before, and fill this Hall! Come! blessed Spirit, till we are all sensible Thou art here, breathing into us and quickening our apprehensions. Come!

and take away from us all that is of the flesh. Come! give to us large desires and expectancy, and prove that Thou art a great God. O give to Thy servant about to address us *a message* from Thee! May he realise indeed that he is nothing, and that his glory is to be the mouth of God. Touch his lips as with a live coal, so that he may speak *living* words! And let the live coal so rest on him, that we who listen may know that all he says is of God.

The Rev. W. PENNEFATHER then mentioned the "Special Requests" for remembrance before God in silence, and gave out the 24th Hymn—

"Hark! 'tis the watchman's cry."

It was sung with great fervour, the last verse being particularly applicable to the subject—

"Now sound the final chord,
Praise, brethren, praise!
Thrice holy is our Lord,
Praise, brethren, praise!
What more befit the tongues
Soon to lead the angels' songs,
While Heaven the note prolongs,
Praise, brethren, praise!"

The Rev. C. D. MARSTON, referring to this, said,—

I shall be thankful, my dear Christian friends, if I am able, by the help of the Lord, to say a word to-night which shall indeed lift up our very souls even unto His throne, and into His actual presence, in conformity with the words which we have just sung in the closing verse of that hymn. I am sure our hearts ought to be full of praise to God for this day. I think if ever a happy day dawned upon this

neighbourhood, it has been to-day. I think if ever words have been spoken by the grace of God to make hearts glad, those words have been spoken to-day. I feel as if one's whole soul could burst out in praise and singing to God. I only trust that I may be enabled so to direct your thoughts, to a few words taken from the last chapter of St. Luke's Gospel, that I may help to animate you, and by God's blessing help to dispense a little more of the spirit of praise and thanksgiving.

In the 24th of St. Luke's Gospel, the last two verses, it is written thus: "And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the Temple praising and blessing God. Amen."

I wish to say very little in the way of exposition, beloved friends. My own heart inclines much more to speak to God than to speak to men. But, by the kind permission of the dear brother who presides over us, I am allowed to stand here a few minutes. I would just ask you to notice, from the context, why it was that these disciples could return to Jerusalem with great joy, and spend their time continually in the Temple praising and blessing God. As we look back through a few verses, which are connected with the one immediately before us, we see something of the way in which our blessed Lord was pleased to spend the last few hours He passed on earth with these His chosen followers and friends. Very soon He was about to leave them entirely, so far as His immediate personal presence was concerned; but, before He left them, He gave them indeed sweet and precious legacies; and because of these their hearts were so glad that they continually praised and blessed God. What were they?

We read in the 45th verse: "*Then opened He their under-*

standing that they might understand the Scriptures." That was one thing He did for them, which helped to make them glad. He led them up and down that great expanse of Divine truth which the hand of God had been laying out for generation after generation. He showed them many sweet and precious promises. He opened out to them many grand realities; He kept continually pointing to Himself, and showing how He was the sum and the substance, the pith and the marrow, of the Scriptures, which had been written by the holy men that spake as they were moved by the Holy Ghost.

A little further down, in the 46th verse, we find that He gave them this view of the Christ, or the Messiah, of the Scriptures, "Thus it is written, and thus it behoved"—or thus it was necessary (the word in the Greek is the word to express the strongest necessity, not simply behoved, not simply proper, but)—"thus it was *necessary* that the Christ, or the Messiah, should *suffer and rise* from the dead the third day." He taught them, then, from the Scripture, that He was a suffering Christ; a Christ that had borne sin; a Christ that had borne *their* sin; a Christ that had effected a propitiation; a Christ that had made an atonement; a Christ that had shed His blood to wash out every stain. He showed them a suffering Christ; and not only a suffering Christ, but a Christ that was risen from the dead; a Christ that stood among them there; a Christ that spake with them, ate and drank with them, and proved the reality of His resurrection in His human nature by the various testimonies that He bore while He came in and out among them during the forty days between His resurrection and ascension. He led them to see this risen Christ; a Christ triumphant over death and sin; a Christ the per-

petual living exhibition of that power of God which is to us-ward, that power which He showed when He raised His Son from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

A little further down we find that He told them that this precious truth opened to them out of the Scriptures, the truth concerning the suffering and risen Christ, *was to be preached in His name* among all nations. They had learnt the truth, and it made them glad. The more they drank of it, the more they lifted up their heads; the more they took in of it, the more they felt they were becoming giants of a spiritual kind. And God gave them enlarged hearts; God gave them a great expansiveness of character. And the Lord their Master said to them, This is not for you alone; this is not to be shut up in your own hearts; this is to make glad, not you only, but is for you and *for others beside you*; go and preach it, go and declare it, go and spread it round about, go and make it a new atmosphere which man, so to speak, may breathe; go and spread the living waters that you have drunk, that others may learn to drink and be refreshed, revived, invigorated, and sent upon their way with gladness, even like yourselves.

But more than that: "*Ye are witnesses of these things.*" Go and testify for Me; go and declare who I am, and what I am; go and tell what I have done for your souls; go and accomplish that word of Mine, a word which, if it sinks into your hearts, you shall feel to be one of the grandest words that can be spoken. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, *He* shall testify of Me, and *ye also shall bear*

witness." Go and stand upon the platform on which the Holy Spirit stands ; go and do the work, in a sense, which the Holy Spirit has to do ; go and accomplish in your part and measure what the Spirit is given from the Father and the Son to accomplish ; go and be witnesses of these things.

Again : "*Behold I send the promise of My Father upon you.*" If we have any doubt as to what that promise was, we must couple, of course, with this a parallel passage in another history written by St. Luke of this very same time and these identical days. They knew very well what "the promise of the Father" was ; but in Acts i. we have some additional words of our Saviour, spoken by Him in this very interval of time, and these are the words : "John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence : " they should receive power when the Holy Ghost should come upon them. Knowing what the promise was, their hearts were glad when they thought of it. Jesus had told them something of what the Spirit could do ; Jesus had declared to them that the Spirit could guide them into all truth ; He had shown them that the Spirit should bring all things to their remembrance, that the Spirit should teach them, should sanctify them, should lead them. Jesus had declared that the Spirit should take of the things which were His, and make them manifest unto them ; Jesus had declared that the Holy Ghost should glorify Him, and that the Holy Ghost should reveal things that were to come. All this was to be accomplished when they received the promise of the Father. All this was to be done when they received the Holy Ghost, who should come and abide upon them. Blessed truth ! it was enough to make them glad ; no

wonder that they went and praised, and blessed, and rejoiced. "Ye shall be endued with power from on high." They felt then, that when they got that promise, when the fulfilment of the Lord's words came, when the Holy Ghost baptized them, when the day of Pentecost should be fully come, they would not be weak men, however weak they were in themselves. In themselves what were they? Poor and unlettered; so poor and so unlettered that their poverty, and their unlettered condition, had passed into a proverb, and men could taunt them, as they looked at them, and say, "Are not these that speak Galileans?" as they said to one who was, in a certain sense, a leader of their band, "Thou art a Galilean, for thy speech bewrayeth thee." They had to do a work which, if you look at it by the light of mere human judgment, amounts to nothing but the wildest enterprise that the world could conceive. A few poor, unlettered men were to turn the world upside down; to shake it to its foundation; beat back the devil; rescue men out of his grasp, when he had led them captive at his will; nothing as they were, feeble as they were, poor as they were. But the promise was, You shall receive power when the Holy Ghost is come upon you.

Now, mark these words: (1) Their understandings were opened that they might understand the Scripture; (2) They learnt the preciousness of a suffering Christ, the preciousness of a Christ risen from the dead, and so triumphant over death and hell; (3) They were to go forth and declare to others the Scriptures which they had been taught themselves; (4) They were to do that in the character of witnesses, for the one whom they loved, and who had given such marvellous proof of His love to them; (5) They were to receive the promise of the Father,

the covenant promise, that which had been, in a certain sense, a matter of bargain and arrangement between the Father and the Son from eternity ; and thus qualified they were to have might—heavenly might. Can we wonder that they were glad ? can we wonder that they worshipped their Lord as He went up out of their sight ? can we wonder that they went back to Jerusalem with great joy ? can we wonder that they were continually in the Temple praising and blessing God ?

Oh, dear friends ! if we are to be in the Temple, praising and blessing God, if we are to return from meeting with our blessed Jesus in faith and joy, then depend upon it we must know these things ; we must have learnt them as these men learnt them ; we must have had the instruction which they received, and by which they profited ; we must have *our understanding opened*, that we may understand the Scriptures ; we must know the blessedness of having a *suffering Christ* to whom to look—a suffering Christ to whom, as you look, you can feel that those sufferings were for you, that that bloodshedding was sufficient for you, that the atonement was enough for you, that through that death you have got life. We must know the preciousness of a *risen Christ*, of a Christ with whom we are risen, of a Christ through whose death we have nothing more to do with death, of a Christ who, in His resurrection, is the exhibition to us of the power of God over corruption ; so that when we feel corruption within and around, we can look up to this risen Christ, and perpetually say, “ In Him I see what God can do against corruption : I see how He has raised His Son, who seemed to be given up to corruption, who was spit upon, reviled, ill-treated, crucified, dead, buried, sealed up in the tomb—the very grave of corruption. Him

the Father brought out, gave Him glory, proved Him to be the Son of God with power. I see that risen Christ." And we also must *enjoy this promise* of the Father. We cannot praise and bless Him in the Temple, we cannot go back with great joy without the realisation of this, that this promise has been fulfilled for us, that this power has come down upon us, that the Holy Ghost has qualified us *to be witnesses* for our Lord. Then, thus taught ; then, thus led into the mysteries of redeeming love ; then, thus qualified with the resurrection-life and power of Jesus Christ ; then, thus ready to go forth and bear a witness for our Lord ; then, thus filled with the promised Spirit, and therefore with the promised power of the Father, we shall return with great joy ; we cannot help it ; and we shall be able to be continually praising and blessing God. Let us lift up our hearts and praise Him now.

He then led the meeting in the following words of praise :—

"Many supplications, O Lord, have gone up to Thee from this place ; now we will stand and praise Thee. We praise Thee for Thy Word, Thy promises fulfilled, the pledge Thou hast given to us individually of our conversion and salvation. Dead once, Thou hast made us inseparably one with Thee in Christ. We praise thee for one another. How sweet to know that we can congratulate so many as partakers in this blessed portion, that so many hearts beat in unison with ours whom we know not personally ! We thank Thee, Lord, for every saved soul, for every blood washed one, for every temple of the Holy Ghost. We thank Thee for sweet seasons of fellowship ; for happy hours and days when we have come together, and felt the pleasant grasp, and interchanged the kindly word, and experienced the hallowing influence of true brotherhood in Christ. We thank Thee, too, for the wise words—the words of warning,

of counsel, of reproof. We thank Thee for the dear brother who has called us together, that Thou hast given him such a large heart, so much Christian love; and for the blessings that have gone forth from these Conferences, the songs of praise that have gone up, the supplications that have been uttered. Now teach us *to live in the attitude of praise*, and in the atmosphere of these truths. Teach us as Thou didst Thy disciples, when, Thy Holy Word made clear to them, they were filled with joy and peace in believing. O qualify us to bear a faithful testimony for Thee! Thou dear, dying Lamb, on the throne and yet slain, may Thy Spirit renew our strength. Fill us with might, with love, with heavenly wisdom, with all grace to live for Thee. And yet deepen our humility and abasement while we joy in Thee and praise Thee continually, till at last we all meet to sing together the never-ending song of praise. Amen."

Mr. PORTER gave some notices of meetings to be held on the following day, and the Rev. W. PENNEFATHER intimated the accustomed gathering at the Lord's Table, which, in consequence of the unfinished state of the Church (now under enlargement and restoration), would be on the morrow in the Iron Room.

The last two verses of the ninth hymn were sung.

Mr. BROWNLOW NORTH then addressed the meeting.

Dear friends, our subject is praise. There is no word in the whole Bible that is not to the praise of God, nor a word that is not written in love to sinners; and it is with a feeling of love, and an earnest desire to praise God, that I have chosen the passage which I have now read as the subject of my address (Rev. iii. 14). You yesterday heard a great deal that was very beautiful and very precious about

prayer—excellent food for the most advanced Christian ; and you have heard again to-day the same strains about praise ; but after all, both prayer and praise are conduct. Every man's life is a prayer ; and no matter what he says with his lips, you know by his conduct what is the prayer of his heart : really and truly, that man is praying to that God whom his conduct shows that he seeks and serves. If your conduct is to the glory of the God of heaven, to the glory of the God and Father of our Lord Jesus Christ, then you are a man of prayer ; but if your conduct is to the glory of the god of this world, you may say what you will with your lips, but you prove by that conduct that the prayer, the desire of your heart is for the things of this world. And so with praise. You may show forth God's praise with your lips, but unless you show it forth with your life also, by giving up yourself to His service, your praise is mockery. It was HIMSELF that Christ Jesus gave for us—not something He had, or something He could get, but *Himself* ; and it is *ourselves* that we must give for Him.

It was in love that the Lord Jesus Christ addressed to the Laodicean Church the words I have read. There were many in that Church, Christians only in name, and I think it exceedingly likely that in this large hall there may be *many* who are no more really Christians than they were. Judge yourselves, dear friends, that you be not judged of the Lord. It is not I who wrote the Epistle to the Laodiceans, but He who styles Himself the Amen ; *He* in whom all the promises of God are yea and amen—in whom there is no variableness, neither shadow of turning. "These things saith the Amen"—and heaven and earth shall pass away, but His Word shall not pass away. Then again, "These things saith the faithful and true Witness." There

is no truth on earth but what came by Jesus Christ. You may as well look for a lie in the Bible as look for truth in your own heart; it does not exist. There is no truth but *the* truth that has been uttered by the faithful and true Witness, the beginning of the creation of God.

He the Lord Jesus Christ says to these individual members of this earthly Church, this outward Church, He says, "*I know thy works, that thou art neither hot nor cold.*" No particular error in doctrine brought against them—sound enough in doctrine; no particular error in practice brought against them—sound enough so far as outward moral, decent, respectable conduct went; and yet guilty of a sin so loathsome in God's sight that He says, If you come before Me in the day of judgment with that sin on you, so far from saving you, "*I will spue thee out of My mouth,*" an expression so loathsome that I would not use it, but that my Lord has done so to express His utter abhorrence of the sin of *lukewarmness*. Now God grant that I may not make those sad whom God would not have made sad. Such is often likely to be the effect of such words of warning as I desire to put before you to-night. Dear brother, dear sister, be honest with God and your own soul, and ask Him to teach you by His Holy Spirit what is applicable to your case, and what is not; and I do pray the Lord Jesus Christ to send the arrow home to the right heart only.

He the Lord Jesus says, "So then because thou art neither hot nor cold, I will spue thee out of my mouth." It seems to me as if there was some awful peculiarity of offence, bringing on itself some awful and peculiar judgment, in this sin of lukewarmness, when He who never speaks without meaning, or at random, says, "I would that thou wert *cold*." Think for a moment; He who is not willing that

any should perish, He who has no pleasure in the death of him that dieth, says, "I would rather thou wert cold than lukewarm." It would be better for you to make no profession at all, to be one of those who would not have Me to reign over them, and in the end were bound together in bundles to be burned, than to be a lukewarm professor, like the man who wrapped his talent in a napkin and was brought up to receive separate judgment. In the eyes of God no true Christian is wretched, or miserable, or poor, or blind, or naked. If his eyes have been sufficiently opened by the Holy Ghost to enable him to see the kingdom of heaven, and so to walk in the narrow path, he is a Christian, otherwise he has no scriptural right to consider himself a Christian. But God never saw one whose eyes had been opened to see the kingdom of heaven other than as rich, and increased in goods, and having need of nothing, and as complete in Christ Jesus. How terrible then is the state of the Laodicean professor of whom we read: "Thou thinkest thyself rich, but art miserable and naked." The publican and the sinner knows that he is not in Christ, and when he is awakened, smites upon his breast, and cries, "God be merciful to me a sinner;" but the *deceived soul* who has got hold of a part of Christianity and not the whole, like him who is not taught of God, but has laid hold of some refuge of lies, believes himself to be saved, but is still among the lost!—oh, how wretched is the state of that man, "Thou knowest not!" These men honestly and truly believed that they were rich and increased in goods, and had need of nothing, and did not know that they were poor, and miserable, and lost, and blind, and naked. Now I do beseech you, lift up your hearts for a moment to God and ask Him to teach you

whether you are in Christ, having all things, or whether you are still poor, and needy, and lost, and naked, and blind in this world. Eternity IS before us, dear friends, though it may seem dreamy and unreal.

It is very pleasant and very religious-looking to come up to such gatherings as these, but the day comes when every man's work shall be tried; and, oh! remember if we make a mistake now we cannot come back to try over again. It is irrevocable, it is eternal; once lost, it is *lost for ever*.

What is to be done for the lukewarm Christian? Is he to despair, to give up? Are there any here who know that their hearts are lukewarm? What are they to do? You say your prayers; but your life is no prayer. You do not show God by your conduct that you desire the things you profess to ask for. What are you to do? Jesus sends this message to you, you lukewarm professor, in love and in mercy; to you, who in His sight are so loathsome, that He chooses the most loathsome expression in language to describe you—I will not use it—He sends you a message to-night by me; he says, "I counsel you."

How is it there are so many lukewarm Christians who profess to believe in the Lord Jesus Christ? How is it that men will rest, and rest, and rest, without sound reason for resting, without scriptural, rightful reason—rest upon these words, "Jesus Christ died for me"? I think it is exceedingly likely out of this congregation there may be some in the condition of those members of the Laodicean Church, and who if the Lord came at this moment would run up to Him and say, "Lord, Lord!" to whom He would reply, "Depart from Me, I never knew you!" "I believe that Jesus Christ died for me," you say, "and therefore I am saved;" but I know no text in Scripture that says, "If

you believe that Jesus Christ died for you, you shall be saved." It is perfectly true that Paul says, "He loved me, and gave Himself for me." But how does he begin that glorious confession? "I AM CRUCIFIED WITH CHRIST—I *am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.*" If you can say the first part of that verse, you may say the last part; but I do not believe that any man or woman has a scriptural right to say, "Jesus Christ was crucified for me," who is not conscious in himself, more or less, that he is crucified with Christ.

Now Jesus Christ says to these Laodiceans, "*I counsel you.*" Herein was their error: they had taken Christ as their priest, they had taken Him as their atonement, they said Christ had died for them; but they had not taken Him as their teacher, that is, these lukewarm people. They adopted Christ as a sacrifice, but rejected His teaching. But He says, "*I counsel thee.*" The Laodiceans were not following His counsel; they were believing certain words that suited them, but they were not believing those words that entailed self-denial and self-crucifixion. Are you?

In God's sight there are not three classes of men on earth, though for our learning three are mentioned five or six times in Scripture; but they do not practically exist. And in every place, as I find it, where three classes are mentioned, that *third class* is always named with the greatest loathing, as it is said here of the class that is neither hot nor cold, "I will spue thee out of my mouth." If the salt of the earth has lost its savour, it is not good enough to be put even on the dunghill, but men cast it

out. If a man calls himself a servant, and is unprofitable, he is bound hand and foot and cast into outer darkness. The fig-tree, the only thing Jesus ever cursed on earth, was cursed because it lacked fruit. Are you better than that fig-tree? Did you ever feed the hungry? You call yourself a Christian; you believe Jesus Christ died for you. Did anything ever go forth from you that could feed the hungry soul, or be life to the dead soul? It is a solemn question. Mind—eternity is coming. *As this very moment in time has come*, which once looked so far off, *so that particular moment in time will come*, when you will be standing before God to be judged; that time which will bring you your first five minutes in heaven or in hell! It is really and actually coming. Ananias and Sapphira, the false professors in the Church, I believe are the only ones mentioned under the New Testament dispensation upon whom the judgment of death was immediately executed. But I believe there are multitudes struck spiritually dead in the present day for the same sin, for having professed to give themselves to Christ, and kept back part of the possession. The publican knows he is not saved; the profligate sinner knows he is not saved; the infidel knows that he has no hope of escaping everlasting damnation except that the Bible be a lie. But for one and all of these there is hope—they may repent, and believe the Gospel; but there is no hope for you while you keep back part of the possession.

But there is really no such thing as a third class. We are all amongst the lost or the saved—Christ's people or Satan's people; and if this should be the moment when the heavens opened, and Christ came to judgment, we should all be found on the right hand or on the left; we

should all go away into everlasting punishment or into everlasting glory. But still there is a third class apparently now, and it is mentioned in Scripture, and the lukewarm professor of Christianity is in that third class. Brother, you will not remain in it. Jesus does not wish you to remain in it. He proves it when He says, "*I counsel thee.*" The things which the Lord counsels thee to buy are things that no man has by nature; but they are God's very first gifts to every saved soul. There is no saved soul that has them not. "*I counsel thee.*" He is not willing to cast thee off; He is counselling thee yet, brother! Was ever love like His love? Can you remain lukewarm, uninterested, not fighting? If you were not called on to give up what you liked there would be nothing to crucify. I believe the holiest soul will to the last carry about the body of sin and death, and that the flesh, which lusteth against the spirit, will have to be crucified. But we must not despair. He counsels sinners, even the lukewarm, to come to him. He says, Do not go away from Me, do not cease to abide in Me; yea, grasp Me tighter, "strengthening the things that remain." It is still possible for the most lukewarm, who would not in his present state be saved, not only to be saved, but to become rich towards God. "*I counsel thee, to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that the shame of thy nakedness do not appear.*" The lukewarm Christian is naked and open to his enemies, still uncovered with that robe which is the righteousness of saints. But Christ is willing to give it him still. He says you are not saved in your present state. He says, "Take up your cross and follow Me." Deny yourself, crucify the flesh. He says, "Do not give up." He is willing to take away the stony heart out

of you, and to give you a heart of flesh ; He will give you faith if you come to Him as Jesus, the author of your faith ; He will change your heart, and take away all that is vile and bad, and cast all your iniquities behind His back, and give you the white raiment which is the righteousness of saints, that the shame of your nakedness may not appear. All this will He do for you if you will accept His counsel.

But, you say, I cannot see it—I do not believe. Then come to Him for anointing : “I will anoint thine eyes with eye-salve, that thou mayest see.” God will not refuse His Holy Spirit to them that ask, even to a miserable, blind, wretched, naked, lost sinner, if he comes and asks Him in the name of Jesus. Ask then—it is His counsel freely given to you.

And now what a word follows, “*As many as I love, I rebuke and chasten.*” He does not hate you ; it is *your sin* He hates. He could not save you as you are, but He loves you still ; He is not willing that you should perish. Take care, dear brother ; now He counsels you, but one of two things will happen to you if you are a lukewarm professor : either He will let you alone, or He will send the blow if you do not come for His counsel.

And now I believe in the words of our Lord, “*Be zealous therefore and repent,*” we have the gist of the whole matter of the sin of the Laodiceans. *They had professed to believe without repenting.* Jesus Christ’s Word says, “He that believeth in Me hath everlasting life.” The same Lord Jesus said, “*Except you repent, you shall all likewise perish.*”

Now I believe there is a teaching in the present day, and a class that receives that teaching, that if a man just believes that Jesus Christ died for him, he is sure to be

saved ; but as to *repentance*, they do not even know the meaning of the word. Now it is as true that "except you repent you shall perish," as it is that if you believe in Jesus you shall be saved. What do we mean by repentance ? The word "repentance" means *a change of mind* towards God. Man by nature does not put God first, but puts something before God ; and the only true repentance is this, a change of mind which leads a man *to put God first*. Has that change taken place in you ? The changed mind of the true Christian man is evidenced by a change of conduct ; he becomes a converted, a turned-round man ; and whereas he was before going after something that was not God, he now sets his face to go to God, enduring hardness as a good soldier of Jesus Christ, who says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne."

Dear brother, Christianity is a fight. If you know nothing of conflict you know nothing of Christianity. The Christian is a soldier ; the lukewarm professor is a slave—he professes to believe in Jesus, but he is the slave of his own nature. Then cease from your own wisdom, and henceforth accept the teaching of Christ, and you shall soon find that Christ's counsels are as precious when followed as Christ's promises are when believed. Dear friends, may God bless you ! it is the same Lord who wept over Jerusalem who now says to you, "I would that thou wert hot or cold !" "I counsel thee !" "I counsel thee !" But if you would have Christ for your Saviour you must take Him for your Councillor, and you must take Him for your King ; you must have Him tell you what you should do, and then you must

obey and follow Him, because you believe His counsels to be better than the counsels and teachings of your own heart. Again I say, may God bless you!

After Prayer by Lord RADSTOCK, the Doxology was sung, and the meeting terminated with the Benediction.

Friday, June 30th.

MORNING.

Subject—TESTIMONY.

The Rev. W. PENNEFATHER said,—Beloved friends, we are about to sing the praises of the Lord ; before doing so, let us lift up our hearts to Him in silent adoration and prayer.

After the few minutes of silence, the 21st Hymn was sung.

Mr. PENNEFATHER then prayed that, being gathered round the person of Jesus, who is now walking in the midst of the golden candlesticks which are set in this dark world to shine for Him—every face might be kept turned towards Him, that so the testimony might be clear and unclouded.

Lord RADSTOCK, who followed, prayed for *a more intense realisation* of Christ—a more intense realisation of the Holy Ghost—and that what is *real* might stand out more plainly before the world. He confessed how miserable had been the Church's testimony—how dim her light in the

darkness, and how she needed the heavenly Aaron to come and trim her lamp. "O help Thy children, Lord," he prayed, "not only to think the opinion of the world, but *the comforts* of the world as nothing. Have we not been too content that our Master should die—that our Master should be stripped—and we remain at our ease? O cost what it may—yes! help us—give us grace to say; *cost what it may*—there shall be a better testimony from us in time to come. We read of one of whom it was said that they could not resist the wisdom and the spirit with which He spoke. Holy Ghost! keep Thy people conscious of the presence of the Living God, and may the power of Christ rest upon us."

Hymn 26 was sung,

And then the Rev. J. G. GREGORY spoke thus on the subject of Testimony—

Dear brethren and sisters in Christ, this is a solemn moment for the speaker. We have a very serious subject to deal with, and how shall a poor inconsistent sinner deal with it? It is one thing to speak of doctrine, to say, "Christ is mine; I am risen with Him, sitting in Him, safe for everlasting glory." All this is easy enough for us believers; and we may enlarge upon the doctrines of God's blessed Gospel; we may enter into them, and praise our God as we praised Him yesterday. But oh! dear friends, when we come to speak of *the power, and the reality* of our standing in Christ, and its *wonderful responsibilities*, it is another thing indeed! May the Lord now, as it were, break the poor earthen vessel that Himself, the Light, may shine forth, and Himself, in His own heart-stirring voice, may speak! O that we may lose all that is of self, and speaker and hearer be wrapt entirely in Him!

My dear friends, we are living in dangerous days. Our doctrines (I mean those of God's true Church) are very pure, our light is very great, our rejoicing is based surely on the truth; but when we come to the believer's life in Christ, as to the *manifestation* thereof; when we come to the point of showing before God and man that it is "Christ for me to live;" when we come to note the power of the cross, the glory of the resurrection, the fellowship of the sufferings, the enduring for Christ, the following His example, the manifestation of the Holy Spirit's presence, then oh! sad, sad our state appears!

Let us then be mindful that the Holy Ghost abides in every one of us; that Spirit whereby we are sealed unto the day of redemption leaves us not. We are His "temple." Truly; but where is the *evidence* of this in our life? We are "risen with Christ." Yes, but where is the union *manifested*? We have membership with Christ. Ah! but where is the bright shining of the light that dwelt in Him? Moreover, we rejoice in Christ. Yet what does the world know about our joy? See, my dear friends, what serious things are laid to our charge. Surely it was not a word for the *unconverted* professor only that we heard from our brother Brownlow North last night. But it was a word which must have sunk deeply in our hearts—"because thou art LUKEWARM, and neither hot nor cold." That state is *mine*. And who amongst you is there able to say it is not also *yours*, as you realise the eye of the heart-searching God upon you? But then to hear the voice of that dear, tender-hearted, loving Jesus, saying, "*I would thou wert cold*—and yet thou art in union with Me, and shalt come with Me in glory." How wonderful! O that such thoughts may bring us to our knees, to heart-

searchings, and to the testimony of the Word! Yes, we are "lukewarm!" If it were not so, we should not have to lament, as we do, the attitude of the world with regard to the Church, and the attitude of the members of the Church one towards another.

Let us look more closely into this matter of *doctrine* and *testimony*.

We speak of "the Cross." Shall it be asked what we get at the Cross? We must reply, DEATH—death by substitution. Believers are baptized by the Holy Ghost into the death of Christ; and as to their old nature, they are "dead with Him." So saith the Apostle, "*Ye are dead.*" But that is not all. "RECKON YE yourselves," saith he also, "to be dead unto sin." If it be so that you are baptized into His death, then being crucified with Him, ye are dead. Therefore *reckon* yourselves so to be. Note well what Paul wrote to the Galatian Church in the last chapter of his Epistle. It is a passage too little dwelt upon. "God forbid," he said, "that I should glory, save in the cross of our Lord Jesus Christ." And he added, "By whom" (or whereby) "*the world is crucified unto me, and I unto the world.*" I ask you, dear friends—you who have grasped the glorious truth that 1800 years ago you were (in the sight of the fore-knowing God) crucified with Jesus—I ask you, what about your state as to the crucified flesh? Do you practically "reckon" it as *dead*? To reply, "The Bible declares it for a fact that I am dead," will be insufficient here. We speak of the matter in its practical aspect. Does the *world* know that you are dead? Does the *Church* know that you are dead? Do *the little ones of Jesus* know that you are dead—"dead unto sin"? Alas! alas! for us, that is a strange sort of death which we

show forth. Surely it would seem as if the doctrine of the Cross were *but* a doctrine, nothing more. But if so, if there be not a reality of present power therein, *of what use is it?*

Again: we are baptized into Christ, the living, the triumphant Christ. Saith the Apostle Paul, "We are quickened together with Him." True, blessedly true, there is no life for a sinner on the earth-side of the grave of Jesus. The first point of contact with Christ was that of which we have just spoken—at the Cross—and in which death passed once for all upon the old fleshly nature. This having perished by the substitution of Christ for it, it is dealt with to the utmost satisfaction of God's justice. Then what follows? The Lord makes all things new: creates a new Spirit in union with Christ Jesus quickened from the grave. And henceforth there is life, light, liberty, power, praise, "together with Him." Nay, more: in union with Him, baptized by the Holy Ghost into Him—that is, into actual membership with Him—one divine, inalienable life pervades the body, and it is with the whole Church as the great Apostle wrote to the Galatians: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

The Lord Himself being thus the life of the whole body, the life is *one*; and thus one motive power, one will, one desire, one interest, one prospect, one glory, one home for ever, are all enwrapped in that glorious truth—ONE CHRIST—ONE LIFE! But, alas! as to the manifestation thereof. Look we at our *homes* for a moment. What sort of a life do we show forth there? What about the tempers? What

about the obedience and respect to parents? What about the proper Christian conduct towards and concerning servants? What about brotherly love? What about preferring one another in honour? What about the meekness and gentleness which were in Christ? Again: what as to the testimony of our every-day dealings with our neighbours? Are we honest, truthful, kind? Do we rise above the world's trade-principles—buying cheap and selling dear? Are we just, considerate, and self-denying, doing as we would be done by?

Further: young Christians, I must ask you as to your *confession* of the Lord. Now, distinctly, upon the Word of the Holy Ghost, if we are begotten of the Spirit of God in very union with Christ, confess Him we *do*, and confess Him we *must*. But how? There is a two-fold confession, and the one will not hold good without the other. There is a confession by the *lips*, and there is a confession by the *life*. Is our confession on this wise? and is it also clear and plain? I must bring this to a point. Young Christians, when a little while ago you were brought to Jesus, did you go and tell your father and your mother about the great change? Did you let your unconverted brothers and sisters know assuredly concerning it? Did you confess Christ plainly to your ungodly companions? And what *then*? Did you *then* take your stand as a decided, determined, consecrated soul? Did you prove the fact by your consistent life? And do you thus prove it *now*?

If it be so, that Christ is our life, a grand truth comes before us, a truth of the deepest importance where a consecrated, godly life is spoken of. It is this: God "*giveth not His Spirit by measure*." Certainly, we do not glorify

or even acknowledge the Holy Ghost as we should. Christians seem to look upon Him too much as if He were merely an emanation, influence, power, or quality; nay, even like so much water poured down from Heaven, a drop here and a drop there. Dear friends, the Holy Ghost is verily a Person, an indivisible reality of being. He is God. And as truly as Christ dwells in His people—as surely as Christ is the Head, and the Church makes up by its members His entire body, so certainly does the Holy Ghost, the entire Person, the very Deity, dwell in the Church. The Church has the Holy Ghost dwelling in it, by reason of its union with Christ. Thus, as it is written: “Ye are the temple of God, and the Spirit of God dwelleth in you.” “Your body is the temple of the Holy Ghost.”

Again; if Jesus be our life, and we abide in Him, as very members of His risen body, and so are in Him, part of Him, as it were, for ever, then that *righteousness* which is *His* is *ours*—ours by virtue of our union with Him. But *what* righteousness is that? The Scripture tells us plainly that it is “*the righteousness of God.*” Then certainly we have in the possession of this righteousness an exceeding power. This “righteousness of God” is not a thing which can be hidden. It must needs be a *mighty working energy*, be it where it may. Let us then, concerning this also, be wary and ever mindful of our deep and high responsibility.

But responsibilities do not end here. We must not pass by that which concerns *holiness*. But what is holiness? “Oh,” say some, “it is just a gradual work which follows upon our justified estate; be not alarmed if it grow not rapidly; you must not expect it to increase quickly; perhaps hardly at all will it display itself in ordinary Chris-

tians while in this world." This is erroneous. In union with Christ you have *holiness* as truly and as perfectly as you have *righteousness*. Christ, who is in His own person your righteousness, is your *sanctification* or *holiness* also. Let us not be deceived. Holiness or sanctification (call it which you will) is a very different matter from that which people generally take it to be. It is no less than *separation, dedication, consecration*, and that unto the Lord. We have assembled in this Hall to-day as if we were decided Christians, a body of people who have all really come out from the world, and are truly dedicated to the service of God. But how is it in very truth? My dear *young* friends—*young ladies* who are here in such numbers—are you *really* separated from the world? Are you *really* consecrated from the world? Have you *really* taken a stand *for* Christ, *in* Christ, *with* Christ, and *to the glory of* Christ? Is it indeed *Christ* for you to live? Let us look at one verse in the Epistle of James (chap. i. ver. 27), that we note well the Spirit's definition of "pure religion." It reads thus: "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction." "O yes," you say, "we quite agree with that; it is just what we do. We visit in our district; we teach in our schools; we subscribe to our charitable institutions; we do all works possible to be done among the poor and needy." Good; but mark what follows; for the sentence ends not here. It adds a most important word or two. Be not deceived; it will not let you quietly conclude that "pure religion before God" consists in visiting the poor and so forth in the morning, and going to the ball, the theatre, the gay worldly assembly at night; in visiting the Sunday-school, going to church or chapel, receiving the

Lord's Supper, attending prayer-meetings and conferences, saying morning and evening prayers, reading sundry chapters from the Bible, and still indulging in worldly things on which God's blessing never can be sought. No, indeed ! But the Word of which we speak will keep before you the important truth that "pure religion before God" consists of two parts never to be separated from each other—"To visit the fatherless and widows in their affliction, AND to *keep himself unspotted from the world.*" "Wherefore come out from among them, and be separate," young lady, if you would profess to be the Lord's, "and touch not the unclean thing ; and I will be a Father unto you, and you shall be my daughter, saith the Lord Almighty." Ah ! young woman, or young man either, the Word is nigh thee and most needful for you in this day of blasphemy ; for Satan comes with one hand full of religion and the other full of the world's alluring things, and gives reasons never so plausible for supposing you can hold them well *together*. But be not deceived ; this may not be. "*Touch not* the unclean thing," saith the Lord. "Come out from among them, and be separate," is His word ; and yet again, "Be ye holy in *all manner of conversation*, because it is written, Be ye holy, for I am holy."

So would I commend you, my dear friends, to the good hand of the Lord, and, praying that He will "sanctify you wholly," entreat you earnestly for His sake, who gave Himself for you, who by His Holy Ghost has baptized you into His death, and, having quickened you together with Him, has raised you up, and made you sit together in Him in such a wondrous light of glory, you will go on with one heart and one soul, knit together in the bonds of everlasting love, animated by one grand purpose, one grand aim,

the glory of His name, the advancement of His cause, who has done so great things for you, at such a cost, and in such wondrous love.

Prayer was now offered by Mr. LARKINS:—"O our God, we love to come to Thee as a *Father*, because we are humbled and grieved on account of our wanderings, and Thou wilt receive Thy repentant children. O help us to return unto Thee with all our hearts. Let us hear Thy call, O blessed Jesus, 'Arise, let us go hence;' and may we go with Thee, even unto reproach, *brimful of joy*, as we realise our portion in Thee; and from this day may there be no more doubt whose disciples we are!"

Mr. BALFOUR continued in prayer:—"Lord! we are before Thee in the dust, as the place most fit for us; but from the dust we may look up to the Throne, because in Christ Jesus we are Thine! We are before Thee now in silent wonder, that Thou didst not pass such unworthy ones by; we are amazed to think that Thou hast loved us, O Jesus, and given Thyself for us. Oh! as we awake morning by morning, that we may each say to ourselves, *I am a man of God*; no more a man of the world but a man of God in the world to testify of God. O to feel the responsibility of this, that our testimony may not damage God in the eyes of the world—that because of us the world shall not know what to believe about God! Thou faithful and true Witness, make us faithful and true, for naturally we are false and feeble. May we not be afraid to be thought peculiar—singular—to be looked upon by the world as "foreign," but realise the glory of being "men of God." For though the world do not acknowledge our rank, we know it. May we go forth to this testimony not in our own strength, but as sent by our risen

Lord ; hearing His voice continually, 'As my Father hath sent me, *even so* send I you.' We accept that as a declaration that Thou, O God, wilt be to us a Father, as Thou ever wert to Him ; then, in the consciousness of our own weakness and of Thy strength, may we lie back on Thee—yea, rejoice to lie back upon Jehovah and rest. Oh, make us very humble and very confiding, knowing that we have a Great High Priest, and that whilst we are in the dust He is on the Throne, and, looking on the palms of His hands, sees our names written there ! Oh, how many faltering ones hast Thou safely led all their way through ! Father, *it is our turn now*. We are the men of God now ; and as we plead with Thee, Jesus, '*touched* with the feeling of our infirmities,' pleads for us. Oh, hear Him ! Hear Thy only begotten Son when He pleads for us ! Hear Him *for each one*, for with individual love He pleads ; and when He adds to our petitions His great Name, then the answer will come down, at this very hour, in *every* hour, in every moment, for every trial, for every need, for every duty ; and Thou shalt have the glory of all we ever do for Thee.

Mr. PENNEFATHER then commended to silent prayer some of the "Special Requests," remarking, as he read one plea for more labourers to be sent forth, "Will not some parents give up their children to be labourers for God. How many sons are sent to India and elsewhere to amass wealth ; are there none to be spared to preach the Gospel of the kingdom ? This is the time, beloved friends, for trading with our talents, and whatever God has put into our hands—wealth, position, time, intelligence—He says about it, and with an emphasis with which I cannot say it, 'OCCUPY till I come.' Some of us are in one sphere,

some in another ; we know that even in heaven there are thrones and principalities and powers, and it is not for us to disarrange positions ; but this is for us all, and I say it solemnly—we are all pledged to occupy, as for Him, *everything* that God has put, as it were, into the palms of our hands, and to “occupy” in the sunshine of His love. This is no time to live an easy, every-day life ; there is such a sea of misery around us—such misery as I cannot dare to speak of—a seething mass of sin in this London, which is a stigma to the Church of God. If only the little company in this room would rise up as one man, shake away the fetters of conventionality and the opinion of man, and go forth to shine in the darkness, they would have such joy and abundant fruit as no tongue can tell. We want to be disentangled from the world. Do we not read of the seed which, sown among thorns, sent up a sickly blade and then was choked?”

Hymn 12 was now sung—

“ Arise ! O Lord, arise ! ”

After which the Rev. R. G. WALKER said,—

It has always marked important periods of the Church of Christ, that when God had a work for His witnessing people He grounded them deeply in the truth of their eternal acceptance in the Beloved. And if we may judge from the character of the testimony that has been given here to-day, God has now work for His saints that are present. We are brought to the cross of Jesus for a double purpose : we come there to learn the testimony of the Holy Ghost—“ that by one offering He hath perfected for ever the sanctified ; ” but there is another thing we come to the cross of Jesus to learn, viz., to testify ourselves to a rejected

Lord. There is a moment in the consciousness of every child which has been called—a consciousness born of the lightning for its rapidity—when it learns that it stands before God as a responsible being, and there is a moment in every believer's experience when he says, "Thine am I! O Jesus, Thine am I, and on Thy side, Thou Son of David!" and there is no service and no testimony without it; you can do nothing for the Lord until you know that you are placed upon the rock. There are various aspects of this testimony, some of which our brother has taken up, some of which our brother that will follow me will take up; but this is one we want to impress on the Lord's children, for they need all the comfort that God has given to them, that the testimony and the witness, whether it be by speech, or whether it be by act and life, must spring from the knowledge of God's eternal love to them. There is a beautiful order in the sequence of the subjects of yesterday and to-day—it is the order of the 145th Psalm: "I will extol Thee, my God, O King!" and then the praising Church turns back and says, "*I will speak* of the glorious honour of Thy majesty and of Thy wondrous works." Now, if we take up the subjects as brought before us, we should speak first of the Lord's people as sent into the world—sent from the Cross, from the rejected One, sent after the reception of power, and sent to witness of His person. There is some mother here to-day perhaps, who, as she stands by the cot of her little sick one, lifts up her heart to Jesus on high—and the contrast that nursing mother presents to the manner in which the mothers of this world nurse their children is witnessing for Jesus. Or it may be that some poor tried slave is sighing into God's ears the burden of his

labour ; that is a testimony too that is acceptable to Him. Just for a moment or two look at this aspect of testimony. There are many of the Lord's children here upon whose hearts it is very near that the wicked should be brought to know the Lord, who have the confidence of the restored Royal backslider, and can say, "I will teach transgressors Thy ways, and *sinner*s shall be converted unto Thee." You remember, probably, many of you, that in the Tabernacle service in Exodus there is one uniform order observed in respect to the shewbread and the lights. The Jewish people were to witness for God ; that people was to be a people whose life was to be seen by the nations. And God wants a brilliant people, a people that shine ; He taught it in the symbol of the burning bush. God wants a silent testimony at times, but He needs as well a spoken one ; He taught it in the rod that budded, in the candlestick with the seven lamps, and in the prayer, "Let the beauty of the Lord our God be upon us ; prosper Thou the work of our hands upon us." Many of you will remember that passage in the 7th chapter of the Song of Solomon where the head of the spouse is described. It is dwelt upon as to its majestic beauty : "Thine head upon thee is like Carmel, and the hair of thine head like purple." The King is bound by the graces of the Church, and oh ! our brothers and our sisters, it is this that God wants ; not so much testimony to save a fallen world—He could have preached that gospel by the angels of heaven—but He wants to feed upon your witness to His own blessed Son. It is His desire to magnify Jesus, and God wants you to bear witness that the Son may be honoured. Take care of the honour of the King, and He will take care of your comfort. There are several practical matters into which

we might go ; first of all, there are some dear brothers and sisters here to-day complaining that it is just with them as with the Church of Laodicea. You remember the case of Jonah ; the Lord gave a message to Jonah to go to Nineveh, but Jonah did not like the message—we are not told why ; but he went down to Joppa, took ship there, and went with the heathen to flee from the presence of the Lord. And that is the reason why many of God's dear ones are without joy. Perhaps there are some of God's children who will go home to ask, What is my position ? How can I witness for Jesus—how serve Him ? It seems to be a mockery to *wait* for opportunities ; for there is no lack of opportunities for service—they lie at our feet. Go to the Cross, learn of your rejected Lord ; see how He walked, and learn how He would have you walk. At the Cross God will meet with you, with His hands full of power, such as you want for this service. The reason why many of us have not got that power and that strength renewed, is because we are not obedient. You remember the case of the Ethiopian mentioned in the 8th chapter of the Acts ; God sent him a message ; an angel went to him and told him to go in a certain direction, then the Spirit said, " Go near and join thyself to his chariot." How do you think the Spirit said it to him ? Just exactly as He has said to you : " Speak to that man or woman, do something in that direction." Have you attended to it ? Have you done it ?

There is another lesson here in the service of the Lord, and in the witnessing for Jesus. We are to go to the poor, but we are to go to *the rich* as well as the poor, and this is just what is needed ; this is the solution of the mystery, and of the strange want of means for

reaching the rich and the unsaved generally. Take up the testimony of the Cross all round you, in the drawing-room as well as in the cottage, wherever you are witness for Jesus, as you are. You are not called to give up one thing or another thing; but just as He calls you by His grace, be faithful to Him, for "Christ is all and in all." May God forgive the failure of His Church! We have forgotten the Lord's coming; we have thought of the rewards that are to be given, but we have not thought of the joy of Jesus Himself in distributing those rewards. God grant that we may occupy the grace that is given to us as Jesus bestows it upon us.

The Rev. ANDREW BONAR then prayed for increasing strength for testimony through closer fellowship with Jesus. "We remember," he said, "Moses, when, after he had been with Thee on the mount, and was bathed in fellowship, what power he had, for he came down able to overawe a whole camp of rebels. Take us, O God, oftener into the mount, and make our faces shine, even though we know it not, by Thy communion with us. We remember Paul, when he felt the power of Thy love, how he went everywhere for Thee, and spent every moment for Thee. O that we may be bathed in Thy love, be made mighty in Thy love, and go forth to do not only great things, but *little* things for Thee—to live for Thee in the commonest intercourse, the daily businesses of life!"

Lord RADSTOCK gave the closing words of exhortation.

Beloved brothers and sisters in the Lord, the Lord Jesus, when He gave the promise of the Holy Ghost, seemed to connect that descent and perpetual indwelling of the Holy

Ghost in the Church with testimony. They had heard for many days the things concerning the kingdom of God from His own lips. As we heard yesterday, He Himself had taught them from the Scriptures the things concerning Himself. They had in a measure served Him ; they had gone out with but one coat, the staff, and their scrip ; they had gone out to cast out devils, to heal the sick, to shake off the dust of their feet against the cities that would reject them, but yet not to give full testimony for Jesus. They had to wait till they were endued with power from on high. Then He said, "*Ye shall be witnesses unto Me.*" Oh, such a testimony as would bring an unseen Christ as a reality before the world, such a testimony as would make the world really believe that the Lord Jesus Christ was risen from the dead, and was the Son of God ! And it is in that character and for that object that you and I are left here. Already we have been made by God's grace—by one wondrous touch of power, by one touch of union with Christ—we have been made meet to be partakers of the inheritance of the saints in light. We have been delivered from the power of darkness, and we have been translated into the kingdom of His dear Son. That is done. We have got our life, we have died, and our life is hid with Christ in God, and we are complete in Him. Nothing can be added to it ; we have got everything. From Him the whole body receives nourishment, and is making increase with the increase of God.

But we are left here for an object. Whatever God creates He creates with a distinct object. Everything in the natural creation we see is made to fulfil a distinct purpose, and its structure and its circumstances are exactly adapted for the work God intends it to do. "*Ye are His workmanship,*

created in Christ Jesus unto good works." We are created anew to witness for Him. That is the purpose of God.

All this morning there has been one word burning in my heart about one who is described as "a righteous one," and whose life is written at considerable length by the Holy Ghost, but whose testimony absolutely failed: "He seemed to his sons-in-law *as one that mocked*." He told them the truth, he told them what God had declared, but they did not believe it. They thought he must be in joke. In the 19th Genesis, 12th verse, we read, "And the men said unto Lot, Hast thou here any besides?" How was it they did not know this? How is it they had to ask for information? It seemed as if Lot was something in the position of those who have two sets of friends and two kinds of conversation. Two men of God had come to his house, but apparently that had been a signal for his own relations, as it were, to go away. They had to ask him the question if he "had any besides," because they were not there. And yet he was the one who was responsible to bring them out. He had been surrounded by that which was of the world. It was harmless, perfectly innocent—just the very good things which we are told so often that God has given us "richly to enjoy." But this is misapplying the passage. What God *gives* we are to enjoy; but if we seek to make pleasure or comfort our object, this is not God's gift to us, but our self-seeking. But if we seek "*first* the kingdom of God," all these things shall be added to us. "And the men said unto Lot, Hast thou here any besides? for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." "The world passeth away, and the lust thereof." "And Lot went out and spake unto his sons-in-law, and said, Up, get you out

of this place, for the Lord will destroy the city." He believed it, and he came out, leaving everything behind him—his property, his home, everything. He certainly must have preached that Word as believing it himself; but all that testimony seemed a joke to them. No doubt he had been talking religion to them, no doubt he had said something about walking with God, and about God being the portion of the righteous, and about how they ought to live, for we read that "His righteous soul was vexed day by day with their ungodly deeds."

But what was the testimony of his life? He had been with Abraham, but his testimony was far different from that of Abraham. You remember when Lot, having been taken captive by the King of Sodom, Abraham came to deliver him, and, returning from the slaughter of the kings, Melchizedec, the priest of the most high God, came out to meet him—as we were singing yesterday—brought forth bread and wine, and blessed him. Lot was with him then, and mark what followed: "The King of Sodom said unto Abram, Give me the persons and take the goods to thyself. And Abram said to the King of Sodom, I have lift up mine hand to the Lord, the most high God, the possessor of heaven and earth, that I will not take *from a thread even to a shoelatchet*, and that I will not take anything that is thine." That was his own resolve for himself. He might have said, "God has given me these things *richly to enjoy*;" but no, they were the goods of Sodom, and he would not touch them; he would not take of them, "from a thread even to a shoelatchet, save only *the portion of the men which went with me*—Aner, Eshcol, and Mamre." There were some, you see, with Abraham who liked these good things: "Let them," he said, "have their portion."

But what of himself? After these things, it is said—after this total rejection of the goods of Sodom—the Lord appeared to Abraham in a vision, saying, “Fear not, Abram, I am thy shield and thy exceeding great reward.” He had lost nothing. No, for he has got God as his portion—God Himself his reward.

O beloved friends, Lot had missed this! Lot had tried to serve God and mammon. There had been a time a little before when there was a famine in the land, and faith had begun to fail.

“Abram,” we read, “went down to Egypt;” he went to get his consolation, as it were, from the world to escape from the famine, and he came out *rich*; or, as it is in the margin, “heavy” in cattle. Oh! pity the men that are making large fortunes. God help the men that are making large fortunes! Beloved brethren, let me tell you, in all faithfulness, that your large fortunes are just piles of gold crushing down your souls to the earth. If your money is given by God, and used *for* God, praise Him for it; but so far as it is *your portion*, it is a portion that is pressing you down to the earth.

Well, Abraham had to come out of Egypt—it was not the land to which God had called him; and in what follows I want you to observe the marked difference between himself and Lot. Abraham believed God, and, notwithstanding his mistake about Egypt, desired to walk with God. He took God as his portion; but Lot was, if I may so say, in a *second-hand* communion with God. Abraham walked with God, and Lot walked with Abraham; and so when they came up out of Egypt, and there came to be a choice of the path, Lot went in one direction, and Abraham in another. Lot pitched his tent *towards* Sodom. Yes, perhaps his

property made it necessary, his circumstances made it necessary ; he had to consider his family and their prospects ! He would not have gone *into* Sodom. No ; but he would take a place, where, without being altogether compromised with them, he could be in a well-watered plain.

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But, beloved friends, I will not pursue the history. Oh ! let us ask ourselves, Is our testimony real ? I confess to God I feel humbled when I preach—I am ready to cry sometimes when I preach—when I preach about judgment, about the coming of the Lord, about salvation, and see people going away as if it were merely some story, or just a stage play. Beloved friends, let us ask ourselves in our own homes, Are we really, practically living in such a way that those around us do honestly believe that we are citizens of the heavenly country, that God is our portion, that we are crucified to the world, that we are not of the world, even as Christ is not of the world ? What do our children think of our testimony ? Lot had settled himself down in Sodom—taken a large house, and got everything probably comfortable or even splendid about him ; but when he spoke to his sons-in-law about the city going to be destroyed, he seemed as if he *mocked*. “ No,” they said, “ he cannot mean that ! ” Oh ! dear friends, I ask again, What is our practical every-day testimony ? Are we spending our money really for God ? Are we sacrificing our ease and comforts, giving *ourselves* to the Lord ? I ask myself and I ask you, Are we living as those redeemed by the precious blood of Christ ? Have we got the reproach of Christ, or is the Word of God respecting us, “ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with

God?" As we heard just now, it is Christ our life who says to us, "Ye are My witnesses, let your light shine before men."

Let me just remind you of one other testimony. There was another man who had got a magnificent position, he had got everything that the world could give him, but he turned his back upon all, and he went up into the Mount of God. He went alone, and for forty days and forty nights he did neither eat bread nor drink water, but was alone with God. Meanwhile there were some who had made their ornaments into a god; and when he came down the glory of God shone upon his face. Oh! I often think what a sermon that was! He did not want many words to speak; it was not necessary for him to say much. They could not look upon his face for the brightness that shone upon it. There was preaching! He had been *alone with God*. He did not need to say as much as Lot said, in order to convince them there was a living God. That was during the ministration of death, but ours is the ministration of the Holy Ghost "that giveth life," and shall we look for less? No; if the ministration of condemnation be glory, much more doth the ministration of righteousness succeed in glory. It is just *as certain a fact* that we, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." The Holy Ghost which, blessed be God, has been eighteen hundred years in the Church, and for *the presence of which we are responsible*, "dwelleth in us." O then, may God give us grace to live as "temples of the Holy Ghost," "declaring *plainly*"—as those did of old who wandered about in sheepskins and goatskins, of whom the world was not worthy—that "we seek a country," that so our children

and our relations may believe our testimony and may be glorified in us.

After the singing of Hymn 18, the meeting closed as usual with the Benediction.

EVENING.

The direct consideration of the Conference subjects may be said to have closed with the proceedings of the morning of this day, the evening meeting being of a very novel character.

Wishing specially to interest the working classes, it was arranged that there should be an opportunity afforded for working men to give their testimony to the blessed results of Bible Christianity as experienced in their own homes.

THE WORKING MEN'S MEETING

Was under the direction of Mr. T. B. SMITHIES (Editor of the *British Workman*), who, at a very short notice, brought together a remarkable group of witnesses. The Hall was, as before, crowded in every part, and presented to the eye of the onlooker a scene of striking significance. The double row of lights from the ceiling, so effective for their purpose, filling the large space with almost the clearness of day, and bringing out in marvellous distinctness the words of truth—which, from window to window, and wall to wall, silently testify to the glory of God—fell that night upon a very varied assemblage of listeners and speakers, whose hearts, however dissimilar in some respects, responded with one accord joyfully to those words of truth. The rich and the poor did indeed meet together; and representatives of all classes of society owned the

power of the *one bond* of Christian brotherhood. From the platform a simple, and, in many cases, an unlettered testimony, was given to the praise of the glory of the grace of God by those whose earthly callings placed them in the humbler spheres of life, who could speak of Christian experience—not in the drawing-room, but in the camp, and the cab, and *the chimney*; and many of the educated, and wealthy, and refined, as they sat on the benches and listened, learned fresh lessons of the power of that grace which (irrespective of circumstance and position) teaches, and renews, and elevates, and comforts, wherever it is received.

The Rev. W. PENNEFATHER commenced the meeting with silent prayer, and then gave out Hymn 19, saying,—Beloved friends, we are met to speak and sing about the sweet uniting name of Jesus, and you will find it in this hymn—

“How sweet the name of Jesus sounds.”

After the united testimony of this song of praise, and the reading from the 44th verse of the 24th chapter of St. Luke's Gospel, Mr. Pennefather said,—Every child of God is a witness to the life, the death, and the resurrection and glory of the Lord Jesus Christ; and every child of God is a witness to the power of the Holy Ghost. We should likewise be such a witness amongst those with whom we come into contact, that they may at once see that God is in us of a truth. Our subject to-day has been “Testimony.” I shall call upon our beloved friend, with whom I delight to be associated in work, Mr. Smithies, to speak a few words to you; and then these men upon the platform will bear their testimony as to what the Bible, in its living power, as applied by the Spirit of God, has done for themselves, for their neighbours, and their homes.

Mr. T. B. SMITHIES.—My dear friends, there are two classes present to-night—a goodly number of my working brothers and their wives, and not a few of my Christian brothers and sisters who are striving in the various parts of the country where they live to do good to the masses around them, and who are glad of any suggestions whereby they may promote the welfare of the industrial or working classes. Having taken a lively interest in the social and spiritual condition of our industrial classes, will you for that reason allow me to bring before you in testimony one or two great boons which they have, and one especially which at the

present time they are in great danger of losing? Thank God for the Bible, and what it has done in many of their homes! But I often feel, when speaking with my working brothers, that there is one great blessing which they find in the Bible, and find nowhere else, and which, but for the Bible, would never have been theirs—the great blessing that God intended that every working man should for six days' work have the blessing of seven days' bread. I rejoice that amongst the working classes there is greater soundness on that question than even amongst many professing Christians. Let me, my dear friends, plead with you on behalf of some of the classes in London who have *no Sabbath*, never had it, and apparently are never likely to have it unless you rise, unless the Christian Church rises and says, "This birthright shall not be taken from them." It has been my lot for the last fifteen years to have a missionary to the cabmen coming to me every week with his journal, and I say to-night, what I have never said in any public meeting before, that *I dare not publish what I find in that journal*. One of the last paragraphs I copied out of that journal was this: a conversation at one of the cabstands near the Bank of England, where the missionary was addressed sarcastically by one of the cabmen in these words: "Why don't you get the parsons to set us a better example? They preach that the Sabbath is to be kept, but they and the religious people pay us for working on that day, and then they blame us for breaking it." There are cabmen in London who never were inside a place of worship except on the day they were married, and there are scores of cabmen in London who never see their children except in bed. Night cabmen—poor fellows! Oh! how I pity those men from my heart! My dear friend, the late Rev. W. B. Mackenzie, who died not many months ago, told me this affecting fact, that one night a poor child came to his door, and begged of him to come, for his father was dying. "The child," said Mr Mackenzie, "was very urgent I should go quickly, for his father was not likely to live long." When I got into the room I found it indeed a scene of sadness. I found the man had been a cabman; and when I spoke to him about his soul, and opened my Bible, and began to read to him, the poor dying man had just strength enough to breathe out these words, '*I have had no Sunday, sir,*' and shortly after expired."

There is another and a larger class of men, the omnibus men and stablemen of London—20,000 of them who never enter God's house, and who never hear a word of Gospel truth, unless it is carried to them in the yards and stables where they spend most of their lives. I met, some time ago,

a very intelligent omnibus-driver, and speaking with him on this question—for I never lose an opportunity of learning something from these men—he said to me, most sarcastically, and looking me most keenly in the face, “Now, sir, do you believe what these parsons and religious folks preach and profess?” “Well,” I said, “my friend, I hope that I do.” He said, “I don’t, sir, and I will tell you why I don’t. Do you think, if they believed what they preach and profess, they wouldn’t do something to get us poor fellows a Sunday? No, sir, I don’t believe them, and won’t until they do.” Not many days ago, one of the most intelligent police inspectors on one of our London railways, with whom I was speaking on this question, said to me, “If you will show me either a sermon or speech that either minister or layman has ever uttered to get us poor fellows a Sunday, I will give you my head.” Some little time ago I stood by a beautiful railway station not ten miles from London. Whilst admiring the lovely garden, the well-trained roses and plants, I entered into conversation with the station-master, whom I found a clever, intelligent man. I said, “My dear sir, there is one question I should like to ask you—How often do you get a Sunday?” “Ah,” he said, “sir, *that* is the drawback, the only drawback I have. I do love the rest of the Sunday.” “Well, my friend, how often do you get it? how often do you get to church or chapel?” and the poor man bent his head, unwilling to reply; but I pressed the question kindly. “Well,” he said, “I am sorry to say it, but *I have never been inside a church or chapel for ten years.*” “But, my friend, could not you have gone?” “Well,” he said, “the church is three-quarters of a mile away. If I go to the beginning of the service, I am obliged to come away in the middle of it to catch a return train; and if I go late, I have in the same way to disturb others, and so I never go.” “But,” I said—and this is the point I want to bring before you, dear friends—I said to him, “I was never in a railway train on a Sunday in my life. I love the rest of the Sunday so much, that I dare not spend it so as to rob my brother man of it.” “Ah, sir,” he said, “I wish everybody thought so. We would get it then. *It is one of the things I cannot understand*, sir, but on my giving the tickets out on a Sunday, *I have to give more to people who are going to hear clergymen and popular ministers than to anybody else.* I cannot understand it. My poor wife and children could not be got into a train on the Sunday, no, not on any account.” On behalf of the 200,000 railway men in this country, who are gradually losing this great and blessed boon, I ask you, dear Christian

friends, to do what you can to secure for them and their families the rest, the blessed rest of the Sabbath.

The other day I spoke to an intelligent coachman belonging to one of the West End mews, and what do you think he said to me? I asked him if he had his Sunday, and what time he was able to get to bed on Saturday night. "Generally three o'clock on the Sunday morning." Can you expect these men to be in any place of worship on the Lord's Day? No, no. Oh, my dear friends, there is a solemn call, I believe, upon Christian people in reference to this matter! Working men are in danger now of having this great boon filched from them gradually more and more, and, instead of God's merciful arrangement of seven days' bread for six days' work, there is great danger of our becoming like France, and having seven days' work to do for six days' pay.

Before I sit down, I want to call your attention to a short paragraph in the important report just presented to the London School Board in the testimony from dear George Holland, that earnest worker in ragged school work. In that report I find the following five lines. I would, my dear friends, that I could read these five lines in a way to impress your hearts as mine is impressed, but that is impossible. No one who listens to those words can understand them fully, unless they have gone down into the most crowded, seething courts and alleys of our great London. But try, if you can, in imagination to follow me into one of these courts in Whitechapel, and hear what good George Holland (whose testimony those who know him well know is fully to be relied upon) says as to the condition of many of the poor children of London: "Oh, my dear sisters, feel more, pray more, labour more *for the poor children* of our great London. *In my heart I believe there is more suffering now amongst thousands and tens of thousands of little children in London than was ever endured by the children during West Indian slavery.*" In answer to the fourth question, Mr. Holland says, "Witness was sorry to say that many of these children" (referring to the four or five hundred children who come to his ragged school every day), "many of these children had to be the guardians of their own parents, it being no uncommon thing to see a child of four or five years of age begging its mother to go home." *There is a sight at gin-shop doors!* "He had met with one case *of an infant four years of age*"—not, friends, fourteen—"four years of age *refusing to leave its drunken mother on the pavement lest her boots should be stolen and herself be locked up.*" Four years of age! O for a tongue—O for a heart touched with sympathy.

to plead for these poor suffering little ones! Dear friends, I trust that some of you may be led, from what you hear to-night, to go and work as you have never worked before, to lay hold of every instrumentality to do what you can to do battle with this giant curse of drink, which is neutralising most fearfully the efforts of all Christian workers in every direction. It seems almost (in some districts) useless even to carry the Seed of Life, owing to this evil. We have such moral morasses to deal with, that it seems almost like the farmer taking his good golden grain, and casting it on the mire and clay without having had the land previously prepared. My dear brothers and sisters, we want some moral drainage in some of these wretched districts, and we want also better homes. I must confess I despair almost of all efforts combined being successful on a large scale in the present wretched condition in which thousands of our fellow-creatures are now living in the east of London, in the Drury Lane district, and in some parts of Westminster. Oh! when you lie down on your comfortable, clean beds at night, when you are thanking God for a large, airy, comfortable room, remember that there are in thousands of rooms in London every night, five, six, seven, eight, nine, ten, twelve, and even fourteen people sleeping in them, and imagine, if you can, what must be the moral and the physical result of such living. I must confess, from my knowledge of the condition of many of my fellow-creatures, I do not wonder that we are *so* bad. The wonder is we are not worse. But there is a solemn call, in the present condition of our country, on you and on me to work *as we have never worked before*, to use every means in our power to bring not only social improvements to the people, but also to scatter among them the Word of Life. Let me close with these words—they are as true to-day as in the days of our Lord—"the common people heard Him gladly;" and in the present time there is a willingness to receive the Word amongst the masses of our country such as I have never hitherto known; but I tremble if the opportunity is not embraced by the Christian Church, lest that door should be shut, and a changed feeling come over my country. "*Work while it is day; the night is coming, when no man can work.*"

Mr. SMITHIES then introduced *a cabman*, who spoke as follows:—

Dear friends, Mr. Smithies hinted, in the note he kindly sent me to-day, that my subject this evening was to be the Bible and its influence on working men's homes. I suppose there will not be a person present here to-night that will pretend to say that a cabman is not a working man. If going to work at nine o'clock in the morning, and driving all day long

through the streets, in all sorts of circumstances, in every kind of temptation, and in all kinds of weather, beginning at nine, and driving till he tires one horse at four or five, and then going home and bringing out another horse and tiring him, with a constant strain on the eye and muscle—if that is not being a working man, I don't know what a working man is. Well, *what has the Bible done for me?* I recollect, sir, being a lad, and standing, on the Easter Tuesday, in St. John Street Chapel, Bedford Row, and receiving from the hands of that good man, the Honourable Baptist Wriothesley Noel, when he was then in the Church of England, the Easter Tuesday prize, the “Companion to the Bible;” and I found there, sir, that the first intimation I had in it was this, that God was its author, that Christ was its subject, and salvation was its end. I really, sir, feel some difficulty in addressing so vast a number. I meet with a quiet Sabbath-school class on the Sunday afternoon, but I had no idea of such a splendid place as you have here, when I left the glorious West End to come to the North of London. But it struck me, while we were singing that beautiful hymn,

“How sweet the name of Jesus sounds,”

Well, John, you hope your Master will own you at the last day. Can't you own Him now? You can own Him on the cab-rank; you can own Him in the yard; you can own Him in the stable; surely you are not going to be ashamed of Jesus now!

Leaving, sir, the Sabbath-school, and just having twenty years as a hansom cab-driver, it was some eight or ten years that I was deprived of that glorious and that blessed legacy that God has given us through His Word, the Sabbath day. Mr. Smithies has given you some hint as to what cabmen suffer, and it is no fiction; it is a solemn, fearful fact, that although some five or six years' efforts have been made to secure the treasure of the Sabbath day, yet, through recent legislation, we cabmen are rapidly losing that; and there are no less than fourteen hundred men who are now at work, and who have been at work these last eighteen months without any more work to do, or any more labour in the streets than there was under the old regimen, but with no chance of a Sabbath day. It is a sad, sad fact. Mr. Lowe condescended to send me a letter when I appealed to him to make some distinction between the six and the seven day plates. His answer was, “No, sir, it will interfere with my whole scheme of taxation.” Well, cabby goes out and he goes on, and he knows nothing of a

home. What you have said, sir, I could take you to a thousand homes to prove, that *cabby scarcely ever sees his children*, only when they are asleep, or when they accidentally meet him on the stand, and say, "There's father." Well then, what has the Bible done for cabmen? Well, it has given to some of us, sir, the blessing of an uninterrupted Sabbath; and I have left a yard to come here to-night, where there are four-and-twenty cabmen, and where there are fifty horses, and where there are eight ostlers, all enjoying the privilege of a Sabbath. And looking back, sir, to the time when I left Sabbath-school—a fatherless bairn I might call myself, but with a kind, good mother—and was flung into the cab-line to obtain a living and to drive, I, like the rest of young men, laid no restraint on myself. I went just as far as my constitution and my pocket would allow me to ruin myself both body and soul. It was my mercy to be led to the house of God, and it was, sir, on one of those blessed holiday days, the Sabbath day. There I heard things which I had never before heard, and after expressing my intention of never going again, I did find my feet going in the same direction. And I believe, sir, at that time—if there is such a thing in me as love—I believe at that time I was convinced by the gracious Spirit, convinced of sin, of righteousness, and of judgment; and I recollect well the place and the time when, pulling out my pocket Bible on my hansom in Whitechapel—so anxious was I, for I had not yet seen the blood sprinkled on the altar—I first saw the deliverance Jesus had wrought, and felt the power of His grace so as to lose my fears, and to get the dark and dreary future changed into light, because all my sins were forgiven me for His name's sake. These are blessed results. Ah! a Huxley may write, a Darwin may speculate, and a Tyndall may talk about evolutions, but they cannot tell us where men obtain that blessed sense of forgiveness.

Well, sir, I do not believe in the religion that is not an influential one. I can sometimes get my fellows round me, and very often when we are waiting at a dinner party, or standing under a door, possibly in the wet, we can talk about Jesus, yes, and we can talk about what He has done for us; we can talk about His kindness, His forbearance, His sympathy, His condescension, and His love; and cabby can go—and he does go—into the ragged school, and gather the little outcasts there, and talk to them, and meet the young men's Bible-class, and he can talk with them there, and oh, sir! when I see around me the fearfully and awfully devastating influences of drink, cabby can form a young men's temperance society, and he can

meet his young men on the Lord's day, and he can go out and round the nearest public-house, where men are ready and willing to hear, and he can give them oftentimes a tract or *British Workman*, in the hope of lessening their sufferings. God forbid that I should complain, sir. I know that there is a Providence that I cannot scan. Sometimes I try to look into it; but oh! I have had a home of suffering, sir. I have been blest with a good measure of health myself, but I see nothing but suffering at home, and to take the Bible amongst the realities of daily life is what I believe in; or to take the *Pilgrim's Progress*, and read about the land of Beulah there, and oh! to see just before the departure of the soul—to see the countenance lighted up at the word that is uttered, and to observe the holy radiance there! Ah! the Bible is precious there, in the home in which there is suffering; and let us, when we go out to our daily labour, take the Bible as our safeguard against sin, and we must stand firm against corruption around us, in the grace to which it points, for the Bible

“Hushes every muttered murmur,
Makes our fortitude the firmer,
And guards our soul with strength.”

Mr. SMITHIES next introduced a *shoemaker*, who had been a sceptic—He gave the following account of his changed feelings and habits:—

Dear friends, I first knew how good Jesus was when about fourteen years of age. I went to school in a country place—a Sabbath-school—and had a dear Sabbath-school teacher; and I can say those Sunday afternoons with my teacher were about the only time I felt happy in the whole course of my life. At that time I had no happiness at home, no comfort at home. I had a father—at least he called himself so—who was an infidel, and who loved drink and the lowest of society, and cared very little for me, though I was the only child at home. He set me down to work with him when about seven years of age. I had no schooling. I remember going to a day-school for about three weeks, but was taken away, and had no more schooling. I went then to a Sabbath-school, and had a dear Christian teacher, who was the means of leading me to the Lord—to the blessed Jesus. But I had to take up my cross at home. I went to hear the Gospel services in the chapel, and oh! the tears ran down my cheeks, and I went home deeply distressed, because I knew I was a sinner, and I knew the only One who loved me, who cared to pick me up, I had despised and

rejected. Oh! I went home and cried. My mother said, "Why are you in trouble? you won't go to hell. What have you to trouble about? have you not been a good boy? But I *was* troubled, for I knew what my mother did not know—that my heart was not washed in the blood of Jesus, and if I died, I should go to hell. I went on in this way for about three months. I had some trouble to get to chapel of evenings; and when father found I could get my work done by six or seven in the evening, he gave me more work to do. At last, through persecution and very little help from Christian friends, I fell away. Oh, bitter and black was the fall! and I might have been seen one night standing by the quay in Ipswich, ready to throw myself into the water. I stood there half-an-hour; but I thought if I did that I should go to hell. I still had no comfort at home, but was knocked about; and my father treated me and mother very badly; and I got so tired of my life that more than once I wandered about, thinking to commit suicide—and I only a boy of fourteen! By-and-by, the thought came to me, You will go to hell; and I thought, God save me from that! I went home, but it was a bitter home. I then gave myself to drink, and to going to concert rooms, and dancing places, and saloons, and theatres. I became one of the gayest of the gay, and gave myself up to everything that was sinful. I remember once, in the Whitechapel Road, being drunk; and I was rolled over into the mud with a drunken companion, but the more we tried to pick each other up the more we rolled about. And this was a child who had had his heart touched with the feeling of penitence! By-and-by, I met with a young woman who knew and loved Jesus. That young woman tried to lead me aright, and has often led me where I have heard the most beautiful sermons. Still, I became almost like my father—an infidel. One night I met this young woman, and I said, "If there is a God above me, He can strike me down." She trembled as she held my arm. She was ready to drop for fear my words should be taken notice of by God. I married that young woman; and we were married about four years before I knew the Lord. There was a little mission in Whitecross Street. One Sunday night I said, "We will go into this place;" for we did not know before there was a place there. We wandered inside, and were sent right up to the top of the room, under the minister. I was annoyed, and felt uncomfortable; but I was not that night convinced of sin, and told my wife that it would want a very clever minister to bring me to religion. Very little did I know how near the Lord was with His work, how near the Spirit was to break my

heart down. I was then without God in the world. What a happy moment for me when I felt the hope, and accepted the offers of grace, and loved Jesus! Hallelujah! I had often sung that when a boy. I went home and wept; but I did not show it to my wife. I was very proud. I did not like to think that she was right and I was wrong, and often tried to argue that it was all the other way. Blessed be God, who pardoned me, and thanks be to His blessed name, now, instead of rolling about White-chapel drunk, I have a class of lads on a Sunday afternoon, and I meet them twice in the week evenings. I have also other work. I go out with the open-air preachers to most of their services. My home is happy now. There is no contention now with the wife about religion. We both walk hand-in-hand. We try to train our little child to love Jesus. Oh, how sweet it is to see the little one kneel down before she gets into bed, and say her simple prayers! Oh, how happy this makes us!

“O that the world would taste and see
The riches of His grace;
The arms of love that compass me,
Would all mankind embrace!”

Mr. SMITHIES then introduced *a tailor*, who said: Ladies and gentlemen, this is not the first time that I have addressed an audience, for I have made speeches before to-day at political meetings. I have taken part in political agitation; and have spoken more, I think, in connection with the temperance movement than any other man in my position. Our dear president thinks I can tell you something about the tailor's shop, and what it is to be tempted, and to have to do battle for the principles of the Bible in the tailor's shop. I am, however, now working at home, and have not to encounter this temptation. When I was three weeks old I was the youngest of two. My mother had to go out to service, and left me and my sister, four years my senior, to the tender mercies of the world; and, up to the age of seventeen, I had something like seventeen different homes. I was knocked and buffeted about by people, but, thanks be to God, He preserved me very much from sin; and yet, until within a twelvemonth, I do not think that I ever lifted up my heart in prayer to God. I never thought of it. Why? I can give a reason for it. I have attended as many religious services, I believe, as any one in this room, but I did not feel myself to be a sinner. Ever since I was a child, I always had an inclination to go

in the right way, and I thank my God that He has preserved me from many of the snares that beset young men through life. But I thought this enough. When I was eight years old, I used to be knocked and buffeted about. My friends were very severe with me, and I used to feel their severity; and being naturally of a stubborn and independent disposition, I ran away from home, and was then quite alone in the world. My mother, who was in service, not knowing how to pray to God, never gave me any sound advice, but when I went to see her, told me to be a good boy and then I should not get flogged. I had at this time the same thoughts as our dear friend who has just sat down; for, when I was passing a river with a friend, I broke away from him, and if he had not caught me, I should have plunged into ten feet of water, young as I was. God has made me to see things differently now. I am weak, I am as a little child, but yet, through the ministry of His dear servant, Mr. Aitken, I have learned to believe in the Lord Jesus Christ, and to try to serve Him; and I do hope that the Lord will open my heart and make me to do something for His glory, higher and holier than ever I have yet accomplished; and I ask you, my friends, to pray that God will strengthen me and build me up in the faith, and make me a better man, not only for this world, but for that which is to come.

The next speaker who came forward was one holding the post of *messenger* in Paternoster Row, who said—You see before you a person who has been an enemy to Christ, for I have travelled hundreds of miles with my father to oppose Christianity, thinking it to be a sort of trap intended to keep the poor in subordination to the rich. When I was young, I was taken in hand by a poor costermonger in London, who taught me his trade and started me in business. Some time after that I became interested in a working men's club, through Miss Adelaide Cooper and several other ladies, and some gentlemen, thoroughly Christian people. I felt prejudiced against them at first, but at last I joined the movement. I watched them very narrowly, and I tried them in every way; and the more I watched them, and the more I tried them, the more firmly I became convinced that they believed what they preached, *for they practised what they said*. I often asked myself this question, Have I made a mistake about this Christianity? Is there any truth in it? Surely there must be, or why should these ladies and gentlemen of wealth and position spend their time, and their wealth, and their energies, and their abilities in coming amongst us, when they might be taking their ease and enjoying themselves in

luxury and amusement, caring nothing for us, for we are nothing to them. This feeling caused me to look at Christianity in a very different light from before. I began seriously to inquire and to search the Scriptures. Well, for long years I felt no satisfaction. At one time I thought I had imbibed its principles, but when I came to search myself closely, I found I was full of doubts. At length I joined the Wesleyan chapel in Great Queen Street, and the Rev. John Wilkinson came there to preach a sermon on behalf of the Jews. I had spoken before to several ladies and gentlemen, but they had all failed to convince me : they would point me to this chapter and to that chapter, forgetting that my difficulty was to believe in the Bible at all. I was introduced to Mr. Wilkinson, and he at length convinced me ; and now I can say I have found a Saviour and a God, and I cannot describe my feelings, and the world can form no conception of them. Men think, and I used to think the same, that if you became a real Christian you were shut out from all pleasure and enjoyment ; but it is no such thing. It is very true you have to give up the excitements of the world ; you must keep away from theatres, and from gin-shops, and from the concert-rooms, and from the dancing saloons, and from the people's Sunday gardens, where they amuse themselves with croquet and cricket. I could mention professing Christians who have been asked if there might not be croquet and cricket to finish up their Sunday with ; and the answer was that they saw no objection ; they did not think there was any harm in it. Now, sir, if our English Sabbaths are to be upset with these clubs and the opening of public-houses, it will be a sad thing ! I know one of these, in which there are three hundred men from early Sabbath morning until twelve o'clock Sabbath night, spending their days in drinking and smoking. I say it behoves Christians seriously and earnestly to take this subject to heart. I would ask one question : it is this—Here are the working classes—what recreations, healthful recreations, are provided for the working man when he comes home from his day's toil ? I need not describe what has been already described—the state of the poor man's home. But I say, is it any wonder that with such homes he should go into the gin-shop, the theatre, and the concert-room ? Human nature craves amusement, and amusement it must have. If none of a healthful, elevating character, is within reach, men will take whatever of another character is offered. Why, for example, should that grand, soul-inspiring art of music be devoted so largely to the service of the world and so sparingly to the service of God ? . . . The speaker then suggested that Mission-rooms and school-

rooms, often unused at night, should be made to subserve this end, giving to working men what would ennoble and instruct, instead of debase them, and concluded by saying—

But I come back to my subject. It is a feeling, probably, that many people have, that a Christian ought to be without troubles; but it is not the will of our Heavenly Father that we should be so. We are taught to “take up our cross” and bear it; and what helps us to bear it so well as the Bible? You can go to your closet when troubles and trials overtake you, and you can lay your troubles on your Saviour, and feel your heart lightened. The life of a Christian is a life of happiness, and peace, and comfort, which it is not in my feeble power to describe.

The second verse of the 29th Hymn was sung, and then *a navvy* was called to speak.

Ladies and gentlemen, he said, you can't expect much from a navvy. I was thinking I am something like a little boy in an orchard: he gathers all the fruit he can, and eats, and puts in his pockets, but when he fills his pockets and goes away there is a great deal left. Now I have to put in a few words so much that I don't know where to begin or what to do. What has the Bible done for the working man and for his home? I was once in the pit—the horrible pit; but the Lord has brought me out, right out, and I am put on a rock. Hallelujah, bless the Lord! I was once without hope. It is a fearful thing, without hope and without God in the world. Now I have a hope, not the hope of the hypocrite. Mine is a glorious hope, it is full of immortality! I once had a fear of death, but it is taken away. There is always a fear, you know, belonging to navvies, though they are brave men. I have fought for an hour before as large a congregation as this. I have been drunk for a week together, and never been near work, and the little woman, my wife, came after me, and she had her teeth broke. But the Gospel met both our cases. I left my home quite a young man. I come out of Wiltshire. I could not read when I was converted, nor could I say the Lord's Prayer. I was taken away when I was quite a little boy and sent to work because my father only got seven shillings a-week, and there were seven or eight of us, and, of course, there wasn't much to keep us. I had to walk two miles there and two miles back, and I was put in a large field, and there I used to toil from morning to night for twopence a-day. But, however, the master said I was a good boy, and he gave me threepence. I was converted in Grimsby, Lincolnshire—Great Grimsby—when I was a navvy there . . .

I had no home when I was married. Hadn't a knife and fork, or a bed, or a blanket, or a sheet—I had nothing but the navy's outrig, a white slop, a black handkerchief, high boots, and breeches, and I hadn't much else. But now I've got a coat, one on, and another there, and another safe at home. I have got a good home, bless God. I never had a home till I got converted, but now I am as happy as I can be. When I was converted all the world seemed different; everything and everybody I looked upon was beautiful, even the chapel looked as though it were new whitewashed, and everything was different from what it had been in all my life. I had passed from death to life when I was born again, when I was converted. The change was not in the people, nor in the things; the change was in my new heart. I was a new man through Christ Jesus. Well, the good people thought I ought to do something. I had done a lot for the devil, and the good people thought I ought to do a little for Christ. But I found I could not read; I found that to try to do good was something like a man going to work without his tools. What did I do? My wife couldn't read either. I got a little Bible and a little Testament, and I used to carry it to work with me. The first Bible I bought cost me seven and sixpence; it was a Bible something like this (holding up the Bible from the desk). I tried to read in this little book a word at a time. I used to spell it out. And I put my wife to school, and she went to school, and she learnt to read and to write. Yes she did. And I got to learn to read; and now I can read, and now I can write. Glory to God! I will tell you what the Bible taught me. It taught me to be honest; it taught me that it would not do to be a drunkard. I am a teetotaller now. Thank God for that! I hope I sha'nt make a teetotal speech, for I am talking about Jesus (a voice: Is your wife a teetotaller?) O yes, my wife is a teetotaller. And I should not like to drink a pint of beer, because, you see, I like to know what spirit I am of. A pint of beer puts a different spirit into a man; it is apt to confuse him. I know the touch of the Spirit of God in a moment—the least touch; and I want to keep to this. Now, when God speaks to our hearts, Jesus says, "My sheep know My voice"; and I learn in the Bible the fate of the drunkard. As long as I got drunk I used to go from place to place amongst the beer-shops and run up a score, and then give them the slip. But I have been to Christ, and when I read my Bible I saw it my duty to speak to my companions. And there were some in one part of the country and some in another where I owed things; and now, I said, we must pay the debts. My

wife was agreeable for me to pay all the debts, except the debts at the beer-shops ; but I wanted to pay them as well, because I thought I might be going about to these places, and when I wanted to preach to them they might be charging me with the money I owed. Well, I didn't like to do anything contrary to her feelings, for after we were converted there was nothing done to cross one another ; but I made that a matter of prayer ; I told my Father all about it, for the Lord knows the intents of the heart, and my wife soon agreed for me to pay it altogether. So I got a gentleman to write me letters to one place, and letters to another, and one to the landlady where I have done very bad things. When I went down there to see my mother *she sent for me to come and pray with her*. If I hadn't paid my debt she would not have done that. And I will tell you another thing the Bible taught me. My mother was very poor, and my father was very poor, and I felt for my father and my mother. I didn't at one time. No, no, I had a heart of stone then, and it's flesh now, and it feels ; and the Bible says, "Honour thy father and thy mother," and I thought that that must mean something, and so I send a few shillings down to pay my mother's rent, perhaps, or a few shillings at Christmas. The Bible learned me that. I am not speaking this boasting, I should not have learned that if I had not the Bible.

Take the Bible away, and you will ruin the country, for by the Bible they "hear of heaven and learn the way ;" and they learn how to be good servants to their masters—not eye-servants, but they learn to do right *when the master is away*, depend upon it, if their hearts are right. And I pray for my master and his family every night and every morning. And the Bible has made me contented. I do not envy any man. I ain't rich, but I don't envy any man in the world ; God bless them ! I say I am glad you have got such a beautiful place as this, and such a congregation as this. Just now I was speaking about it, and saying, Why, there really must be some good people about here, or they would not have built this place ! And I pray that it may go on, and that the leaven may leaven the whole lump. God has blessed us ; and what has He blessed us for ? Why, *to make us a blessing*. Some of you no doubt think the navvies are rough men. I will tell you, they are something like cats : stroke a cat the wrong way along the back, and he will scratch you and bite you ; but stroke him the right way, and he will jump on your knee and on your shoulders. And so it is with the navvies : stroke them the wrong way—talk to them in a harsh, sharp way—and you will find them rough ; but stroke them with

the hand of kindness and charity, and that is the way to break their hearts. God bless you all !

A bracemaker was next called.

I thank God, dear friends, that I had a praying father. My mother died when I was seven years old ; and before she had been dead a year, my father married again. I had a brother four or five years older than myself, and he did not like this second mother. I cannot say she was very unkind to me. Some people say there are no good stepmothers. Well, she was not unkind to me, however ; but he did not like her at all, and he made up his mind he would run away from home, and he did do so, taking me with him. We arrived at Glasgow, after travelling some miles, and came to a large tree on Glasgow Green, and there we lay down to sleep at night. Two or three gentlemen were passing by, and they saw something dark at the bottom of the tree, and came up to us to see what it was. My brother challenged them ; he always had a pistol ready to shoot anybody who meddled with him. These gentlemen said we should not sleep there ; there were lodgings not far off. We had not many things with us ; we had brought our Sunday clothes, but not much money in our pockets. After lodging the night, we started on Sunday morning at eleven ; but our friends soon after found us, and brought us home. After that, I ran away ten times by myself, sometimes stopping a short time, and sometimes a year or two ; and the last time I did not go back for eighteen years, and then everybody connected with me was dead. I had been abroad, and there I had heard a good deal about England, and that people could pick up gold like dirt in the streets of London ; so I travelled up to London, and lodged in a place called Bell Alley, in Moorgate Street. There I had a bench to work upon and a bed, and that was all. There was no fireplace in the room, and I had to go down stairs if I had anything to cook. There was a nice young servant-girl at that place, and I began to keep company with her. I told her, however, I would never marry her till I had £50. Well, time went on, and one day I led her into Cripplegate Church, in the City ; and when we were walking out, after paying something like 1 rs. 6d., I think, as my wife was leaning upon my arm, I said, " Well, Ann, if ever we have got sixpence in the world, we shall be better off than we are now, for I have only got fivepence left." I had only a few pair of braces and a few pair of garters. We struggled along, however, to keep in our lodgings, but could not manage at all. I could not get on, my stock was so low ; and I said, " I had better go home ; I will go to Birmingham." I did so, and soon

sent her 15s. to bring her down. We worked hard, but we began to go to singing rooms, and concerts, and circuses, and theatres; and this soon brought us to destitution and misery. One time, all the money I had in the world was 1½d. I did not know what to do with it. In travelling up and down the country, I had picked up a good many tricks in conjuring. I could put a thing into my mouth and bring it out of my eye; I could wrap up an egg in a handkerchief and make a chicken fly out; and do a few other tricks. Well, with this 1½d. I got a dozen conjuring books, and I went out on Snow Hill, got a crowd round me, played off some tricks, made a speech to them, sold my books, went and got another dozen, sold them, and altogether we lived two years while I was travelling about as a conjurer. Passing by a good deal that happened during two years, I will come to the point where I was lodging in a house in Sheffield, and one Sunday morning the lot of us were sitting round the lodging-house fire—a lot of rogues and scamps and vagabonds, and a quack doctor; and this quack doctor rose up from his seat, and went over to a little box, and began pulling about some rubbish there, looking for something he wanted. I cannot tell what he was looking for, but something glittering caught my eye, and I said to the man, “Scotty”—he came from Glasgow, like myself, and we used to call one another after the name of the place we came from—“what is that?” “It is only a little Testament I got for 4d. some four years ago.” I had hardly ever had the Word of God in my hand. I said, “If you like I will give you 4d. for it.” “Oh,” he said, “take it; it is no use to me.” I gave him 4d., and the precious treasure was mine. I took it up-stairs and began to read it, and my eye fell upon 1 Corinthians, 6th chapter, 9th verse: “Know ye not that the unrighteous shall not inherit the kingdom of God,” and so on. I soon came to see what a great sinner I was in the sight of God; and that night I knelt down to pray. I could not utter a word. My wife and I left Sheffield, and went down to Manchester; there called upon me there a dear city missionary, who had called upon me many years before: he spoke of my evil deeds. I showed him some of my conjuring tricks, and told him I got my living that way. He said, well, it was not a very honourable way to get one’s living by deception, and he advised me to adopt another line of life: and he was very kind, and gave me good advice. But still it was some time before I could believe in Jesus; but at last I did, and then I got on in the world, and now we have a veritable happy home. There is another family in the down-stair rooms; they sing about half the day, and I sing the other

half, and so the song of praise is to be heard in that house nearly every moment. The poor fellow who lives down-stairs ten years ago was on the Epsom racecourse for an unlawful purpose, so the Bible has done something for him, for if you had stood by him then, you might have missed your watch ; and now, if he were standing by a turnip-field, he would starve rather than take a turnip ! Ours is a happy home, and all through this blessed Bible and the glorious Gospel it contains ; and oh, that it may soon be heard the wide world over, till all shall know Him from the least unto the greatest !

Sergeant JONES, of the 12th Lancers, then rose and said,—

Beloved friends, we have had to-night a varied experience of the power of God's blessed truth on men of various classes, and I suppose that God's truth is the same, and God's Spirit the same, and God's blessing the same, when the Word of God is proclaimed to the soldier as to any one else. I find very little difference in my comrades who are religious compared with others in civil life. If the Word is faithfully preached, and it is shown that it must be looked on in dependence on God's blessing, I see my comrades converted and brought to Jesus. Five years ago the Lord revealed to me the blessed Gospel in that beautiful narrative of Naaman the Syrian. I was anxious about my soul for some time, and the Lord led me to the Dublin Young Men's Christian Association, and I praise God that I ever entered within the doors of that place. The Christian young men there took me by the hand, and in three days afterwards I found peace through seeing the Gospel in its simplicity and power. Since then the Lord has laid it on my heart to work among my poor comrades. Before that time I felt that the army was a burden to me—I hated the service, and I was discontented and unhappy ; but when Jesus revealed His love to me, I saw that I was in just the very place that He would have me to be in, and that the work was round and about me that He would have me to do. With regard to the blessed influence of God's pure truth on my comrades, I may say this : that my heart has rejoiced, and tears have flowed down my eyes many a time when I have seen a poor comrade going headlong to destruction, but arrested by the precious Word and brought to the foot of the Cross to confess Jesus as his Saviour. I remember a dear comrade, he was very anxious about his soul ; I was the only one in the regiment at that time to whom he could speak ; and as he was talking to me, I said, " John, I cannot make you receive the truth of God, unless He teaches it you by the Holy Spirit. I may talk to you from now to doomsday, and I should not show the love

of God as it is in Jesus." He went away rather offended; his pride was offended; but the Lord made him tremble on his bed, and he had to get up and throw himself before Him and acknowledge that he was a sinner, and then Christ received him and showed Himself to him as his Saviour. That dear brother is now one of the brightest Christians in the British service. He was working in a stable amongst his comrades, and seemed so happy and joyous that a comrade said, "Why, John, you seem quite happy." "Ah!" was his reply, "and you would be happy too if you had eternal life." I know numberless such instances. A man was asked by the Chaplain's lady to take part in a choir, and he began by telling her how he liked to sing with grace in his heart: "Oh!" he says, "madam, my heart sings to Jesus night and day!" Well, beloved friends, I could speak for hours on the experience I have gone through with regard to the influence of the Bible on my comrades, but the time is short, and there are others who have to testify, so I will only say this: if there are any here who have the interests of the soldier at heart, or who have the interests of any class at heart, preach to them the pure Word in faith, and in entire dependence on God's blessed Spirit, and it will surely be blessed, and carry life, and power, and salvation to their precious souls. I have been for a time conducting a Bible-class, and my comrades who there gather together have proved, in a manner that is to be wondered at, the blessed preciousness of the Word of God. I have seen their eyes kindle with joy; I have seen tears run down their cheeks; I have heard them say, "Oh, that is good, indeed!" And I tell you what it is, dear friends, the soul is never content unless it has God's pure truth brought to it in all its simplicity direct from God by His Holy Spirit.

The soldier was followed by *a sailor*, Captain Creek, who said,—

Beloved friends, you have had a pretty good variety to manifest the power of Divine grace on the human heart in all the different spheres of life. I may tell you that I am a Christian sailor. I am a sinner, but glory be to God I am a sinner saved by grace, like the preceding speaker. And though we are a motley group, yet it is a happy union. I shall have to say but little, for I am bound to five minutes. These people must have forgotten that I was a sailor, and that for short speakers above all persons a sailor is the most unlikely. Ah! how little does the sailor know of the great world, about its science or its politics. A great revolution has been in France, and I knew nothing of it until it was all over. But I will tell you one thing—I know something about this: I am not ashamed of the

Gospel of Christ; it is the power of God unto salvation to every penitent believing sinner, and it is no matter, sir, whether he is on the sea or on the land. I was not converted in a prayer-meeting, I was not converted in the House of God, but in the ship's cabin in which I served the greater part of my apprenticeship. I can remember the spot, though I can visit it no more, where the Word of God laid hold upon me. But after my conversion in that old collier, I was wrecked in her, and her hull is now imbedded deep near the port where she went down. Though the ship is gone, and many changes have taken place, one thing remains,—

“ Though waves and storms go o’er my head,
Though health and strength and friends be gone,
Though earthly joys with me be dead,
And every comfort be withdrawn,
Steadfast on this my soul relies,
Father! Thy mercy never dies.”

Faith in our Lord Jesus Christ never fails. The compass and the power of the Gospel of Christ are the same in every circumstance. I love the beautiful hymn we were singing just now. My passengers used to sing it almost every night, one of the female passengers playing the harmonium while they were singing it. And I thought there was such a difference in the passengers we had on board; and during a most terrific gale off the Cape of Good Hope, near Port Natal, I could *see* the difference between them—those who were under the power of the Gospel and those who were not. A terrible sea struck us, took away our skylight as we were sitting down to dinner. Down came the glass and then the water. I left off carving and went upon deck, and there were some of them, the unconverted and the unregenerate, screaming for fear, and rushing about regardless of the difficulty of walking. But then there were the others whose souls were fixed upon the Rock of Ages, who were living under the influence of Bible truth, they were calm and unmoved; and one young lady, though she thought that the end was come, was yet unmoved and calm, resting upon the Rock of Ages, all the while believing we should soon be in our eternal home in the skies. As I have said, the power of Divine grace had been manifested to me, so that I was enabled to declare in my humble capacity the unsearchable riches of Christ. And often have I gathered the sailors and passengers upon the ship's quarter-deck, and there have I seen men converted and brought out of darkness into God's marvellous light,

by the instrumentality of the humble sailor. He then referred to a pleasing testimonial received in acknowledgment of efforts made amongst ships lying at the Chincha Islands in 1854, and continued :—Some years passed, and I was at the Seamen's Home in London delivering, in my humble way, a short address at the Sailors' Anniversary Meeting, and I spoke of these things, and some men present professed to be converted to God. At the close of the meeting the captain of a large ship wished to say a word or two, and he said that he was one who was converted under the influence of the sailor preacher at the Chincha Islands in 1854. He said he carried a Bethel flag, and that numbers of his crew and passengers had been converted to God ; therefore the work is progressing. Like the soldier, I may say I feel an interest in the cause of Christ, and in the salvation of souls, and in working for the sailors. They are the men that will repay you better than any one else ; far better than any attempts to convert the Chinese ; far better to rescue the death-seeking, careless, godless sailor. O my friends, pray for the salvation of our sailors, labour for the salvation of our sailors, and work for them with holy zeal and manifest yearning pity for dying souls ! In this way you will win many a sailor, and they will be glorious auxiliaries as Christian missionaries wherever a vessel sails. May God bless the work !

These different addresses having occupied the time to a late hour, several of the working men who came prepared to add their testimony were obliged to postpone it for another opportunity, and Mr. SMITHIES announced as the last speaker for the evening, a *chimney-sweep*. With much spirit he said,—

Mr. Chairman and friends, I cannot call myself very poor, because I belong to the aristocrats of Wapping. I very often thank God for that. Though I have not got anything in my house valuable enough to tempt the thieves to break in and steal—for I do not like to tempt the devil more than I can help—I possess a Bible, and the Bible makes me very happy. And when I think about heaven my home, it puts me in mind of a woman holding up some sugar to a child—the child begins to rejoice before he gets it ; so do I when I think about heaven my home ! Ah ! we shan't have to sweep any chimneys there ; there will be no dirty work to do there. Friends, religion is a good thing for us all, for costermongers, and tailors, and soldiers, and sailors, and it is also a good thing for thieves, as some of them know to their good. It is even a good thing for God's creatures. I have got a little cat at home, and if that cat could only speak, she would say, “ I am very glad my master is a Christian, because I get

more milk." I used to be very fond of going to the public-house, and it used to make me very quarrelsome sometimes, and very unpleasant, so I thought I would give up the drink and be a teetotaller, and I found that after that if I had any money to spare it was better to go to the cook-shop than the public-house. Well, you know our Father, God, says, "I will supply all your needs." Praise the Lord, so He does! Although He does not put a silver cup in my sack, as Joseph put one in his brother's sack, He puts many coppers in my pocket, and He gives me a little sugar to put in my tea, and many good things besides. Yes, He does; and sometimes I feel so happy. Why, one morning I was so happy, that instead of shouting out "Sweep," I felt so happy I shouted out "Praise the Lord." I thought I was going right home to heaven, and as if I could throw my machine and all my tools down. Oh! what a blessed thing to have heaven in my heart!

I recollect serving the devil, and how I used to go to theatres and all sorts of wicked places, and gamble on the Sabbath-day; but, praise the Lord! all is changed now. It was at the King's Cross Mission I got converted, and since then everything has been changed. It is no matter *where* you get converted; you might be converted anywhere—and I might have been converted while I was up in my chimney—it is no matter where; but *converted you must be* before you can get to heaven, and when we get there we shall all be in a palace together.

Oh, how happy shall we be up in that palace! I am not used to be in such an exhibition as this; but when we get there it will be finer—no more grief and pain to suffer then. Sometimes people, when I go to sweep chimneys, are complaining and bemoaning; I say, "Never mind—look up, it's better on before." Sometimes they say, "It's very miserable weather;" I say, "It ain't miserable weather—it's *happy* weather for me. Do you think God would send down the rain if it wasn't good for us? Never mind, if we get wet here, it will be all right there—no rheumatics there." Oh! "Praise the Lord" is good for Betty in the kitchen, and missus in the parlour, and the children in the nursery—always praise the Lord. I remember my old grandmother, who is gone up there, she used to put a nice little frill round my neck, and take me to the cottage meetings . . . and now she is poor no more. And now I read in the Word of God, "The Lord is my Shepherd, I shall not want," and do you think He will let poor sweep want, if I trust Him as my Father? To be sure not; for not a sparrow falls to the ground without His knowing.

I get my living, you know, by shouting "Sweep," and sometimes I see queer things in the streets. I saw two boys going to fight the other day, as I was carrying my black flour on my mission barrow, and I shoved my barrow right between the two boys, and said, "Now, if you want to fight, pitch into the barrow." Oh! I'll tell you what it is that causes people to fight; it is *strong drink*. When I get coffee, or tea, or pudding, I don't want to fight; it doesn't put that inclination into me. I have got enough to do to mind my heart, and fight against the devil.

O my friends, I wish you all loved Jesus! I hope a good many of you do. I hope you will meet with the shoemaker, and the tailor, and the soldier, and the sailor, and the chimney-sweep, and all the rest, in the upper room in the exhibition in heaven. God bless you all!

The meeting was closed with the Benediction.

AFTERNOON MEETINGS.

As usual the Large Hall during the afternoons of the three Conference days was devoted to meetings for the consideration of subjects connected with Home and Foreign Missionary efforts. The details given this year of what the Lord had wrought, through the spread of His Word amid the carnage of war, were most interesting and encouraging, and calculated to confirm the faith of His children in that wondrous "YET" (Psalm ii. 6), which, despite all the rage and vain imaginings of man, stands out in letters of glowing light—the earnest to be given now, the full accomplishment in the day of millennial glory.

Wednesday, June 28th.

The subject selected was,

THE TRIUMPHS OF THE BIBLE ON THE CONTINENT, AND IN OTHER PARTS OF THE WORLD, DURING THE PAST YEAR.

After prayer for the Lord's blessing, the CHAIRMAN said,—

Dear Christian friends, we are all interested in this question of the triumphs of the Bible, "which is able to make us wise unto salvation." When we look back at a few

years we see what wonders have been accomplished in the circulation of these Holy Scriptures throughout England, throughout Great Britain, and throughout the Continent of Europe ; indeed, all over the world. We are met now to hear something of what has been done during the past year. I need not say that the first thing which meets our notice is the distribution of the Holy Scriptures during the war. Often have we prayed in this place for the distribution of the Bible through the Crystal Palace Bible Stand. This has been a remarkable movement, as you know. A small Committee of three or four gentlemen only have been engaged in this work, and they have done great wonders in connection with the great exhibitions in England, in France, and elsewhere. The last paper that has been circulated in reference to their gratuitous distribution of eighty-one gospels, or other portions of the New Testament, among the Prussian soldiers during their investment of Paris, tells us that 650,000 portions have been distributed during the war among the combatants, the sick, and the wounded ; whilst among the French prisoners in the different German fortresses, in the hospitals throughout France, throughout the greater part of Germany, the agents of this glorious work for the distribution of the Holy Scriptures have been active. I need not mention that in Italy there is an open door, and that friends from this country are not only distributing the Holy Scriptures in Rome, but throughout Italy, and are preaching the Gospel in Rome. You have all, I think, heard of that letter which came from Rome, and which has been widely circulated, mentioning how an Englishman, a good Italian scholar, collected classes to read in the Italian Testament. The poor fellows had never heard of the Holy Scriptures in Italian, and they did not know exactly how

to read. Some read in one way and some in another, for they had never been taught to read the Holy Scriptures. We are living in a glorious day, and you will now hear from the Rev. Mr. Hewlett some accounts of the triumphs of the Gospel, through the distribution of the Bible on the Continent of Europe.

The Rev. J. P. HEWLETT.—My Christian friends, according to the announcement you have just heard, I wish to address a few words to you ; but I should be doing injustice to very great and important news, which has recently reached the Bible Society, if I did not for one moment lead your thoughts to the far distant island of Madagascar. It was our privilege on Monday week to receive, in the Committee of the Bible Society, a visit from a veteran missionary, the Rev. Mr. Ellis, who had the high honour of translating the Scriptures into Malagasy, and of assisting in their circulation nearly fifty years ago, before the persecution broke out, of which all have heard ; and he has also been permitted to live and witness the large ingathering of the seed which was sown. The persecution being now over, and Christianity happily advancing in that island, Mr. Ellis's communication on Monday week was of so deeply interesting a character, that when he ceased to speak, spontaneously the Committee proposed at once to kneel down and join in thanksgiving to God. We always begin our Committee meetings with prayer, but it is a very rare case indeed for the business to be interrupted for additional and special prayer—that delightful and blessed opportunity we were permitted to welcome on Monday week. You are probably aware of the fact that during eight-and-twenty years of persecution in Madagascar, the few Christians had been left entirely, so far as men are concerned, to them-

selves. They had no Europeans among them. They had no superior order: no ordained preachers or teachers. They were a handful of very imperfectly educated believers; but they had with them what, without disrespect to any man, or any body of men, I venture to say is more valuable than any man, or body of men—they had the Holy Bible. They had in that Bible the promise of the Holy Spirit to teach them to understand and believe. They read it diligently. One of the copies distributed among them before the persecution broke out has found its way to London, and is kept at the Bible Society's offices under plate glass, so highly is it valued; for that copy was read during the time of the persecutions, sometimes in the dens and caves of the earth by the light of a glimmering candle; sometimes on the wild mountain top, with a few gathered round the reader; while in all directions there were scouts looking out to watch the distant approach of the foe, and give the Christians opportunity to fly for their lives. The remainder of the time it was buried in the earth for its safety, and for the safety of those who possessed it. It has now come home, and is valued as a very precious relic.

What have been the fruits of the reading of that Bible, and a few other copies, by the power of the Holy Spirit? First of all, when the missionaries returned after eight-and-twenty years of fearful persecution, they found the Christians, instead of having become extinct, multiplied tenfold. Secondly, they found that there had not been a single instance of apostasy; not one, in order to save his life, had denied the Lord who bought him—a fact which cannot be said in regard to any former persecution of the Christian Church. Every student of ecclesiastical history present will bear me witness in the truth of what I say, that in all

former great persecutions of the Church there were apostates ; in Madagascar there was not one, old or young, male or female. Then, thirdly, take the details presented by Mr. Ellis on Monday week. He told us that there are now in the island of Madagascar six hundred Christian congregations ; an average attendance on every Sunday upon public worship of 330,000 worshippers, or apparent worshippers ; 20,000 persons who join in Church fellowship and habitually commemorate the dying love of our dear Redeemer ; 2,000 native teachers and preachers, persons raised up among themselves, and literally carrying on amongst themselves the glorious work of Bible-teaching. Last, not least, that this people—very poor, and never accustomed to give, especially for religious objects—have contributed for what we should call Home Missions—that is, for the support of the Gospel in their island—£3,604. He told us also details of the schools, and the number of children actually able to read—details with which I need not trouble you to-day. Has not enough been said to show you the power of the Word of God as read in Madagascar under the teaching of God's Holy Spirit ? I know in these later days of nothing comparable with the results of the Gospel in Madagascar ; and the Gospel has been taught mainly — exclusively I would not say, but mainly—by the written Word. For eight-and-twenty years, and those the most critical years in the history of Christianity in Madagascar, there was no human teacher whatever—a grand fact for those who tell us that the Bible alone may do harm, but cannot do good, who are afraid to trust God's own Word to do its own work among the nations of the earth—a fact never to be overcome by those who take this mistaken view.

And now I pass to speak of the great work of the last year upon the Continent of Europe. It need not be said to you that the British and Foreign Bible Society has performed the principal part of the work, assisting as it has done those other good people, to some of whom reference has been made this day, assisting all who have sought its assistance most willingly, most cheerfully. I am not, however, to speak to you so much about work done as about *results realised*. I am to give you two or three facts illustrative of the blessing of God upon Bible circulation. There are many present who have heard me speak during the last three or four months—I recognise many countenances present—in regard to the work of the Society. I have given them details—told them of the number of copies issued. Little shall therefore be said on that subject this afternoon; but I will dwell, as Mr. Pennefather has requested me, mainly upon the glorious results of the work, and I can give you but a few instances from a very considerable number.

Now, in regard to the work in Germany. I apprehend very few people are aware of its magnitude. How many soldiers, think you, constitute the field of labour, the new field of labour, of our agents in Germany? No less than 1,700,000, including men in arms, the sick, the wounded, and prisoners—the French prisoners in Germany. This was a clear addition to the ordinary work of Mr. Davies and his admirable agents in Germany. 1,700,000!

And now I have to give you one or two painful statements in regard to the fearful and destructive work done by the war. It was officially stated that up to the 31st of December, the last day of the past year, there were dead in the field 16,666 of those men; that in addition to that

there were 78,000 wounded, most of whom are since dead, and there were missing nearly 10,000 more, making a total altogether of 103,000 and upwards out of that 1,700,000 first mentioned. How many have died since it is impossible to say. The great battles of the campaign were fought, as you know, after the 31st of December—after the time to which the statistics refer. What the fearful total has been, what the sacrifices to the god of war in the whole of this fearful conflict, it is at present impossible to say; probably it will never be known. Now, our Society, through its excellent agents, has been endeavouring to pour in the oil, the balm, and the wine; endeavouring to cheer the disconsolate, to inform the ignorant, to win the vicious, to present God's Holy Word just at the right time. I have great pleasure in telling you to-day, that altogether Mr. Davies's circulation in connection with the war has amounted to nearly one million of copies; and I ask you to remember that the old-fashioned Bible Society always endeavours, leaving portions out of the question, *to sell* the Word of God in the first instance—at a low price, I grant, but still to sell it—to have something in return for the Book that is handed over. We venture to think that in this way there is a kind of test afforded that the recipient of the Book has some real desire for it, and is likely not to destroy it, or to give it up to a priest who might demand it; that, in fact, he is more likely to retain it when he has paid something, however small in amount, for its possession. On this account I rejoice to tell you, and I know you will rejoice to hear, that Mr. Davies's estimate is, that the soldiers in the German armies have paid in return for copies of the Bible no less a sum than £1,500 sterling. I say that is a very glorious fact—a far more delightful and encouraging fact, to our judgment, than

if all those Bibles, or double the number, had been just given away. £1,500 has been paid by soldiers in return for a number of Bibles and New Testaments sold at a very low price, at least one-third under the cost price. A very large number of portions of Scripture, as you have already heard in connection with another society, have been very cheerfully given away freely. We all feel this, that to give a Gospel is a blessed thing. No one can question its wisdom, no one can question its goodness ; and the possession of a single Gospel may excite an appetite, awaken an earnest desire for the whole of the Bible. Now for two or three illustrations with reference to the way in which the work has been carried on, and the blessed results of that work. Take the case of one of our colporteurs among the Saxon soldiers. He visited a regiment ; the regiment was about to march ; he had with him 150 copies of the Scriptures, which he thought would be sufficient. In a very few minutes—in less than half-an-hour—they were all disposed of, and the men wanted more. He hastily returned to his lodgings, supplied himself with an additional 150 copies, came to the same regiment, found them actually marching, and he literally ran by their side, handing copies to the men as they marched. They could not stop to put them into their wallets, but would just unbutton their waistcoat, and so the book was stowed away, and the man went on running by the side of the regiment ; and in this way, by running colportage, he disposed of 150 copies more, and again had none left, so eager were these men to receive the Word of God. Our friend very speedily cleared out among the remainder of those who stayed behind ; and then, as he says, not willing to be doing nothing, went and offered himself as a nurse in the hospital. There his services were cheerfully

accepted, and he was employed, tended the sick, read the Scriptures morning and evening, offered prayer, and with most delightful results, among many of the wounded soldiers.

Now take another case, related, not by one of our colporteurs, but by one of the German army chaplains : he says, that after one of the great engagements of the late horrible campaign, the sound of firing ceased, and the men were called back from the battle-field. They had been fasting all day long ; they were now at liberty to provide themselves with food. The majority availed themselves of the opportunity. As he quietly walked to his lodgings, he happened to pass a thicket and heard a voice, evidently a voice in prayer ; he could not but observe a man prostrate upon the grass leaning over a book, from which he was most devoutly reading. The man rose just as he passed, and recognising him as a clergyman, and blushing to have been found—though he had no need to blush—in the act of private prayer, he said, “ I could not go to my food until I had thanked God for to-day’s mercies ; and see, pastor, what a beautiful psalm I have found.” He had been reading aloud the 86th Psalm. Look it over and see how beautifully appropriate some of its verses are to such circumstances : “ Great is Thy mercy, thou hast delivered my soul from the lowest hell,” and others of a similar kind. Let us thank God for an instance like this. The Bible was not in vain put into the hands of that man ; and there was something very delightful, indicative of the teaching of God’s Holy Spirit, in the selection made by him on that occasion.

I take you next to the utterance of one of the Mecklenberg soldiers. It was about the middle of last December

when that man said to a friend, "Well, there must be peace before Christmas; if there is not, *the angels in heaven will be singing a falsehood when they sing their annual Christmas song, 'Glory to God in the highest, and on earth peace, goodwill towards men!'* They will not be singing the truth; there must come peace before Christmas." Well, our prophet, like a good many other prophets, found himself somewhat deceived; there was not peace in the sense in which he intended the words. But before the end of February that man had been taught lessons he had never learned before; he had been taught something about inward peace—peace with God—the peace which passeth all understanding, and in February that man bore this testimony, "*Well, I see that, although there is not peace among the nations, there can be peace in the heart when it is reconciled to God; and so the angels have sung the truth though peace did not come between ourselves and France.*" There was something very delightful in a lesson like this in the midst of war, and a lesson taught mainly by the reading of the Holy Word to these men.

I would next lead your minds to a subject upon which I may venture to read a line or two, because no words of mine would do justice to what I would now bring before you. I refer to the acknowledgments received by the Bible Society from some of the parents of those whose sons have died in battle. It is one of the beautiful ideas adopted by the Committee, and in process of being carried out, to present our Pica New Testament and Psalms—a beautiful book, and a readable and a durable book, with an inscription outside, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me;" and "I am the resurrection and the life; he that believeth in

Me, though he were dead, yet shall he live"—to every widow, made such in the war, and where a youth has died unmarried, then to his parents, if he has left parents behind. Now, the Committee of our Society has been privileged to receive two or three acknowledgments to this effect :—

" Pastor Cracau handed to me, a short time ago, a New Testament, as a present from the British and Foreign Bible Society in memory of my deceased son. I thank the Society in the heartiest manner for the gift, which I shall highly prize, and add that no gift could have been better adapted to console us in the bitter loss we have been called to sustain. We, that is I and my family, will use it assiduously to drive away sad and murmuring thoughts, and as a means of bringing us nearer to Him who, if He inflicts wounds, has a balm in his Holy Word which is able to heal them."

The second is from a lady of noble rank :—

" Through the kind intervention of Superintendent Mehwald, the British and Foreign Bible Society has presented my husband and my daughter-in-law each with a copy of the New Testament with the Psalms, in memory of our son Ludwig, who died on October 14, 1870, in the Lazaret in Berlin, and of our son Arthur, killed on January 19, 1871, in the siege of Paris. In my husband's name, who is ill, and in my daughter-in-law's name, who is absent, I tender the Society our most deep-felt thanks for this appropriate and touching token of Christian sympathy and love. God's Word alone is able to give effective consolation in the heavy sorrow which has befallen us. Human reason and human consolation are in such circumstances utterly powerless. May God give us grace to make a profitable use of his Holy Word, and may the blessings it promises be fulfilled in us, our ten surviving children, and our posterity."

The following is an epitome of a touching letter, written by a bereaved father, a Protestant pastor in Nassau :—

" My son was born on August 31, 1847. After a brilliant career in the Gymnasium he studied in the Universities of Bonn, Heidelberg, Gottingen,

Berlin, and Leipsic. In his examination he occupied the very highest rank, and was at once employed in the Civil Service of the Prussian State. On July 25 he was called out to serve in the army. In the battle of Wöerth he distinguished himself, and was recommended by his captain for the 'Iron Cross.' He was in the battle of Sedan, and, for a time, at the siege of Paris, but was then ordered, with the division in which he served, to the army operating on the Loire. On December 3 he received for his bravery the 'Iron Cross.' On December 8 he was wounded by a chassepot ball. On January 2 he died. I had six children; three died; two daughters and this son remained to me. Now he too is gone. The Lord has taken him. His Holy name be praised.

"I, too, should like to share in the Memorial Gift your Society has destined for the parents and widows of the fallen. My highest joy on looking back on the life of my deceased son, is the remembrance that, in spite of his brilliant powers and scientific culture, he had preserved a child-like faith." (Would to God we could say that of all the young men of brilliant powers and of high education in our own land!) "The Memorial Testament I shall use in the public services of my church."

Now these are a few letters from the very many received from some of the parents and widows of those who have fallen in the war. I have chiefly led your thoughts to the triumphs and successes of the distribution of the Word. I have here one or two statements which may appear to be of a somewhat different character; but I think you will agree with me, that whenever the wicked one is stirred up to oppose the Word of God, we may fairly infer that there is some good being accomplished. Whenever men are found opposing the Bible, it is very certain that the Bible is beginning to do its work. Whenever Popish priests are being roused in opposition, we may generally infer that Protestant truth is exerting its power among the children of men. Now, we have here a statement, and a very painful one too, from Trieste.

Mr. FRANCKE writes:—

"During the Carnival, the spirit of shameless impiety and sensuality

which prevails here puts off all restraint; open sin and infidelity, mocking all that is holy, made a barefaced display of their hideous features. Even the Slovenian Gospels, which we have published during the year, were made serviceable to the filthy mirth of this godless generation. On Sunday before Lent, when the Carnival masquerade went the round of the streets, a Romish mock-procession formed part of the show, at which, under the rude laughter of the multitude, passages from a tattered copy of our Slovenian Gospel of Mark were read out in a jeering tone, after that first the name of God had been blasphemously invoked.' What an appalling state of things this fact discloses! Rome denouncing the Holy Word of God from every pulpit as a 'wicked, poisonous book,' the mob treading it down in the filth of the street, and making the blessed words of the meek and holy Jesus the subject of their rude mockery. What more can be added to make the picture repulsive and degrading? Lord, how long?"

One fact of a painful kind from Spain, amongst a host of encouraging facts, namely, that in Barcelona there has been a public advertisement in the newspapers, offering the present by the priests of a golden rose to that person who shall succeed in destroying most Protestant bad books—meaning the Bible, no question about that. Here is the advertisement. I do not suppose any here will avail themselves of it; but I may as well give it you for your information, that you may know the animus amongst those who are encountering the new-born spirit of Bible truth in Spain—

"1. Each curate will himself take note, or name a competent person to do so, of the number of Protestant or impious books handed over to him, as well as the name (or the anonymous one) of the person who gives them up.

"2. After receiving such books they are to be burnt without loss of time.

"3. Before the 1st of March, 1871, there must be forwarded to Don Primitoso Sammarti, No. 11 Petritxel Street, 2nd floor, particulars of the total amount of books that may be collected, accompanied with the name of the person who may have delivered the largest number, with its extent.

"4. These particulars must be presented with the parish seal, and signed by the curate himself.

“5. It is well to notice that it will be indiscreet zeal to buy books of the Protestants so as to hand in a larger number to the curate, for by so doing they will only help the propagators by the augmented gains they would derive, although they sell their books at such shamefully low prices.”

Now that is an advertisement from the public newspapers, and I say it is an acknowledgment that they are beginning to feel the power of the written Word; they are beginning to feel their kingdom totter under them. The people in Spain, in many cases, are earnestly inquiring after real saving truth, and did my time permit, I could give you many interesting cases.

One fact with regard to Italy, and I close. Rome, as you have heard, is open to the Holy Bible. We have our public depôt in the Corso, one of the principal streets in Rome, not very far from the Vatican. Eight thousand copies of the Scriptures have left that depôt. It is not a large amount, but it is a far larger number than we anticipated, considering that the lower classes in Rome are disgusted with everything that bears a sacred name. They have seen so much of immorality and infidelity, and of grinding tyranny in the Romish system, that they thoroughly hate the very name of religion; and the higher classes are atheistic almost to a man. *Out of every twenty educated men, you will find, probably, eighteen atheists.* In a state of things like this, you could not expect a very rapid circulation of the Holy Scriptures in Rome. When I tell you, then, of *six thousand copies* having been disposed of, you will feel that it is a cause of very great thankfulness to God. The case is mentioned to us of a very eminently devout man, who was in training as a Jesuit priest, and who was found to be possessed of liberal ideas. Suspected, hated, persecuted, he finally left the Church of Rome. He became

a simple-hearted reader of the Bible. He has suffered greatly for his religion. They have contrived to alienate property to a very large extent, so that he is left almost destitute. And he goes about and does good ; he teaches day-schools, night-schools, and Sunday-schools gratuitously ; he is an evangelist in the neighbourhood in which he lives ; and lately that man was sent for—for they have learned to look up to him as a man of God, though he is not in holy orders or sustains any holy office, but they have learned to look up to him, and to send for him in their troubles. A gentleman was dying ; they sent for him, he went. One of the first requests he made was this, “ Promise that you will not let the curate, my brother-in-law, see me at all.” The promise was given. “ Now,” he said, “ I have learned from your books that there are two, and only two, sacraments instituted by Christ Himself. I have attended to one ; I want to observe the other. I have not many hours to live ; I should like to commemorate the dying love of my dear Redeemer.” The night was spent in prayer and praise together. Early in the morning a few Christians attended on that holy institution, and before the evening of that day the gentleman had literally said his *Nunc Dimittis* : “ Lord, now lettest thou Thy servant depart in peace, according to Thy Word ; for mine eyes have seen Thy salvation ;” and he was gone to a better world. That young man of whom I tell you, who was the instrument of this change, is labouring most diligently and devoutly, and he has been won by the Scriptures from the Roman Church.

And now I close, just showing you what you never saw before in your lives. Here is an Italian Gospel, the Gospel of St. Luke, with the two epistles of St. Peter appended. *This book has been printed in Rome itself !* How we ought to

thank God that we are permitted to see such a sight! Many have desired to see this sight, and died without it. Many have longed to hear the tidings I tell you to-day, and have died without hearing them. Blessed are our eyes, for they see; and our ears, for they hear!

The Chairman read a verse from the 19th chapter of the Revelation.

Prayer was offered by Mr. GAWIN KIRKHAM,

When the Rev. T. BARON HART addressed the meeting as follows:—

Dear Christian friends, for a few moments it is my privilege to speak to you about a few things that I have seen and known, especially in the great capital on which the eyes of all the world have during the last year been so riveted. I may just remind you that for the last three years an unprecedented liberty has been granted in the preaching of the Word. Just at the beginning of the Exhibition, one of our men, who was engaged in giving away tracts, was arrested and led off before the magistrate. One good lady, who wanted to give tracts in the streets, used to secrete them in her reticule, and before venturing to give one, used carefully to look around, to see there was no sergent de ville near. But now, since that memorable era in the world's history, and especially in the history of France, there has been, I was going to say, as perfect liberty to do and say anything as we have at home, through the length and breadth of Paris. Let me remind you also of three great representative typical forms of work, that were seen by perhaps very many of you, on the little spot dedicated to Protestant missions in the great Exhibition. It was a sort of triangular spot of ground, in the great park around the central building; besides which,

there was the great Bible Society's stand in the centre. At the one corner of this piece of ground was *the Tract Kiosk*, at another corner *the Salle Evangélique*, and at the other *the Bible Stand*. Now, the work just represented by these three corners of the triangle has been going on since that time, in other forms, in a wonderful way. Take the Tract Kiosk, first there, in a building reared at the expense of a gentleman who has been with us this morning. There were distributed, I suppose, during that time, speaking in round numbers, at least *five million* tracts. He has given us, I think, seven million since then. Millions are not much to him. And these tracts have been distributed through the length and breadth of the land since. Let me remind you, if you know it, or tell you if you do not know, that that Tract Kiosk station, on that Mission ground in the great Exhibition, has been, shall I say, a *peripatetic* Institution, which has been going the round of the great cities of France ever since, just in the form of a caravan tent standing at the great fairs, some of which last three months together. There is one lady, and I like to mention her name, Miss Blundell, who has been nobly devoted to that work. She is just an impersonation of the Christian Mission spirit in Paris. She is a tract writer, a tract translator, and a tract distributor. With two noble, humble men—men of whom the world is not worthy, Mr. Eck and Mr. Sieffermann—they take their stand at this green spot in the midst of the fair, and through the livelong day they are just selling some picture tracts like the *British Workman*; the very same engravings with which we are so familiar in England, and with accompanying French letter-press. During the interim of the sales, these tracts are given away wholesale to those

around. This work has been going on since the erection of the Kiosk. The work has assumed this form, almost a perpetual work. Of course they have a right to speak of their wares; and when they can get a listener there is nothing to prevent them from speaking in favour of the book they are selling. Just as their neighbours at the other stalls are praising their goods, so our friends have a right to say something about the excellence of the book they want to dispose of. You cannot of course talk about the Bible openly, but it can be done in this indirect manner. Any time, if you like to go into these fairs, you will see here a mountebank, there a man selling scissors, and amongst them these dear men of God preaching Christ's Gospel to groups of twenty, thirty, or fifty, who gather around their stall. And after that has been done during the day, commonly they are able, either in some music saloon, or in some Protestant temple, to hold an evening service. Thus they have been able to gather together in these cities sometimes 400 or 500 people to hear the Gospel of Christ. And Miss Blundell has told me she has wondered at the gracious words that have proceeded out of the mouths of these humble men—men who do not speak very good French, but who speak very good Gospel. That tract work has gone on in various ways.

Let me speak for a moment about the Bible stand at the other corner of the triangle. Do you know that that work has been going on also? I only wish the person who was present here to-day would come up and talk to us this afternoon a little himself about what he has seen, and by God's grace has had the honour to do. But just for a moment I would like to remind you, that not

only during the Exhibition did those millions of portions of the Scriptures go forth from those open windows, but since that time that Bible Kiosk has not only become a standing institution, but, as I said, a peripatetic institution too, going through the length and breadth of the land, but chiefly through the villages, and just in the shape of a Bible carriage. Oh, I like to talk of that Bible carriage! You have heard of the great work of our noble Bible Society; Mr. Hewlett has told us about that. But I would like you to remember that alongside of that there is a little auxiliary to it in this other work, in connection with which one, or two, or three men go from village to village, rather than from city to city, with this Bible carriage. As they enter a village, one of the men stands at the door and gives away these portions, and announces perhaps a service for the evening; and sometimes in these villages a hundred, or two hundred, or two hundred and fifty people may be gathered together, and they are enabled to hear what, humanly speaking, they never would have heard else, just the simple words of Christ's Gospel.

In connection with that Bible kiosk, and the united efforts of the Bible stand and of the Bible Society, both in England and in France, I believe that you may reckon the total number distributed of Bibles, Testaments, and of portions of the Word of God, to be *upwards of two millions* during the war—I might almost say in connection with the war—in the wake of these contending armies, and in the hospitals, and in connection with the awful visitation of war. I have before referred to the third point of that triangle. There was a house erected there, not so large certainly as this beautiful room in which we are gathered together to-day, but still a very nice, respectable-looking

sort of chapel, such as you might see in any little country place, and very many of you may have seen it. It has passed away, but the result of it will, I believe, be an abiding one, though itself has passed away. For in that house of prayer we first of all had, at twelve o'clock, a prayer-meeting for the day. That lasted on just as long as the Exhibition lasted. What I want to remind you of is this, that that prayer-meeting inaugurated there has gone on ever since till this cruel war, when it stopped, but I trust for only a few months. And oh, I was so elate this morning! Those words of Dr. Bonar made me think of the accumulated prayers of that little prayer-meeting! Such petitions have gone up from that room—such prayers as I think I may say I never heard elsewhere—for a blessing upon France, and a blessing upon Paris, and a revival of God's Word there! Oh, *the prayers have been heaped upon the altar*, heaps upon heaps of them, through those days succeeding each other during the last three years! And what has been the answer? I see a friend who has been at those meetings very often, in this room now, and he said to me, what I had often said to myself before, "This war is the answer to our prayer in the little Avenue Montaigne;" and I believe it is. The first answer to those prayers that have gone up and been received at the angel's hands acceptable to God, the first answer has been with the thunder, and the lightning, and the smoke, and the fire. What *shall* it be? Will it not be to God's great glory in the spread of His own Gospel in that fair, broad land? Why, it is a land whose soil ought to be enriched at this time: it has had the blood of God's holy martyrs, and does not that make a soil rich? And may we not expect that a soil so fertilised with the showers of the

Blessed Spirit from above will bring forth, and that right early, much fruit? Oh, pray for that dear land on which God's judgments have come down so heavily! pray that He who has now stayed His rough wind in the day of the east wind, may cause that result to France as the 27th Isaiah describes in reference to Israel, that these shall be all the fruit of the great rough wind *to take away sin*. Dear friends, I would like you to think a little more about that.

I too often have had my heart grieved to hear the tones in which my own dear friends and Christians generally, wherever I go, speak about France; but it is exactly as Job's three friends came: and they sat down and wept, and they lifted up their faces and said, "Oh! because you are such a wicked man all this has come upon you." The three men had not looked and seen a little of the naughtiness of their own hearts. They condemned poor Job unheard. The tendency of much that is heard in England has just been this. The tower of Siloam has fallen upon these men; they must be sinners above all the rest. Where the Prussians have mingled the blood of those Frenchmen with the ground, I tell you—nay, but *except this land of ours*, this dear old England, *shall be purged from many of those things that are to her dishonour, she may likewise perish!* Oh! it would be becoming to learn the lessons which the awful events in France are intended to teach. God give us grace at home to learn that lesson, and not to condemn poor France as if she were more guilty than any nation upon God's earth besides.

I was going to tell you about that Salle Evangélique, where the daily prayer-meeting has been continued ever since. There was also a daily preaching of the

Gospel, a daily service, lasting sometimes five hours together, with various other services. I do not know that in London there is such a thing; indeed, I do not know that in the world beside there is any evangelistic service where every day the Gospel of Christ is thus preached. Pray for that little gathering there, which I hope will very speedily revive, where very often some two or three brethren will be at the door inviting the people to come in, and so trying to fill that little house of prayer with those who may hear, perhaps for the first time, and it may be for the last time, words whereby they may be saved.

I would like to mention that during the armistice—that was just when the Prussian guns had ceased—there was great facility given for getting hold of the soldiers, and during that short period of armistice there were in that little building brought in from 4,000 to 5,000 soldiers, I mean the total of that in the week, or two or three weeks' work, it may be 100 each day, or 150 each day. Between 4,000 and 5,000 soldiers of the French army were brought into that room to hear the Word of God, and each one of them received a copy of the New Testament. That is very much a subject of rejoicing.

There is a dear friend of ours who has been very active in Christ's service for the last two or three years in Paris, who never goes out without filling his pockets with portions of God's Word; I think, perhaps, that he prefers to give them away rather than tracts, however excellent the tracts may be, and he very seldom goes back with any of those portions in his pocket. But on the occasion to which I am going to refer, he invited my two boys and their friend, dear little Harry Guinness, the son of our dear brother, Grattan Guinness, whose name must be dear to all

of you—he invited them to join him while he was doing his Master's work, and before he started he went to a shelf to fill his pockets with the Testaments or portions of Scripture. In doing so he found he had by mistake taken down from the shelf a Spanish Testament ; he was going to put it up again, thinking it of no use ; however, he thought he would put it in his pocket. They had not long been walking when these boys, who knew our neighbour pretty well, saw a great woman, literally as well as figuratively, the Queen of Spain, Isabella ; they knew her full well. She had just left her carriage, and was walking along the side of the lake. Then our friend knew why he had the Spanish Testament in his pocket, and he said to one of his boys, "Go and give that to the lady." So the boy went, took off his hat, and presented the book, and the persecuting queen, whose conscience her priests had kept so very badly, you know, could not resist a poor little boy who did not know what it was he was giving ; he offered the Testament as she passed along, and she took it. They watched her until she passed out of sight ; she was reading, it may be for the first time in her life, God's Holy Word in her own language. The entrance of that Word giveth light ; it may be that in that dark, superstitious soul some rays of holy light may beam from the reading of that little portion of God's Holy Word. May He grant it. Now I could go on for two hours, but I am anxious myself, and I know you are anxious, to hear our dear friend and brother, Mr. Pearse, who will have much to tell us.

Mr. PEARSE said :—

Dear sirs, I will not speak now much about France, as our dear friend Mr. Hart has been telling us all about it.

I will just say a word about Catholic Europe. There is a remarkable fermentation of mind throughout all Catholic Europe. Rome has moulded these countries; but there are two things that have been occupying the minds of Roman Catholics in Europe, which has greatly led them to inquiry as to the truth of God. These are the declaration of infallibility at the Œcumenical Council, and the loss of the temporal power of the Pope. Many Roman Catholics have the idea that they are going to lose their religion, and they are anxious to know whether there is any substitute to be given to them in the place of the religion they think they are going to lose. My wife, who has just left the room, has been going from shop to shop, from house to house in Rome, along the Corso and many other streets, with tracts in her hand, and has been offering them to the people in the shops. When they have found that they were Evangelical tracts and Gospels published by Protestants, they gladly, I may say enthusiastically, received them; and so we have a little sample of what may be done in Italy at the present time. Close upon our shores, dear friends, vast populations of men exist, and we do not need to go to the farthest extremity of the earth to preach the Gospel. We may say we have one hundred million of people close to our shores; and now is the time for crying out, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." You have heard of the distribution of Bibles by the Bible Society, and at the Bible stand. Would that I could hope and expect that any great and lasting benefit is to come immediately to France for all these awful trials she has passed through. One thing is very clear—I am

speaking of the people as a whole, of the mass of the people—that the sorrow of the world worketh death. What with their losing their control of the city of Rome; what with the mortified vanity of the people in seeing themselves lowered in the eyes of Europe, and their prestige gone, I am afraid that there is very much to be expected from them some desperate venture to try and recover their lost ground.

Our dear friend Mr. Hart has spoken to us about what transpired during the awful commotion of the Commune. That dear and beloved sister whom he has referred to has been very useful, as one friend also has referred to in the *Missing Link Magazine*. She has often been called forward to speak a word on behalf of the Bible-women that are labouring in Paris, and who have been during these commotions actively distributing the Word of God—Miss Blundell has been appealed to; she has come forward and claimed them as her own friends, and then they have invariably set them free.

I could not help feeling this morning, as several were speaking about the marvellous answers to prayer, that it may be, as Mr. Hart has said, that the prayers of God's people have been answered in judgment at the present day. We know that in many places where these battles have taken place, that the blood of the martyrs in former ages have been shed to a great extent. A short time before the bloody massacre of St. Bartholomew such an event as this occurred. In the *Pré aux Clercs*, a walk in the then neighbourhood of Paris, parties of religious people were accustomed to assemble in the fine evenings of April and May and sing the Psalms of Marôt. The King and Queen of Navarre loved to pass their evenings in this pleasant

field, and to listen to these Psalms as sung in the open air, and repeated by choruses of three or four hundred Protestants. One night is especially commemorated, when, returning to their hotel, they were accompanied through the streets of Paris by a crowd of one thousand people filling the air with their rapturous melodies, to which even the Catholics were many of them thought to listen with a dangerous pleasure. The Psalms, as translated by Marôt, had been indeed adopted with a sort of passion by people of all ranks and persuasions. It was only fourteen years after this, the 24th August, 1572, St. Bartholomew's Day, that that hideous population which exists in the narrow streets and obscure quarters of Paris, and with characteristic and still existing features, rose. Seven long days was Paris one scene of pillage, outrage, and cruelty, which would have disgraced a herd of the wildest savages. Sulli says 70,000 perished; Péréfixe 100,000. There is, or was, in the Sixtine Chapel in Rome a picture of the massacre, painted the same year. The Pope ordered a general procession of thanksgiving, in which the "Holy Father" himself walked, accompanied by the Cardinals, Bishops, and the whole of his clergy. A medal, too, was struck. I say it was only fourteen years after this that the massacre of St. Bartholomew occurred. For the fear was excited that Protestantism would extend. The king was looking on from the windows of the Louvre. I have no doubt that God's judgment has fallen upon Paris, and that the very scenes, the very places that have witnessed these awful and bloody catastrophes, have felt His judgment.

I pass from Paris, and what has been transpiring there, to what we have seen recently in Italy. We have lately returned from thence, having gone through a considerable

part of it. The distribution of portions of Scripture and of religious tracts along the railway, from the western part of Italy down to the very south, has been most extraordinary. There seems to be a spirit of inquiry aroused amongst the people, and we have distributed very largely portions of Scripture ; and, in fact, when the trains were at a standstill at the stations, it would frequently happen that the guard would come to the carriage door to introduce some gentleman of the first-class passengers who was very desirous of having a specimen of our evangelical tracts ; and altogether the distribution has been on a very wide scale. One thing I would say with reference to the preaching of the Gospel in Italy. I did think it to be a very undesirable thing to go into controversy, and all that we should do was to preach the Gospel ; but the people have been brought up in such darkness, they have been so under the teaching of the priests, that even the very literature that Protestants may use is not thoroughly understood. I had the idea that the best thing was to preach the Gospel, and let all error fall to the ground ; but I have since learnt to modify my opinion, because the very term "religion" is a term not understood by the people. Then, again, the term "faith" refers very much in their ideas to the traditions of Rome, and to the credit which is attachable to them. The term "repentance" signifies penitence and confessions to the priests. So when we hear of dear brethren preaching the Gospel, and entering upon controversy, controverting the views of Rome, we must make great allowance for them, because it is almost impossible to set forth clearly even evangelical truth without showing the false and evil views which the Church of Rome has foisted upon the people.

In travelling through Italy, one thing was very prominent:

we saw the importance of an institution for receiving and training in religious truth the very many priests who are dissatisfied with the present order of things, and who are anxious to escape from the system in which they have been living. I may say also that the soldiers in Italy are extremely accessible. They are grateful and thankful for any portions of Scripture or tracts given them; at the same time, there is a great fear amongst them of republican emissaries from France. Occasionally we have had a little talk in the streets to show them that the tracts were not republican or political tracts, but simply tracts respecting the Gospel of salvation.

Just a word about the city of Rome. Rome is marvelously open for the preaching of the Gospel. We have been to all the preaching stations in Rome, and had very free intercourse with the dear brethren who are labouring there; and we are thankful to say that at the present, as far as we can judge, liberty will be used by the Lord greatly to the awakening of the people. But in going into Rome, two things struck us strongly: namely, two shops which have been opened, the one a tract shop, open to the street, where there is a large quantity of religious tracts, some upon controversy, and where the people may read the titles as they pass along, or obtain what they require. It causes immense excitement, for this tract shop is in the very centre of the city of Rome. The other place Mr. Hewlett has referred to, viz., the depôt of the British and Foreign Bible Society. It is a most important thing that this shop has the Bibles with open pages exhibited in the window, which fronts to the street, the whole attracting the attention of all persons as they pass. In the window of this shop is an inscription, "Search the Scrip-

tures." The fact of the existence of this shop, and the great sale of the Bibles, and the appeal to the people to search the Scriptures, has aroused the ire of the Church of Rome, and Cardinal Antonelli has issued a note, stating that the distribution of Bibles constitutes an atrocious attack against the religion of the State. In spite of this, priests are seeking for the Scriptures and looking into the Word of God for themselves. I believe I am right in stating that there is scarcely a parish priest in Rome who has not received a New Testament. They have been sent round to all the parish priests in Rome; and we found, in attempting to circulate the Scriptures ourselves, what a peculiar work it was. The monks, when they were accosted, would look over their shoulder, anxious and fearful, lest anybody should be observing and see what they were doing; but when they found nobody was observing them, they would take the book and hastily thrust it into their bosoms. We have even persuaded some priests to receive them. With the Italians there is a readiness to seize hold of a new thought, and with their vivid imaginations they will follow it up for a time; but they are versatile, and apt to give it up unless they see its bearings. This explains why, after a preaching-place has been opened, the Italians will gradually fall off, one after another; but the opportunities they have of hearing the Word of God in Rome are very great. One dear brother, who began reading the Bible to some Romans, got them into his room, handed round the portions of Scripture, the Epistle to the Romans. They scarcely knew how to read them, as Mr. Hewlett has told you; they read the headings and read the marginal readings, and read the text, but did not know how to get on with it. At last, however, they got through

a chapter, each reading a verse; and to their great astonishment they heard it was the very Epistle that Paul the Apostle had written to the people of their own city. And when this dear brother began to pray with them, to ask for God's blessing upon the Word, they had been so unaccustomed to hear prayer that they followed him audibly, word for word, through his prayer. God is working amongst the people of Rome, and we trust there will be peace and tranquillity, so that the Word of God may flood the whole city.

A portion of the 24th Hymn was sung.

Prayer was offered, and the meeting terminated with the Benediction.

Thursday, June 29th.

The subject selected was

ISRAEL'S PRESENT AND FUTURE.

The Rev. JOHN WILKINSON gave the address as follows:—

Beloved Christian friends, it would be very much out of place in this Conference, in introducing the Jewish subject to the notice of believers in the Bible and lovers of Christ, to put forward prominent societies. I have no intention of mentioning societies to-day; I would rather they were kept in the background altogether on these occasions. What

we want to know is *the mind of God on this Jewish question*, and then pray, and labour, and believe, in harmony with the teachings of this blessed Book. There is no healthy Christianity, either doctrinal, practical, or experimental, but that which is based upon the teaching of the Word, and we have no warrant to ask you to believe anything about the Jews, or to do anything in the interest of the Jews, or to cherish any kindly feelings towards the Jews, not warranted by the plainest teachings of this Book. Apart from this Book, we have no business to appear here before you, and to ask you to leave your dwellings to come and listen. It is on the authority of this Book we ask you, as Christian people, believers in the Bible and believers in Jesus, to come to this Book, to examine God's revealed mind on this wonderful question.

I do not think it possible, beloved Christian friends, to find language in which to exaggerate the importance of this glorious question; not because God has got any special love to a Jew's soul as such, but He has got a special love *to that nation as such*, and that love to the nation is a love *for the purpose of unfolding through that nation* His plan of mercy to the entire human race.

I have to ask you then, dear brethren, patiently to wait for a few facts towards the close, for I wish to have a healthy basis from a few plain passages of the Holy Word. May I ask you to wait upon God in prayer that we may have the special guidance of the Holy Ghost?

After a few moments of silent prayer, and some petitions to which he gave utterance, Mr. WILKINSON resumed:—

Just a few preliminary remarks, dear brethren, in answer to the question, "How readest thou?" How readest thou the Word of God on this Jewish question? You know it

is a habit to spiritualise the literal word away from its original meaning. I cannot dwell upon this, for it has been noticed somewhat at large upon a former occasion ; but I feel pressed to mention this from having heard expressions fall, even during this interesting Conference, out of harmony with what I think the plain teaching of the Word of God on this Jewish question. How readest thou this book ? God has divided the human family, not equally, but into Jews and Gentiles. We give the term Jew to include the people of Israel from the Call of Abraham, though, as you know, Jew is a term coming from the tribe of Judah. The inhabitants of the world are divided, then, between Jews and Gentiles. The Gentiles are called in Scripture by three or four names ; the three leading names for Gentiles are, Gentiles, heathen, nations. The terms which refer to Israel are, Children of Zion, Children of Jerusalem, Children of Israel, Jews, Children of Jacob, and so on. Now, how many people, good Christian people, have been accustomed to look upon the term Israel, where a blessing is promised, as belonging to the Christian Church ? They often do appropriate it exclusively thus. But, it may be asked, are not these blessings to be appropriated by the Christian Church ?

Now, there are national blessings and temporal blessings on the one hand, and spiritual and eternal on the other. Wherever you find national blessings promised, such as land, and corn, and wine, and fruit, and oil, and former and latter rain, scattering from a land, or restoring to a land, that means the Jews and no other people. Those interests are temporal, and national, and confined to them. Here is a mistake that many Gentiles, excellent in other respects, make ; they quote a passage like this to prove general

sanctification : "I will sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you." But they forget the verse immediately preceding and the verse immediately following : "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land," Ezekiel xxxvi. 24. What then ? "*Then* will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness and idols will I cleanse you." Now, do you not think it is fair to apply that cleansing, whatever it may mean, to the people thus taken out of all countries and brought to their own land ? Then it does not refer to sanctification at all in the sense in which it is often used. It is applied to a people, to be taken in a sense preparatory to conversion, not following conversion. God says immediately after, "I will give them a new heart and a right spirit, and take away the stony heart and give them a heart of flesh." That is conversion following His cleansing, and the cleansing by water occurs after their restoration. So that it seems to me that it is a purging by Divine judgments, preparing them for the national conversion.

To illustrate the importance of keeping Israel and Gentiles clear, I will give you another passage : "He shall be a light to lighten the Gentiles, and the glory of His people Israel." A light to light the Gentiles because they are in heathen darkness. God knew that the Jews would misunderstand and misrepresent the character of Jesus, and hold Him up to execration for ages, and He had it written that Jesus shall one day be their glory. Now look at one passage of the Old Testament, and an illustration of it in the New : "In the Lord shall all the seed of Israel be justified, and shall glory." The Gentiles shall be justified also. It says,

"In Him shall the Gentiles trust," and they will get salvation for trusting; and the Jews will get no more. But it is the prerogative of the Jew to trust in Jesus, and glory in Jesus: "In the Lord shall all the seed of Israel be justified, and shall glory." Now take an illustration from the New Testament: there is the bigoted, blaspheming, bloodthirsty Saul of Tarsus, who in his ignorance, blindness, and unbelief, hails men and women bound to Jerusalem who call on that name. The Lord Jesus meets him, opens his eyes, changes his heart, and sends that very man singing through the world, "God forbid that I should glory"—glory, that is the prerogative of the Jew; but you do not see it, dear brethren, unless you keep these passages in view. But all the phraseology which is employed by the Holy Ghost has its meaning, and we should not confound these things.

Are we not then to use these precious promises in the Old Testament? and if we are to use them, to what extent? Now wherever *national* blessings are concerned those are for the Jews *alone*. We have a good land of our own, and we need not begrudge the Jew, even if there were no special purpose of restoring him to Palestine—which there is. But when we come to spiritual interests, there is no respect of persons with God; and so, when you have given the Jew the primary application of the passage where his name is mentioned, you may, after complying with the condition of the promise, claim all the sweetness of that promise. But we just give the same privilege to the Jew in reference to the Gentile passages, on the broad distinction that there is no difference before God in man's spiritual interests; while every one whose spiritual interests are concerned, every one who will comply with the conditions of the promise, shall have the blessing. But where the Gentiles are mentioned

first, we shall keep in harmony with the revelation of God if we let the Gentiles have the primary application ; and, on the other hand, when we find the Jews mentioned under any of their names, let us take care we give them the primary application. I think that is all an honest and earnest Christian would desire. I have heard a statement made about the spiritual Israel, but it was immediately followed by the statement, the spiritual seed of Abraham, as though they were one and the same thing.

I have not time to go into this at length, but I will give you the ground of difference between the spiritual Israel and the spiritual seed of Abraham. The spiritual seed of Abraham are believing Gentiles on the authority of the 3rd of Galatians : " If ye be Christ's, then are ye Abraham's seed and heirs according to promise." " If ye be Christ's." Why ? Because we are linked to that father Abraham in a covenant made with him when he was as much a Gentile as a Jew. It has not occurred to all Christian readers of the Bible that there was a period of nearly one hundred years of Abraham's life, ninety-nine at least, when he was as much a Gentile as a Jew, for he was neither the one nor the other ; he never became the father of the Jewish nation until he was circumcised, and he was not circumcised till he was ninety-nine years of age. Jacob was circumcised as a baby when eight days old. There was no period in Jacob's history when we could cut off a portion of his life and say, Jacob is as much a Gentile as a Jew. Now God made that covenant with Abraham in an uncircumcised state ; and in the 4th of the Romans, which I commend to your attention, you will find that Paul three or four times tells us that God made a covenant with Abraham, not in a circumcised, but in an uncircum-

cised state, that he might be the father of all them that believe, though not circumcised, that righteousness might be imputed unto them also. So you see that the covenant of faith was made with Abraham when he was as much a Gentile as a Jew; so now that Gentile believers in Jesus are linked to father Abraham in a covenant made with him in an uncircumcised state. When God made that covenant with Abraham in an uncircumcised state, He did it on purpose that he might be the father of all them that believe, though they be uncircumcised. Now Israel means Israel. I know only of three applications of the word Israel in the entire Bible. Jacob, whom I name Israel, is one—that is the first; the ten tribes, as distinguished from the two; and the whole of Israel, as including the twelve tribes. I do not ask you, dear brethren, to receive that at once, but will you take a note of it in your minds and examine it? for I have no wish to give one single sentiment, or the shadow of a sentiment, out of harmony with this revelation of God: God is my witness to that. I have a passion for His truth, but I want nothing but His truth.

Now just try this Israel with a few passages, and what an interest it would awaken in the Jews among godly people to know that Israel means Israel. "Let Israel hope in the Lord, for with the Lord is mercy, and with Him plenteous redemption, and He shall redeem Israel from all his iniquities." "Israel shall be saved in the Lord with an everlasting salvation." "All Israel shall be saved." "My heart's desire and prayer to God for Israel," says Paul, "is, that they may be saved." And then you have this, "Let Israel hope in the Lord from this time forth and for evermore." "O Israel! thou shalt not be forgotten of Me."

This passage of Scripture I was once preaching from, in a little village of Lincolnshire, and a working man came some fifteen miles to hear what I had to say ; and I saw some years afterwards how the word had taken effect of thus letting Israel mean Israel, for this working man came and counted ten sovereigns in my hand, saying nothing more than, "O Israel ! thou shalt not be forgotten of Me." Two years after, that same working man came and put another ten sovereigns in my hand, and said nothing more than, "O Israel ! thou shalt not be forgotten of Me." But it was not the value of the money, it was because of the word honoured and lodged by the Holy Ghost in that working man's mind ; and Israel got the benefit of it, not simply of the pounds, but of the prayers, for he was one of the most godly men I ever came in contact with.

Now, dear brethren, how readest thou ? I ask you in the interests of truth to read Israel as Israel, and to distinguish between the spiritual Israel and the spiritual seed of Abraham. Spiritual Israelites are converted Jews ; spiritual children of Abraham are indiscriminately converted Jews or converted Israelites. Dear brethren, open your Bibles and look at a passage or two while I make a few statements in a very condensed form relative to the present and future state of the Jews. Just notice these two points : "a nation chosen for ever," "a land given for ever." *A nation chosen for ever.* Open at the Book of Deuteronomy, 7th chapter and 6th verse : "For thou art an holy people." Holy here is in the sense of consecrated to a good purpose, just as it says in the 11th of the Romans : "For if the first fruit be holy, the lump is also holy ; and if the root be holy, so are the branches." It refers to national consecration : "For thou art a holy people to the

Lord thy God." "The Lord thy God hath chosen thee to be a special people unto Himself, above all people on the face of the earth." In 2 Sam. vii. 23 : "And what one nation in the earth is like Thy people, like Israel, whom God went to redeem for a people to Himself, and to make Him a name?" and then the latter part of the next verse : "For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever." So much for the people : "A people chosen for ever." Now turn to Genesis xvii. 7, 8, with reference to *a land given for ever* : "And I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant, and I will be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God." And 2 Sam. vii. 10 : "Moreover I will appoint a place for my people Israel"—this is a very striking passage—"I will plant them that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more, as beforetime." And then we are told that the people were not chosen because they were many, for they were the fewest of all people ; and that the land was not given them because they were a righteous people, for they were a stiff-necked people ; and that the people, the Canaanitish nation, whose land God gave to the Jews, were driven out of their country for their wickedness, not simply to give the Jews their land and their country ; their extermination was because of their wickedness.

Now then, brethren, there is a purpose in this. What is God's purpose in electing the people for ever, and giving to

them the land for ever? Here is a platform, and here is an instrumentality, and here is a revealed purpose. The leading instrumentality, the Jewish nation; the platform, Palestine; the revelation, the Bible; and the Jews are to be the leading instrumentality in unfolding the great plan of God from the call of Abraham until the winding up of the affairs of the universe; and it is in that light the Jewish nation is overwhelmingly interesting—not from any mere sentimentality in the Jew, but because the purpose of God is unfolded in the history of that people, and He will never have done with that people, as a separate people, until His purpose is fully unfolded.

Let me just notice three or four points. God gave existence to the Jewish nation that they might bear witness to the unity of His being; and they are in all the synagogues throughout the world to-day, in this and other lands, repeating the words:

”שמע ישראל יהוה אלהינו

”יהוה אחד

“Hear, O Israel, the Lord our God, the Lord—One.”

The Lord is one. A testimony to Jehovah's unity is borne by the Jewish people, I say, at this day, throughout all lands, and at the same time a glorious protest against all the idolatry of the world, pagan and papal. Another reason God gave existence to the Jewish nation, is that they might receive from Him a revelation, and hold it in the interest of the world. Here He showed the Word unto Jacob, His statutes and His judgments unto Israel; and then it is added, He has not dealt so with any nation. To them were committed the oracles of God, and they pre-

served these sacred Scriptures with the greatest care in manuscript times ; and God so honoured the manner in which they preserved the first volume of His revelation, that He let them write the second volume as well. And they have handed over His precious volume complete to the Christian Church—nothing intentionally added to, nothing intentionally taken from it. Another purpose, dear brethren, was to give the world a Messiah. Many people say God raised up the Jews to give the world a Messiah ; and now His purpose is accomplished, He seems to have done with them. He does not seem to have done with them. One of the most interesting thoughts is this—I find the Bible answers the question in the affirmative—may there not be a mission for the Jews in the future commensurate in its importance with the magnitude of the miracle exercised in their preservation ? You know, dear brethren, God has kept that people separate from either absorption or annihilation for nearly two thousand years. He never wastes miraculous power. Mark these two points, and then answer me : as God never wastes miraculous power, and as He has preserved this people separate from absorption or annihilation for nearly two thousand years, may we not infer that there must be a mission for the Jews in the future commensurate in its importance with the magnitude of the miracle exercised in their preservation ?

Where are the Jews now ? Their Messiah has come ; they are still holding these Scriptures—the Old Testament Scriptures—which furnish us with the foundation of the Christian system, and which bear testimony to their King born at Bethlehem—born King of the Jews. He presented Himself to them as their King, and His citizens hated Him and persecuted Him, and said, “ We will not have this man

to reign over us." "Art thou a King, then?" asked Pilate: our English version says, "Thou sayest, that, &c., I am a King." He never said anything of the kind. He asked the question. Our English version ought to read thus: "Thou sayest it; I am a King. To this end was I born, and for this cause was I sent into the world. Write over the cross, 'Jesus of Nazareth, the King of the Jews.'" Write, He said so. No, He did not say it; it is written, let it remain. It remains, and He is King of the Jews, both by title and by right. David's throne is vacant, but it will not always be. They read in their prophets, Messiah is to come and bless Israel and bless the world. Messiah has come, Israel is not blest as a nation, and the world is not blest, and the world is waiting the blessing of Israel.

Now then, brethren, why are Israel and the world waiting for the blessing? The people are dwelling alone, and not reckoned among the nations. Thus you read in Hebrews, and again in Hosea, the children of Israel shall abide many days without a king—without a prince. They rejected their King, they shall abide without a king. They rejected the sacrifice of Messiah, they shall abide without a sacrifice. Now that is their position. They are nationally reject for a time. God has overruled things; He is constantly overruling. And let me just suggest a few things showing that God makes calamities to the Jews lead to blessings. Who would have thought that Jews sent into captivity—sent into idolatrous countries—would be, by the overruling providence of God, the occasion of a decree issued by the authority of that idolatrous government throughout the whole of that idolatrous empire, that not a word is to be spoken against the God of Daniel? Who would ever have

thought it ? and yet God did it. And have not the Jews rejected the Messiah, and nailed Him to the tree ? God overruling their crucifying Him with wicked hands. He overruled all as an atonement for the world, including the sin of crucifixion ; and when they rejected salvation through the blood that they had shed—that is, the nation (for numbers of individuals believe in Him, we doubt not some of them probably almost before their hands were washed clean from the crucifixion work itself)—had their consciences cleansed from sin at Pentecost. Yet the nation rejected Him, and the nation is reject of God ; and God took occasion, mark you, to send the blessings of the Gospel to the Gentiles—took occasion, by Jewish unbelief, as you read in the 30th verse of the 11th chapter of Romans : “ For as ye in times past have not believed God, but have now obtained mercy through their unbelief”—that is, on the occasion of their unbelief—“ even so have these also now not believed, that through your mercy they also may obtain mercy.” You observe, brethren, a parenthetical dispensation has been introduced. They go into captivity during the times of the Gentiles. The times of the Gentiles are running on, and during those times God is gathering out from the Jews by the preaching of the Gospel ; for there is to be no difference between the Jew and the Greek, but the same Lord over all is rich unto all that call upon Him. The Church of Christ—composed of believing Jews and believing Gentiles—the Church of Christ is to send the Gospel to all who have it not, whether Jew or Gentile, only modifying the manner in which they present the Gospel, according to the circumstances, and training, and education of the people to whom they preach the Gospel. That is warranted by the course the Apostle took. He says :

"There is no difference between the Jew and the Greek." He says to the Jew, "I became a Jew; I became all things to all men, that by all means I might save some."

So he adapted himself to the education and prejudices of Jews and Gentiles. When he preached to the Jews it was from the Hebrew Bible, showing from the Scriptures that Jesus is the Christ. When he preached to idolatrous Gentiles, he besought them to turn from their idols. Now in Scripture phraseology "the remnant according to the election of grace" amongst the Jews guaranteed to the Church of Christ in an evangelistic way during this dispensation, and I do not see what people gain in believing or professing to believe that this dispensation is to convert the world. There is a remnant according to the election of grace among the Jews; and a "people for His name amongst the Gentiles," to be gathered by the preaching of the Gospel; and this is what we shall accomplish during this dispensation, which is to run on during the times of the Gentiles. But when the times of the Gentiles will close I dare not attempt to suggest. We pass rapidly over many points, for I do not feel that instruction on this subject is very necessary in an audience like this. Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. But it is only a partial blindness. What is this partial blindness? The Apostle says, "I would not, brethren, that ye should be ignorant of this mystery." Here is the mystery, then, but it is a revealed mystery. God has permitted it to be revealed, and it is to the advantage of the Gentile Church to understand it. If we do not understand it we shall fall into conceit, as is evident from the Apostle's warning—"I would not have you ignorant of this mystery, lest ye should be wise in your own conceits." Many

Christian people for ages, seeing the Jews cast out as a nation, have forgotten that it affects only their national and temporal interests. By their fall God took occasion to send the Gospel to the Gentiles. There are veils upon the minds of the Christian Church. I will only notice four of the veils on the mind of the Jew: the veil of ignorance is one, the veil of prejudice is a second, that which is obscuring the typical character of the Levitical economy is a third, and that which is the consequence of individual unbelief is the fourth. Those four veils are on the Jew to-day, but they are partial and not total. There are numbers of Jews, millions I fear, ignorant of the great facts of redemption, ignorant of God's righteousness, and going about to establish their own. Gentiles, likewise, are in ignorance, alienated from God by wicked works, so the Gentiles and Jews are ignorant alike. The veil of ignorance that now rests on the Jews causes them to appear more prejudiced than any other, but if you will look at this country you will see thousands and tens of thousands of Englishmen, even with grey hairs, who have been nursed in the lap of Christianity, and breathed a Christian atmosphere, and read Christian literature for half a century, and who are yet unconverted to-day. The prejudice against the Gospel of Christ is as strong in these who are Gentiles as ever you find it in the Jew. And as to the prejudice of the Jew—look at the cruelties he has endured, the idolatries he has witnessed, idolatries practised under the Christian name; look at the extraction of teeth, the scooping out of eyes, merely to extort money; think of the charges of stealing and crucifying Christian children—charges which were made in the Middle Ages, simply with a view to extort money; so notoriously so, that the

Jews in many cases did not care to deny the charge, for they knew it was false, and they knew the Christians knew it to be false. But these things have left their mark. Even now that the Jews are not persecuted in all parts of the world, yet in southern Russia, as you have heard, four thousand homes have been desolated, several Jews have been murdered, and others wounded, and one poor Jewish mother, while defending her daughter from insult from a professedly Christian mob, had her ears cut off only recently. I read it a few days ago in the papers, and also in both the Jewish newspapers published in London. I ask you, dear brethren, to be very gentle with the Jews about their prejudices. We come next to the judicial blindness, but it is only partial (see Romans, chapter xi. verse 9). And David saith, "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened alway." That is a strong passage; we select it because it is strong. In Romans xi. 17, we read some branches are broken off; some, not all. Now the question arises, What part of the Jewish nation is judicially blinded for rejecting Christ; or rather, what is the cause of the blindness? And how do we vindicate to our own satisfaction the attribute of Divine justice with the partial blindness of any people—Jew or Gentile? One single line of God's precious truth will answer all questions.

In the 20th verse of the same chapter the Apostle says, because of unbelief they fell: be not high-minded; this was to the Church at Rome (not to the Church *of* Rome)—representative of the Gentile Church in general. Specially needed is the warning by the Church at Rome, be not high-minded, but fear; for if God spared not the natural branches—the Jews—take heed, or most

assuredly He will not spare thee. I ask you the question, Can any man be considered guilty of rejecting that he never had the opportunity of accepting? He cannot. No Jew was ever guilty of rejecting Jesus until he had had the opportunity of accepting Him. A large part of the world is in the dark for want of light; and a very large part of the world is blinded with light. As you may gaze at the natural sun at mid-day until you become physically blind, so you may live in a land of Gospel light, with the Sun of Righteousness beaming in all His brightness and sweetness and glory upon us in the world of grace; and you, unless you bend under that influence, may become so spiritually blind as not to be able to find your way to the Cross; or, having found your way to the Cross, you may get no further. And there is a great deal of Cross religion that is not Christ's religion; there is a great deal of Cross wearing that is not Cross bearing.

The Jew jumped right over the suffering to the glory. The Gentile remains at the Cross, and whenever spirituality declines in the Gentile Church, whenever Christ is put in the background, the Cross comes to the front. The language of the Apostle is very striking: "God is going to exclude all boasting." The Jew boasted, but he failed; the Gentile boasts, and he shall fail too. God will shut them all up together in unbelief—or for disobedience, as the Greek reads. God hath included them all in unbelief. What for? The Jews having failed, the Gentiles having failed, the Jews jumped over the Cross to the Crown; they despised the Saviour, and would not have Him as their crowned king. You will, dear hearer, and so will I; but the professing Church at large is more shocked if you tell them that the Lord is coming, than they would be if

you told them that you believed Satan would ultimately become the greatest saint in the universe. Is it not strange? But it is so. Here is the blindness of the Jews. There are about ten or twelve millions of Jews scattered throughout the world, and there is now great interest awakened in their welfare, an interest never known before. This is one of the signs of the times. Another sign of the times is that there is a nucleus of nationality formed amongst the Jews in the Israelitish Alliance at Paris, now just ten years old. Then there are commercial schemes and agricultural schemes. Just recently the Jews have had a little farm given them at Joppa, for the purpose of training farmers; and they propose to send out thirty strong Jewish orphan boys and train them in agriculture, and then draft them off as farmers in Palestine. There are many other indications in the state of the land, in its returning fertility, in more protection, in the cultivation of the soil, in the falling of the rains, the former and the latter rains, in the awakening of the Jewish national life all over the world, together with increased civil and religious liberty. These, and many other signs of the times, lead thoughtful people to infer that the settlement of the Eastern question cannot be delayed much longer; and in the settlement of the Eastern question the probability is that the Jews will have Palestine given to them, and they will go back to the land of their fathers. Keep your eyes open upon passing events. I say that word because I think the signs of the times are pregnant with interest in relation to the Jews nationally. I need not speak of the Church and anti-Christ, but the restoration of the Jews is yet future. There is a restoration in unbelief after which the national conversion is to take place. There shall never be

another captivity, as declared in the last verse of the 9th of Amos: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." No more, no more. Many of you may be familiar with that most interesting and instructive book, Dr. Keith's "Land of Israel." The Jews have never had the land given them as their own in full. How much land do you think there is for the Jews? God called it good and great. Its boundaries are, on the north the promised land; Mount Cussins on the Orontes as the true "entering in unto Hamuth." Dr. Keith fixes Berothah, on the Upper Euphrates, as the north-east boundary, which makes the land about 100 miles broad on the north; west boundary, the Mediterranean Sea; east, Euphrates; south-east, Euphrates, where it empties itself into the Persian Gulf; south-west, the River of Egypt, the Nile. In round numbers, 100 miles on the north, 1,100 to 1,200 on the south, 600 south to north; 300,000 square miles—twice and a half as large as Great Britain and Ireland together. Put Great Britain all together, and this promised land will make two and a-half of it; it is good and large. They shall have every inch that God has promised them; and to have it all they must go home again, for they have never possessed more than the proverbial boundaries extending from Dan to Beersheba. When they come home, what then? what of the future? Here we tread upon delicate ground, but we tread firmly, because we tread on the Word. The coming of Christ in glory to convert the Jewish nation; to speak peace to the nations of the earth; to put an end to war; to superintend from the throne of His father David the conversion of the entire world, with an Eve as His bride, the Church.

Blessed are those who have not seen, and yet have believed. Israel shall be restored as a nation in the flesh. This is a suffering age; the world is up and singing, and the Church is down and sighing; but her Lord is coming, and her sorrow shall be turned into joy; and her joy no man taketh from her, for it is the joy of the bride with the bridegroom. She is to have a special blessing in this age of sorrow and suffering, because she has believed without seeing. Blessed are they that have not seen, and yet have believed. Let me ask you, then, when you read the Bible and the passages about Christ's second coming—let me ask this of you who have not seen the scripturalness of the view I have presented—let me ask you to examine them for your own soul's health. It has been like a second conversion to me since I saw the scripturalness of the Lord's second coming; and now, as I walk along or travel through the country, preaching among eight or nine denominations, I feel far more under the influence that Jesus is looking on now and coming soon, than I am under the influence of the circumstances or the people around me. It was not so once, not even since I knew the Lord as my Saviour, more than thirty years ago. Dear brethren, I ask you, in the interest of the Jew, mark you, when you read these passages to which I refer, to give them your earnest attention.

“The Church in her militant state
Is weary, and cannot forbear;
The saints in an agony wait
To see Him again in the air.

“The Spirit invites in the bride
Her heavenly Lord to descend,
And place her enthroned at His side,
In glory that never shall end.

The Report of the

- “The news of His coming I hear,
And join in the catholic cry :
Oh Jesus! in triumph appear,
Appear in the clouds of the sky.
- “Whom only I languish to love,
In fulness of majesty come,
And give me a mansion above,
And take to my heavenly home.”

In the meantime let us ask and pray, and wait until He comes ; for, in the eloquent words of Dr. Bonar, “He is Coming.”

HE IS COMING.

- “He is coming ; and the tidings
Are rolling wide and far ;
As light flows out in gladness
From yon fair morning star.
- “He is coming ; and the tidings
Sweep through the willing air,
With hope that ends for ever
Time’s ages of despair.
- “Old earth from dreams and slumber
Wakes up and says, Amen ;
Land and ocean bid Him welcome,
Flood and forest join the strain.
- “He is coming ; and the mountains
Of Judea ring again ;
Jerusalem awakens,
And shouts her glad Amen.
- “He is coming ; wastes of Horeb
Awaken and rejoice !
Hills of Moab, cliffs of Edom,
Lift the long silent voice !
- “He is coming, sea of Sodom,
To heal thy leprous brine,
To give back palm and myrtle,
The olive and the vine.

- “ He is coming, blighted Carmel,
To restore Thy olive bowers ;
He is coming, faded Sharon,
To give thee back thy flowers.
- “ Sons of Gentile-trodden Judah,
Awake ! behold, He comes !
Landless and kingless exiles,
Re-seek your long-lost homes.
- “ Back to your ancient valleys
Which your fathers loved so well ;
In their now crumbled cities
Let their children’s children dwell.
- “ Drink the last drop of wormwood
From your nation’s bitter cup ;
The bitterest, but the latest,
Make haste and drink it up.
- “ For He, thy true Messiah,
Thine own anointed King,
He comes, in love and glory,
Thy endless joy to bring.
- “ Yes, He thy King is coming
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs.”
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Friday, June 30th.

The subject given for this afternoon's consideration was as follows :—

THE POOR IN OUR GREAT CITIES,
HOW ARE WE TRYING TO HELP THEM, SOUL AND BODY?

The Rev. W. PENNEFATHER opened the meeting with prayer, and details were given by several labourers, whose time and energies are devoted to the amelioration of "the masses" in London.

For full particulars of the respective "Missions" touched upon, as our space will not now allow of more than allusion to them, we refer our readers to reports issued from each. Mr. CATLIN, of the Cow Cross Mission, Mr. BARNARDO, who is trying to rescue young wanderers in the East End, and Rev. W. BOOTH, of Whitechapel, will supply to any who desire it a statement of that portion of the Lord's work to which their attention has been specially directed. It is only from those personally engaged in the ministry to that large part of our population, which to the mere surface-worker is out of sight, that we can gather the facts about our social condition which every Englishman—not to say every Christian—ought to know.

During the past year one of Mr. Pennefather's former curates, the Rev. R. B. Tonge, has joined the band of labourers amongst the neglected poor, undertaking a Mission district

at King's Cross, and he describes the people of this district as "living in places unfit for human beings," keeping no Sabbath, receiving no instruction, and crowded together in the most frightful way. If this district is a specimen of others, it is time that something should be done, for he adds: "*I stand there quite alone ; we have no funds at our disposal, there is no school, no district visitor, nothing whatever to enable me to carry on the work of the Mission.*" And withal he speaks of a readiness on the part of the people, wherever kindly visited, to receive the overtures of Christian help.

The Earl of SHAFTESBURY, who spoke last year at some length on this subject, reiterated his valuable testimony.

After referring to former speakers, he summed up by saying:—

Each has pointed out to you the beneficial course he would recommend, but all converge upon one point, viz., the making efforts tenfold greater than have hitherto been made.

Mr. PENNEFATHER then gave an interesting account of the conversion of one of his parishioners—a man who had been living in sin—through the instrumentality of a little girl of five years of age, who had attended the Sunday-school and carried home the truth, which, through her gentle means, had found its entrance to her father's hardened heart. That man was then a communicant in his church, and often said, "It was my little Mary who led me to J^{ésus}." The little girl had been since removed to glory.

The meeting was closed with prayer by Mr. SMITHIES.

The gathering at the Lord's Table this year assembled in the Iron Room—now known as St. Jude's Lecture Hall—the church being under repair and enlargement. It was a

happy season to those who thus commemorated their Lord's dying love—how happy always when faith receives the tokens as from His own pierced Hand, and when hope sings anew the cheering words, "*till He come*" the communion then only made perfect, of which these blessed glimpses are given here! The "little while" between seems *very* little in such seasons of fellowship, and the coming prospects near and bright,—

“ ‘ A little while,’ to keep the oil from failing ;
‘ A little while,’ faith’s flickering lamp to trim ;
And then—the Bridegroom’s coming footsteps hailing,
To haste to meet Him with the bridal hymn ;”

for “in His presence there is fulness of joy, and at His right hand pleasures for evermore !”

SMALLER AFTERNOON MEETINGS.

Whilst the large Hall during each afternoon was devoted to the subjects agreed upon, other meetings were held in various rooms of the Conference buildings.

The report was preserved of one, at which Colonel SANDWICH presided, which had for its subject—

THE DRINKING HABITS OF THE PEOPLE, HOW TO
COPE WITH THEM.

The question is of such painful interest, and has assumed such a serious aspect, that the details of proceedings are given at some length.

The Rev. Canon BATTERSBY read part of the 7th of Joshua, and opened the meeting with prayer.

Col. SANDWICH, who presided, said,—He assumed that most present were abstainers, and believed many to be earnest workers in the mission to the intemperate. It was not needful, therefore, to argue the question, but to consider what more could be done to arrest the evil. He said that people required *educating* upon the subject, the high as well as the low. He was constantly charged by intelligent and serious people with running counter to the teaching of the Scriptures by advocating abstinence.

The subject was not yet understood by the people generally. We had heard, in the portion read by the Canon, of “the accursed thing.” It was a solemn consideration that we have in this Christian England an accursed thing—intemperance—in our very midst, but it is a fact, and we must do what we can to remove it.

The jails (he said) were not receptacles for thieves and murderers, but in the main for those who had degraded themselves through drink. As regards lunacy, the Earl of Shaftesbury had recently stated, that out of each hundred in the asylums forty were there in the order of God’s providence, and sixty by their own act—in putting the poison to their lips. The evil partly existed because the places so abound where drink can be had freely. In one street in London, five public-houses stand all in a row. What (he asked) are the magistrates about? His experience in the army had proved

to him that no practice, short of total abstinence, was of any use in preventing drunkenness.

The Rev. Mr. SLING suggested that speeches should be short and practical, in the way of showing what new influence or machinery could be brought to bear upon the evil.

Major-General EARDLEY WILMOT remarked that the upper and educated were subjected to the same laws of temptation as the poor. One says, "*Society* does so, I cannot help it;" the other says, "While there are so many public-houses open everywhere I cannot keep sober." Much evil is caused by the blending of the *Church* and the *world*. There is too small a line of demarcation. The people do not know one from the other. This is our hindrance. The Church should give up the drink and keep itself holy.

Mr. T. B. SMITHIES believed that the temperance enterprise was never more needed than at the present time. Some phases of the evil may be abating, but he had a deep and saddening conviction that it is spreading in the way of secret drinking among the educated females. In confirmation of this he recited some heartrending cases which had come under his notice.

He said he trembled for his country if this drinking be not coped with.

Dr. ELLIS said that there was no probability of success unless the truth was taught that alcohol is *poison*, only *poison*, and *that under all circumstances*.

Capt. CHARLTON had seen a great deal of drunkenness in the army, and averred that among soldiers, as among civilians, it is the cause of nearly all the crime. This he stated as the result of twenty-two years' experience. He was quartered in a Canadian town, and the colonel of his regiment was very anxious to start a temperance society. A gentleman was found to address the regiment, and at its close the pledge-book was brought out for signature. The colonel stated that as soon as all the men in the regiment were teetotallers, he would become one too. He (Capt. Charlton) thought that was beginning at the wrong end, and he requested the colonel to allow him to sign. From that time he had stuck to his colours. He had found total abstinence to be essential to soldiers who wished to become Christian men. The soldier could not be a moderate drinker and a Christian. He had met with numbers of instances where the attempt had been made, but they were all unsuccessful.

Miss ROBINSON said it was very difficult for soldiers to remain teetotallers, yet she doubted if there were more pledge-breakers in military than in civil life. The authorities now permitted meetings and organisations to be

formed with far greater freedom than formerly, and altogether, as regards temperance work in the army, those interested in it had every reason to thank God and take courage. As regarded the subject immediately before the Conference, their greatest difficulty was with Christian friends, and not with worldly people or with the intemperate; but notwithstanding this she believed the conduct of the temperance cause was getting into the right hands. They must, however, try to show their Christian friends their duty in this matter; but it must be confessed that there was more difficulty in persuading Christians in civil life to act up to their duty than there was in the army. She did not think they could do much more, except to be more fervent in prayer to God that He would bless what was said on the subject.

The Rev. ED. MATHEWS, M.A., referred to Mr. Ryland's Bill, which commended itself to the earnest sympathy of Christians.

Mr. JOHN HILTON agreed with the last speaker, that the prayers and moral efforts of the friends must be supplemented by others which would aim at removing temptation. In the last number of *Blackwood's Magazine* would be seen how, in the Red River Expedition, the withholding of spirit rations and the substitution of tea and coffee had resulted in benefiting the soldiers in every way. As an answer to the question proposed to the Conference, viz., how to cope with the drinking habits of the people? no better suggestions had been offered than those contained in the Report of the Convocation of Canterbury on Intemperance, a cheap edition of which was just published. He earnestly commended the study of those suggestions to all present.

The Rev. Canon BATTERSBY referred to the "British Workman" movement at Leeds as an excellent way of providing counter-attractions. A similar plan had been successfully inaugurated at Keswick, where a sister of Sir Wilfred Lawson had purchased some public-house property, and had turned it into a public-house without the drink. After all, the greatest objection to teetotalism was on the score of health, and certainly it was a difficult argument to answer when people said they had tried it and failed. All they could do was to pile fact upon fact to establish the contrary position—that persons who abstain were able to do more work and to enjoy better health than they had done as moderate drinkers. Mrs. Wightman was a notable instance of this.

The CHAIRMAN, on leaving, stated that some other gentlemen desired to say a few words, and suggested that some of the company might remain to hear them; when Mr. Neinors gave details of the British Workman

movement at Leeds; Mr. Bormond and Mr. Anderson made some further remarks, and the meeting was closed by the Benediction being pronounced by Canon Battersby.

BIBLE READINGS.

Several Bible readings were arranged during the three days of Conference, and presided over by Lord Farnham, Dr. Culross, Lord Radstock, Rev. C. Skrine, and Mr. Stevenson Blackwood. To many these afternoon readings were helpful and refreshing, and it was hoped to have given sketches of the different subjects entered upon. But our space forbids. A friend, however, having prepared full notes of Lord Radstock's addresses to young persons, is willing for their publication in a separate form if desired.*

ASSOCIATION OF FEMALE WORKERS.

The meetings of this Association were held on the Monday and Tuesday of the week after the Conference, and a large number of the members were present.

The Rev. W. PENNEFATHER came in to give a few words of kindly greeting and acknowledgment of God's gracious encouragement during the past days, and commenced with prayer.

Mrs. PENNEFATHER, who presided on both days, after arranging the subjects to be considered at the four meetings, desired that they should begin with united supplication. Having had so much teaching in the Conference season, she proposed to attempt but little exposition of Scripture, and the rather to pray to the Lord to water the seed already sown. Prayer having been offered, a beautiful combination of truth, gathered from three passages of God's Word, was then suggested by her, somewhat in this form :

* Those who wish to receive them will kindly write *at once* to the Editor, care of Mr. Skinner, Mildmay Park, enclosing seven stamps. If a sufficient number are ordered, six copies will be forwarded to them, as soon as ready, post free. Larger numbers can be sent, but not *less* than six copies.

1st. Psalm cx. 3. "*Thou hast the dew of thy youth.*" All are craving for the dew, the showers from on high—here is the Fountain of all. "THOU," our blessed Melchisedec, our King and Priest.

2nd. Hosea xiv. 5, taken in connection with this, makes it ours: "*I will be the dew unto Israel.*" The promise of Hosea, combined with the words in the Psalm, shows us an *exhaustless* blessing. The Fountain of dew is in Himself; it is the dew of His youth, ever fresh, ever new; there is no exhausting, no exhaling of this dew; and here it is dropping upon His people. "I will be the dew to them."

3rd. And at Micah v. 7: "The remnant of Jacob shall be in the midst of many people *as a dew from the Lord.*" We go beyond the literal Israel, and, taking these three passages in connection, have a beautiful subject, not so much to talk over as to drink in and meditate upon.

"*Thou hast the dew.*" There is the Fountain; not in man, not in associations, not in systems, but in the Lord Jesus Christ. "I will be the dew." So He has it not for Himself alone, but He pours it down upon His people; and it is "I." No blessing separated from Himself. It is Jesus, always the same present exhaustless Fount of grace. Then, as a consequence, His children, the receivers of His love, shall be as "a dew from the Lord." The little flock separated from the world shall yet be "in the midst of them" as dew, fertilising, refreshing, enriching. How can this be? The secret, dear friends, is a simple one. *Get the dew*, and then *be the dew*. And that dew is Himself.

We often get entangled about questions of secondary importance: "How may we manage this?" "What is the best way of working that?" It is helpful to have fixed plans and well-ordered forms, but they seem such subordinate things beside this. None will prosper without the blessing of the dew.

We want to get on a higher stand-point in our estimate of things. When you walk along a dusty road, the height of the hedges appears great; but ascend a mountain, and the higher you go the less you perceive the hedges. And so the higher you rise, and the nearer you get to the Fountain, the less you will think of the things that are in so many cases entangling and crippling the Lord's work. And in days such as these, when divisions and questions abound, I would say, do not be distracted about subordinate things, but just seek faith and courage to turn away from all, and do the Lord's work in dependence upon the Lord's grace. From the

Fountain be ever afresh receiving the supply, and, nourished yourselves by the heavenly dew, you shall to others be as "a dew from the Lord."

Mrs. Daniel, absent from illness, and Mrs. Thursfield, returning from a mission to Norway, were specially commended to the prayers of the Association, and Mrs. PENNEFATHER then proposed—

What could be done to increase the efficiency of the Association, reminding those present of the objects of this union.

1st. As intended to draw together those who are truly consecrated to the service of the Lord, and who, over and above the claims of home duties and ordinary womanly duties, have time and opportunities for some direct work for God.

2nd. As a centre of union for those who in this work for God feel no difficulty in worshipping with and meeting Christians of every denomination, gathered out of every section of the Church.

3rd. To put such a network of communication all over the land that when London workers go to a country place, they may know to whom to apply as Christian helpers, and *vice versa*; and that when members of Bible-classes, or girls from our Sunday-schools, are moved from one place to another, it may be easy at once to bring them under Christian oversight.

It is also desired, as far as possible, to promote a mutual helpfulness in the interchange of such experience as may be gained in the various branches of service, and to meet from time to time for united prayer.

On Monday afternoon, Mrs. BAYLY led the discussion of the subject proposed.

OUR HOME WORK IN ITS VARIOUS AGENCIES.

Many interesting suggestions were made, her own being directed mainly to the thought that in dealing with fallen ones of every type, success would be greater if more "hope" and "love" characterised our teaching. She illustrated this from our Lord's ministry, who truly preached the "Gospel of the kingdom," winning men by its bright promises and offers to repent and turn from sin. We should present that Gospel in a more cheerful tone, for many people are so utterly depressed that nothing without *hope* in it is of any use. Christians are often too gloomy in their manner and mode of instruction.

It was remarked that sufficient consideration was not given to the *monotonous* nature of the work imposed on many young girls, and that

efforts should be made to relieve it. Dealing with people in "herds" is difficult, and *individualising* should be encouraged. In the case of shop-girls, it was thought that young ladies might do a work of kindness and true help by engaging to look after two or three of them, and endeavouring to do something for their pleasure and profit. The principle that would apply to all classes is to deal with them *in sympathy*.

Many plans of usefulness were talked about—how to conduct Bible-classes, the best mode of workhouse visitation, the use of music as a subsidiary to Christian work, and "instruction classes" for converted poor. Mrs. Pennefather wishes much to draw attention to this latter subject as of great importance in the present state of society. Her own views on it may be more fully seen in a little book lately published by Skinner, Mildmay Park, "WHAT ARE THEY AMONG SO MANY? or, a Word to Christian Workers in our Great Cities," and in No. 3 of the New Series of Notes of Bible-Classes, "THE CHRISTIAN IN EVERY-DAY LIFE."

On Tuesday, Miss WHATELY commenced the subject given,

WORK ON THE CONTINENT,

by stating some interesting details connected with Madame Mercier's efforts. The first prayer meeting at Lausanne at which she was present was in the year 1869. Madame M., through whom originated "The Alliance of Sisters," is a most devoted and energetic worker, opening her château for the reception of her Christian sisters who may wish to come there on business or for rest, and in every way seeking to further the cause of her Lord. A working party for missionary purposes meets weekly at her house; and, through her instrumentality, regular monthly meetings are now held the last Friday in the month at Lausanne, Geneva, and Neuchâtel. Miss Whately gave several illustrations of the efficient help rendered during the war by German nurses, who proved themselves so much better disciplined than Englishwomen, and the need of training for our own young workers was acknowledged.

From America a warm and cordial greeting had been received from Mrs. Marshall Roberts, who represents the American members; and it was agreed to reciprocate by every possible means their expressions of sympathy and Christian love.

At the close of the meeting on Tuesday afternoon, Lord Radstock gave a short address on a few verses in the Epistle of Jude.

OPEN-AIR MEETINGS.

There was a feature in the afternoon meetings of this year that carried many back to the earlier Conferences at Barnet. Immediately adjoining the ground on which the Conference Hall is built, and separated from it only by a low wall, stands an old-fashioned house, with French windows down to the ground. It is surrounded by about an acre and a quarter of land, nearly equally divided into a pleasure ground and kitchen garden; the whole stands, with its mulberry-trees and little lawn, as a sort of island in the great tide of houses that has rolled over what was once orchards and nursery-gardens, and at a more distant time, the park and estate of the Sir John Mildmay family.*

More than a year since this property, called Spring Garden, was advertised for sale by public auction, and Mr. Pennefather, feeling the importance of the plot of ground in connection with the Conference Hall and Mission Home adjoining, endeavoured to influence some of his friends to become the purchasers; but the Lord's time was not yet come, and no one came forward to secure the premises for the benefit of the work connected with the Conference Hall, consequently the auction took place, but the property was bought in by the family of the late owner.

Very earnest prayer from a few Christian friends still ascended to God with reference to Spring Garden. Again an advertisement appeared that it was to be sold by auction in May last; subsequently the solicitors for the property announced that the public sale "was deferred," and it was not until a short time before the Conference that Mr. Pennefather found it had been purchased privately by an architect, whose intention was to erect two rows of cottages upon it, containing thirty-seven tenements. As there could be but one entrance to the piece of ground, the cottages would have formed a *cul-de-sac*, or, what is generally called in London, a "blind court," and as such would probably be inhabited by the very lowest class of occupants. The knowledge of this fact was calculated greatly to distress all who were really interested in the welfare of the Mission Training Home and Conference Hall; but there are no impossibilities with God, and it has been said that "man's extremity is the Lord's opportunity."

The purchaser of the property was led to seek an interview with Mr.

* A plan of the property will be found at end of Report.

Pennefather in order to gain, if possible, an entrance to his newly-acquired ground through the land on which the Conference Hall stands. His doing so revealed the position in which the whole matter stood, and Mr. Pennefather having been promised the counsel and help of a kind friend, ventured to ask whether the property would be resold, and upon what terms. It was finally decided that the house and outbuildings, containing a labourer's cottage, with the land attached, might be purchased for the sum of £4,500, but an annual rental might be paid for the premises until the purchase-money was paid down.

Although the importance of the property to the Trustees of the Conference Hall and House can hardly be overestimated, Mr. Pennefather felt that, until he had some *clear intimation* that it was the Lord's will he should proceed in the matter, he could not feel justified in going forward. His solicitor (who has most kindly executed all the legal business connected with the Hall, &c., without charge) said that on a certain day, if the bargain was to be proceeded with, an instalment of £500 must be paid; where this £500 was to be obtained Mr. Pennefather knew not; but he felt that, if his Heavenly Father intended him to go on in the matter the £500 would be in his hands by the day appointed; meanwhile he mentioned the matter to a few friends, the Lord inclined their hearts to aid, and at the hour necessary the £500 was in the solicitor's hands. The legal business was only completed, and the key of the house delivered up, on Monday afternoon, the 26th June. On the 27th a portion of the wall between the two properties was pulled down, and on the 28th, when the Conference met, many were found pouring into the garden, and grouping themselves under the trees for prayer and praise.

On Thursday, the 29th, a meeting was held there to hear about the Lord's work in the open air. Mr. G. Kirkham, Secretary of the Open Air Mission, presided, and addresses were given by the Rev. J. G. Gregory, minister of Park Chapel, Chelsea, Mr. Thomas Walker, who reported the work at the Royal Exchange, Rev. A. W. M. Christopher, of Oxford, Mr. Edward Wright, of Deptford, and Mr. William Nobbs, of Gloucester, who reported the work in which he and others had recently been engaged in fairs in Herefordshire and Wales. Several hymns were sung, and prayers offered, and the meeting seemed to be much enjoyed.

But, perhaps, of the interesting meetings in the afternoons of the 27th, 28th, and 29th of June—and a friend kindly supplies us with this brief notice—the meetings of “Parents in supplication for their children” were the most affecting, the most called for, and the most interesting; they touched a chord, not only in many an aching, but also in many a thankful, joyous heart. That on Thursday was held in Room No. 2, in the basement of the Hall, and was presided over by Mr. Balfour; that on Friday was held in the open air, under the large pear and mulberry trees (which in no ways detracted from the interest of the scene); it was presided over by Mr. John Paschal Larkins, and there were gathered on this occasion some seven or eight hundred persons. Besides much earnest supplication, one and another of the brethren present helped, by concise and judicious remarks, to stay up the hands and the hearts of desponding brethren and sisters, who still anxiously wait for expected blessing; they were counselled that delay is not refusal, but rather “that the trial of” their “faith being much more precious than of gold that perisheth, though it be tried with fire, might be found with praise and honour and glory at the appearing of Jesus Christ;” “apparent defeat is often the beginning of deliverance,” and in seasons of the deepest trial, when “natural affection” seems to be extinguished, and “disobedience to parents” seems to hold the fortress, even then the Christian supplicant pleads the promises, “I will pour My Spirit upon thy seed, and My blessing upon thine offspring,” and to the desolate widowed heart comes that gracious word, “Leave thy fatherless children, I will keep them alive; and let your widows trust in Me;” and to the whole Israel of God, “All thy children shall be taught of the Lord, and great shall be the peace of thy children.”

Perhaps there is no theme in Scripture in connection with which there are so many gracious, encouraging promises for the believing parent to cling to, than in reference to their offspring, as though God would plead in some such words as we read in Malachi: “Prove me now”—“saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Many felt it was very good and very helpful to have joined in those meetings, and a gratifying result we here gladly notice, that a strong desire was expressed and responded to, that similar meetings should be established both in London and country parts. It is pretty well known that the first meeting of this kind was established some years since by a dear departed brother, Captain Trotter, at 7, Soho Square, on the *first Tuesday* in each

month from November to July; there are those who trace their blessing to this meeting. Arising out of this meeting, as was so often desired by its founder, a meeting is now established on the *third Tuesday* in each month throughout the year, in the Conference Hall, Mildmay Park, and since the Conference a meeting has also been determined on in the west of London. Should any person, reading this brief paper, desire to be instrumental in the promotion of such special seasons of supplication, and wish for information, any communication shall have attention, *if endorsed "Parents' Prayer Meeting,"* and addressed to the care of Captain Black, Conference Hall, Mildmay Park.

The fine weather, which seemed very specially to be given to us by our Heavenly Father, in the midst of this broken summer, enabled many to take advantage of these Open Air Meetings, and the great importance was seen and felt of securing the property, if possible, for the work of the Lord in connection with the Conference Hall and House. Should the Lord incline the hearts of His children to aid in its purchase, it is in contemplation to fit up the old house in connection with the Home, to receive workers from the country who either desire a short training, or to see the different Mission Stations in the metropolis that are worked by the inmates of the Home.

It has often been said that division of labour makes labour easy, and it is equally true that division of any burden makes the burden light. If all who have profited by the Conference gatherings, as far as it may be in their power to contribute, would send a portion of the large sum that remains to be paid, the sum would soon be realised. Let the 2,600 persons who joined in the prayers and praises of those happy days, and listened to the word of exhortation, send but a small contribution each before Christmas, and a few to whom the Lord has entrusted wealth give *liberally*, and that garden in the midst of our crowded neighbourhood shall be secured for the Lord.

Let none refuse to help because they can give but little.

It would be a great pleasure to the Editor to be entrusted with any small sums (which may be addressed — E. C., care of Mr. Skinner, Mildmay Park). Larger donations should be sent direct to Mr. Pennefather. Oh! may we, one and all, remember the words of our Lord Jesus, how He said, "*It is more blessed to give than to receive.*"

THE CLOSING PRAYER MEETING

Was held on Saturday morning at eleven o'clock. So many subjects had been commended to the supplications of this Conference that several remained unmentioned for lack of time ; and the three days had been so full of teaching and deep responsibility that the hearts of those who remained behind welcomed this farewell call to prayer.

Speaking at the open-air meeting held in the garden on Thursday afternoon, Mr. GREGORY, after referring to the Lord's gracious dealings, said,—I know the Lord is doing a great work, but there are some things we want ; *we want a great deal more prayer.* Why is there so little result of all our efforts ? Because we have not yet the full manifestation of the open hearts of our fellow-Christians in this matter of prayer. *We cannot get on unless you pray.* If you *pray*, then we shall *praise*. We ask you then to pray for us ; and not by just adding a little bit sometimes at the end of your prayers, but as deeply laid upon your hearts, and made a subject of *daily* pleading. Then the blessing will come down, and souls be converted. These are no ordinary days, and the devil is doing no ordinary work. He comes now and then, and with his devices takes us by surprise ; but go to God about the work, and *he cannot take God by surprise.* “When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him.” That is what we want to lay upon your hearts ; pray you to God, and the enemy shall be worsted.

And it was for prayer that once again the band of Christian

friends gathered in the Conference Hall—prayer that was very sweetly mingled with praise. For the Lord had been among us, and His holy presence rested still. Hearts had been stirred with new resolves by His own quickening Spirit, charged with fresh responsibilities, refreshed with closer views of Jesus ; and such hearts will ever be “inditing a good matter,” and love to speak together at their Father’s throne of the things they have learnt “touching the King.” And as they look out upon the ever-widening fields of labour into which, for love of their Master, they bring a willing service, the one need presses on them, more power—power from on high. They feel that they need to dwell ever under the face of God, to abide continually beside the walls of salvation, and to be ever receiving communications—personal communications—of the Lord Jesus’ constant, unchanging love.

A portion of the 6th hymn was sung, and the Rev. W. PENNEFATHER read Psalm cxiii., remarking upon the wonderful steps of humiliation referred to the Lord Jesus both here and in the 2nd chapter of Philippians. Every day, he said, we may be learning more and more about Him, and therefore learning every day to sing fresh songs of praise, and then thanked the Lord for the holy loving fellowship of the past few days with Himself and with His saints.

Many of the special requests for prayer were mentioned (which will be found in the subjoined list), and there were two or three notes of praise sent in, acknowledging blessings already received during the Conference—a quick return to petitions that had been so recently presented. The closing verse of Hymn 18, which was sung, became in view of this a reality,—

“Thou hast done mighty marvels,
Before our wondering gaze ;
We ’ve learnt that Thou art faithful
In all Thy words and ways !”

whilst the thought of God’s faithfulness seemed to stir up fervent supplications for faithfulness on the part of His people.

General ALEXANDER pleaded thus : Save us, O God, from a spiritual sleep, from going down into the world where Satan is the god, and getting asleep. We have been up with Thee on the Mount, and we know what is waiting for us at the bottom of the mountain, where Satan reigns. Thou Almighty One, we *trust* Thee. Thou hast brought us thus far on our upward way, and our way shall be onward and upward still. O may we press more earnestly on ! Take our hearts, seal them, renew them afresh ; make our lives more distinct, more separate from the world ! We have prayed that Thy Word may reach the poor in the alleys and lanes of our city ; but oh ! we say now, let that word reach the *drawing-rooms*, the *mansions*, the *palaces*. Oh, for a blessing upon our Queen ! May she lay her earthly crown at the feet of Jesus ; and, born from above, reign for ever with Thee. Make our royal family a holy family ; not only a kingly, but a priestly family, and may they diffuse a holy example far and wide. The high places of the earth are *slippery* places. Oh, put Thy everlasting arms underneath our Queen and hold her up !

Sergeant JONES prayed earnestly for power to assimilate the food so abundantly given in the days of Conference, that it might be converted into active spiritual life, and result in practical working. “We cannot afford,” he said, “to revel in the luxuries of our spiritual life, for the days

are perilous, and the battle thickens, and what we gain in private communion and meditation upon the Word is meant to fit us for the fight. O may we go forth from this place endued with the power, the love, the spirit of our Master, fed and strengthened with His Word, brought into closer contact with eternal realities to do better service for His name ! ”

The Rev. G. SAVAGE remembered those who were on their way to their respective homes, asking for them “journeying mercies” and grace to witness for God in the railway carriage, at the stations, and then in the spheres where He has placed them. He praised the Lord for all His gracious help vouchsafed, and desired that, still tarrying, we might receive a fresh baptism of the Spirit, that He might so shine upon us that a living testimony for Christ might be seen in our very faces, and in all the little details of life.

Lord FARNHAM laid similar petitions before the Lord, applying to the rich provision of which He had permitted His children to partake, the 5th verse of the 23rd Psalm : “Thou hast *prepared a table* for me in the presence of mine enemies ; ” and asking that none should forget that the enemy was lying in wait to catch away the precious food. “Thou hast told us, O Lord, to hide Thy Word in our heart, but also to *keep the heart* that keeps the Word ; and we ask Thee that all Thy people who have gathered here may go forth with washed hearts into the world that lieth in the Wicked One, lest he rob them of their treasure. We thank Thee for the fervour, and unction, and faithfulness which have characterised the messages of Thy servants. O may the burning words be fixed on our hearts, deepening our sense of Thy holiness, making us men and women

thoroughly furnished unto good works, and ready to endure hardness, not in the strength of the meat we have received, but in the strength of the grace which is *in* Christ Jesus, and is at the command of faith for every requirement of our need.

Other brethren followed, whose names are not remembered. There was much unity of heart in the petitions offered, and there seemed no jarring note in the utterance of praise. "We bless Thee, Lord," one said, "for the Conference. How it has enlarged the hearts of Thy people, as they have looked upon so many, and seen Thy name written on their foreheads, and blessed and adored Thee for the baptism of the one Spirit unto the one body; and for the foretaste of that happy day when they shall all meet in the one Home. Now may there be some marked results! May faith be increased, may love abound, may hope triumph, may we be more separate from the world, banded more thoroughly into one united band, looking for one blessed hope. Oh! may the waves of trouble, which during the past year have been passing over Europe, loosing everything from their hold, bid us set our affections more entirely upon Thyself as our portion for ever. Be with *all* Thy servants. Enable us to fulfil the ministry Thou hast given to each to do *for Thee*. May we watch against the snares to a selfish life. Do Thou *individually* deliver each from whatever hinders a full consecration to holy, active service. Let that service be done not merely as a duty, but may love to Christ touch the mainspring of our hearts' affections, so that, drawn by Thy grace and incited by Thy present goodness, we may yield ourselves to Thee under the sweet constraint of the Holy Ghost's power. Oh! set every heart then at liberty! Lord, we

plead especially now for such of Thy children as Thou mayest have brought into *solitude of spirit* through bereavement. Their loving ties broken—help them the more to look up to Thee! Be Thyself so near to them, make the sunshine of Thy presence so sweet to them, that they may come up from the wilderness leaning upon their Beloved! Accept our praises for all that we have tasted of Thy grace, for all that we have not tasted yet, but shall taste in our pilgrimage—and for all the grace that will follow us, and that we shall recount through a long eternity!

After the singing a few verses of Hymn 27, an American brother, sojourning for a time in England, who warmly expressed his enjoyment of this opportunity of fellowship, led us in prayer. Referring to the meeting of the previous night, he praised the Lord for His glorious grace testified in the stables and workshops of our land, and carried on our thoughts to that day when "Holiness to the Lord" should be on the bells of the horses as well as on the vessels of His house. And prayed, "Turn the hearts of Thy professing people more entirely to the Lord Jesus Christ, and in their daily living may they show that they are His." And then pleaded for the various channels in which they were seeking to serve Him: "Stand by all who speak for Jesus wherever they labour. In the open highways, under the shade of trees, in the churches and mission-rooms, stand by and strengthen all who witness for Thee in this great metropolis. We thank Thee that so many avenues are open. Oh! may the precious seed be sown with unsparing hand, believing hearts, and for Thy glory." One more earnest petition followed for *America*, that land so attractive, so full of earth's pleasant things, in which he himself was called to labour. "Oh! re-

member *the large cities of America*, and especially the great city Cincinnati! Let not their prosperity be their ruin. Let not the blessings of Thy hand be poured out with such beneficence upon ungrateful hearts. Thy praying children there, O Lord, weep between the porch and the altar, and cry, 'Spare Thy people!' Oh! help this people to pray for America, that her sons and daughters may be children of the living God! May all remember that the working time is short, and the rest is *beyond* the grave. Oh! we rejoice that Thou wilt come and vindicate Thy servants, who on earth are so little understood! Forgive our negligence, our unfaithfulness in the past. Oh! in the remnant of our life that is left may we *truly* live—be like the palm-trees, bringing forth fruit in old age, and be found of Thee in peace, abiding in Christ, 'without spot, and blameless.'"

The meeting was prolonged beyond the usual time, so many feeling unwilling to separate. Before a few closing remarks and prayer from the Rev. W. PENNEFATHER, another voice was lifted up to God in supplication for a spirit of *holy reverence* in approaching the mercy-seat as becomes those who have had a glimpse of the glory of the "Holy, holy, holy Lord." Then thanks was again given for the Conference Hall, "full of people full of need, who had come to a Saviour full of love to comfort and full of grace to supply in every need." And we asked together, whilst realising its power, "May prayer be the habit of our lives—may we come to Jesus *continually*—may He go with us, talk with us by the way, rest with us, sit with us at our board, refresh us in our journey, make our way plain, and whatever we miss, may we know much of the abiding presence of Jesus."

“ ’Tis JESUS, the First and the Last,
Whose Spirit shall guide us safe home,
We’ll praise Him for all that is past,
And trust Him for all that ’s to come ! ”

Mr. PENNEFATHER pleasantly touched upon the illustration we had had in this meeting of what a Conference is intended to be,—viz. : a knitting of hearts together round the person of the Lord Jesus Christ, independent of individual circumstances, habits of life, country, or aught beside. We have here, he said, though our associations are altogether different, been drawn together round one common centre. Our dear brother from Cincinnati has been pouring out his heart before the Lord, and I hold in my hand a letter from a lady who was for one day amongst us and is now on her voyage to America, containing grateful thanks for the privilege she enjoyed, and of which she only heard by (what is popularly called) chance, in happening to call on Mrs. Ranyard. We meet in every denominational variety as members of The One Family. Some of our own labourers, and others in whom we are interested, are engaged in China, India, and elsewhere, so that we feel they are present with us ; some on beds of suffering are following us in spirit, and we are linked, too, with those bright, blessed ones yonder, who once worshipped here, but are now before the Throne ! Let us in a few moments of silence pray for that American brother who is amongst us—that God may spare his life to work mightily for Him, till, if He will, the King comes to take us all home.

Then, before pronouncing the Benediction, Mr. PENNEFATHER thus prayed :—

“ And now, may the Lord be with us ; may we be nou-

rished and strengthened for conflict and victory ; for service and holy joy. Cover us, O Lord, with Thy feathers ; under Thy wings may we trust ; and as we cluster close to Thee, may we feel, as it were, *the very beating of Thy heart !* Keep us from the paths of the destroyer, close, close to Thyself, till we mount up to glory."

With such words, with such Spirit-taught yearnings, with supplications deeper in their inner meaning than any utterance could express, the Conference of 1871 closed.

We can follow it no further : a record like this, with all its details, can be but a memorial of the precious seed sown, the truth heard, the communion enjoyed. It remains for "living epistles of Christ," known and read of all men, to give *the sequel* to the world and the Church—to let their holy lives and faithful testimony speak of the blessed result of these Conference gatherings.

" O LORD GOD of ABRAHAM, ISAAC, and ISRAEL, our fathers,
the GOD and FATHER of our LORD JESUS CHRIST,
KEEP this FOR EVER in the imagination of the hearts of Thy people,
and *prepare their heart* UNTO THEE."

REQUESTS FOR PRAYER

REMEMBERED DURING THE CONFERENCE.

For the Universities of Oxford, Cambridge, and Dublin, and more especially for those young men who are about offering themselves as candidates for the ministry, that they may be preserved from the infidelity and Romanism stealthily creeping into our Universities.

On behalf of the city of Buenos Ayres, where during the last terrible plague 27,000 souls have been hurried into eternity; that the Lord may sanctify the visitation, and especially to our own countrymen residing there, who are now living without God in the world. Also that it would please Him to send forth labourers into that portion of His vineyard.

For the many Jews who from different trying causes have fled from the Continent to England; that their sorrows may dispose them to listen to the truth as it is in Jesus, and that all Christian agencies seeking their welfare may have the special blessing of the Holy Ghost, and that the Lord's people may be led to examine with candour the doctrine of His coming in glory as the true hope of the Church.

On behalf of the Evangelical Schools at Pisa, and that the needed funds may be given.

For blessing on a village and a Mission-room, and for the brothers and sisters of one to whom these Conferences were unspeakably precious, now, with so many others, gone in to see the King in His beauty!

For a special outpouring of the Spirit upon Wells and its neighbourhood.

Also upon the neighbourhood of Blair Athol, where the late W. Burns once laboured.

For Christ's faithful ministers labouring in the city and diocese of Carlisle.

For the true Church of Christ in France, and specially for the Protestant pastors and congregations offering united prayer (this day) for a blessing on their country.

For the city of Manchester, that souls may be saved, and the Church of Christ aroused to brighter holiness and to the cultivation of a deeper Christian unity and love.

For the Inland Mission in China.

For the District of Kennington, Lambeth, and for South London generally For a week-day service in that district, largely attended by the police. Prayer is asked specially for the police, who, from the nature of their duties, are rarely seen in the House of God on His holy day.

Also for the town of Letterkenny in Ireland, and for the Lord's work throughout the sister country.

For an outpouring of the Spirit upon the work in Italy; and for efforts making by some Swiss Christians for France. Also for Neufchatel.

For the ex-Emperor Napoleon, that he may receive the Gospel presented to him.

That our Missionary Stations may be supplied with well-qualified labourers, of good education and standing, who will consecrate their talents to the service of their Lord.

For Ministers in great cities and Ministers in lonely places.

On behalf of the Children's Special Service Mission.

For Mrs. Daniell, who is seriously ill, and the work so dear to her at Aldershot, and for our soldiers in general.

For a Christian sister, labouring in the wilds of Burmah, lonely, yet happy and blessed, and desiring to praise the Lord for the joy of His service.

For the Public Press—newspapers, magazines, and literature in general. Also for editors of periodicals, that they may be men of faith and prayer, feeling their responsibility to God.

700,000,000 illiterate heathen are perishing for lack of knowledge at the rate of more than 50,000 every day, because at present the agents of our Bible and Missionary Societies cannot reach their special case. Earnest prayer is asked that the Gospel may be quickly published to them as it has already been in N. W. America and partially in Spain, by means of the Syllabic plan, so that every man may teach his neighbour and his brother to know the Lord.

For Mr. and Mrs. Mentor Mott in Syria, that their hands may be strengthened and their efforts blessed to make ready a people for the Lord at His coming.

For a lady, mother of a large family, and wife of a devoted minister, enthralled by the fearful besetting sin of drink, that the Lord would enable her to take the first step to overcome it. For all similarly ensnared.

That God's saints may be delivered from the chains of sectarianism and party.

The following individual cases were mentioned :—

1. A most useful labourer in God's work, tempted to give it all up ; pray that God may rebuke the adversary and comfort her.

2. A young married lady in despair about her spiritual state.

3. Another, lately a bride, suffering from derangement.

4. A young officer, under serious impression, that he may truly yield himself to the Lord.

5. A clergyman and his son, the one holding sceptical, the other unsettled opinions.

6. A man in an influential position, who in his youth witnessed boldly for Christ, but has become, through prosperity, a backslider.

7. For a gentleman, the *only* unconverted member of his family, who for nearly thirty years has been pleaded for.

8. For an aged mother, that the light of God may more clearly shine in and through her till she meets her Lord in glory.

9. For a brother, who has left his home, that he may be brought back and awakened to a sense of sin, and of the Father's forgiving love in Christ Jesus.

10. For a lady dying of aneurism of the heart, that she may be filled with joy and with the Holy Ghost, and enabled to witness for Jesus, to the conversion of her husband, only child, and other relatives.

11. For the conversion of a beloved son.

12. For the conversion of the four sons of a widow.

13. For the sailor son of a clergyman.

14. For an invalid and her sister, who desire to glorify God in holiness of life.

15. For a young man about to enter the ministry, that he may wholly give himself to the Lord.

16. Two sisters ask for prayer for the conversion of a brother in uncertain health, ensnared by the world.

17. For an evangelist out of health, that the means about to be used may be blessed, and that his son, nineteen years of age, may be converted.

Two cases are of painful interest :—

One, that of a lady, the only child of believing parents, made an easy captive to Roman Catholic seductions.

The other, that of a Christian mother, living in Italy, whose children are all unconverted, and married to Roman Catholics.

A telegram from Mr. John Fraser, Bagdad, requested prayer for himself and others during a severe visitation of cholera.

SUBJECTS FOR PRAISE.

For blessing vouchsafed on the work in Italy, especially during the absence of a young pastor, who was preserved amidst innumerable perils, and made useful to many.

For the establishing of monthly united prayer-meetings in the city of Gloucester, and the fulfilling of earnest supplication on behalf of the saved and unsaved, through the outpouring of the Spirit.

Prayer was made last year for a husband. Praise the Lord that not many weeks after he was converted.

For blessing given to believers' meetings at Brighton. Many of God's children were quickened, and owned their desire to live for His glory.

The following were sent in time for the *Saturday* meeting:—

One tempted to give up her work for God; who was delivered from the temptation *during the reading of a petition* which touched her case, desires the praises of the Lord's people for answered prayer. The Holy Spirit sent it home to her heart. She also desires to bless God that the Rev. Andrew Bonar's words were made the means of reviving in her heart the spirit of praise.

A lady from New York, who was providentially at the morning meeting, desires to return grateful thanks for this privilege to her Father in heaven. She brings from America Christian greeting from a large number of women who for some time past have been in the deepest sympathy with the Christian women of England and the Colonies. Will you pray that at this sacred season a special baptism of the Spirit may descend upon the women of America and England, who are named by the name of Jesus.

As an earnest of much similar result, of which we may never know here, and as expressing a desire which all who have partaken of the Con-

ference blessings would unite in for themselves and others, this—we believe the last request sent in on Saturday—is commended to every praying heart :—

A gentlemen, brought to a knowledge and belief of the truth nearly thirty years ago, and enabled to maintain a consistent course for the next twenty years, is painfully conscious of many, grievous, and repeated lapses into sins of early life, whereby he has grieved friends, stumbled believers, and given enemies cause of triumph. He has found much comfort, refreshment, and, he hopes, spiritual revival during the present Conferences, and he now earnestly asks for special prayer on his behalf, that on his return to his home and important duties, he may be enabled, whilst “remembering from whence he has fallen,” to “do his first works, and glorify his Master, so that Christ may be magnified in his body, whether it be by life or by death.”

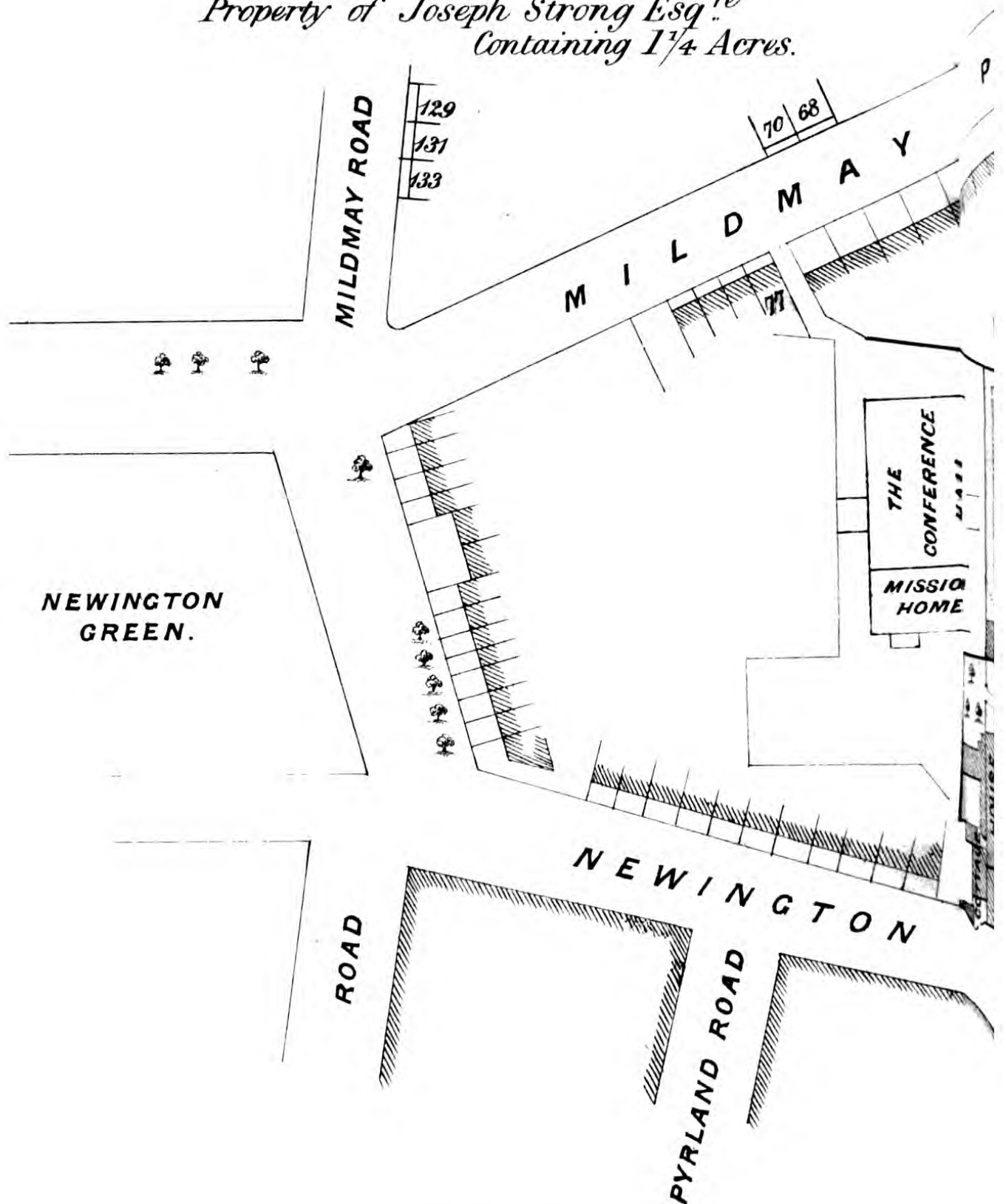
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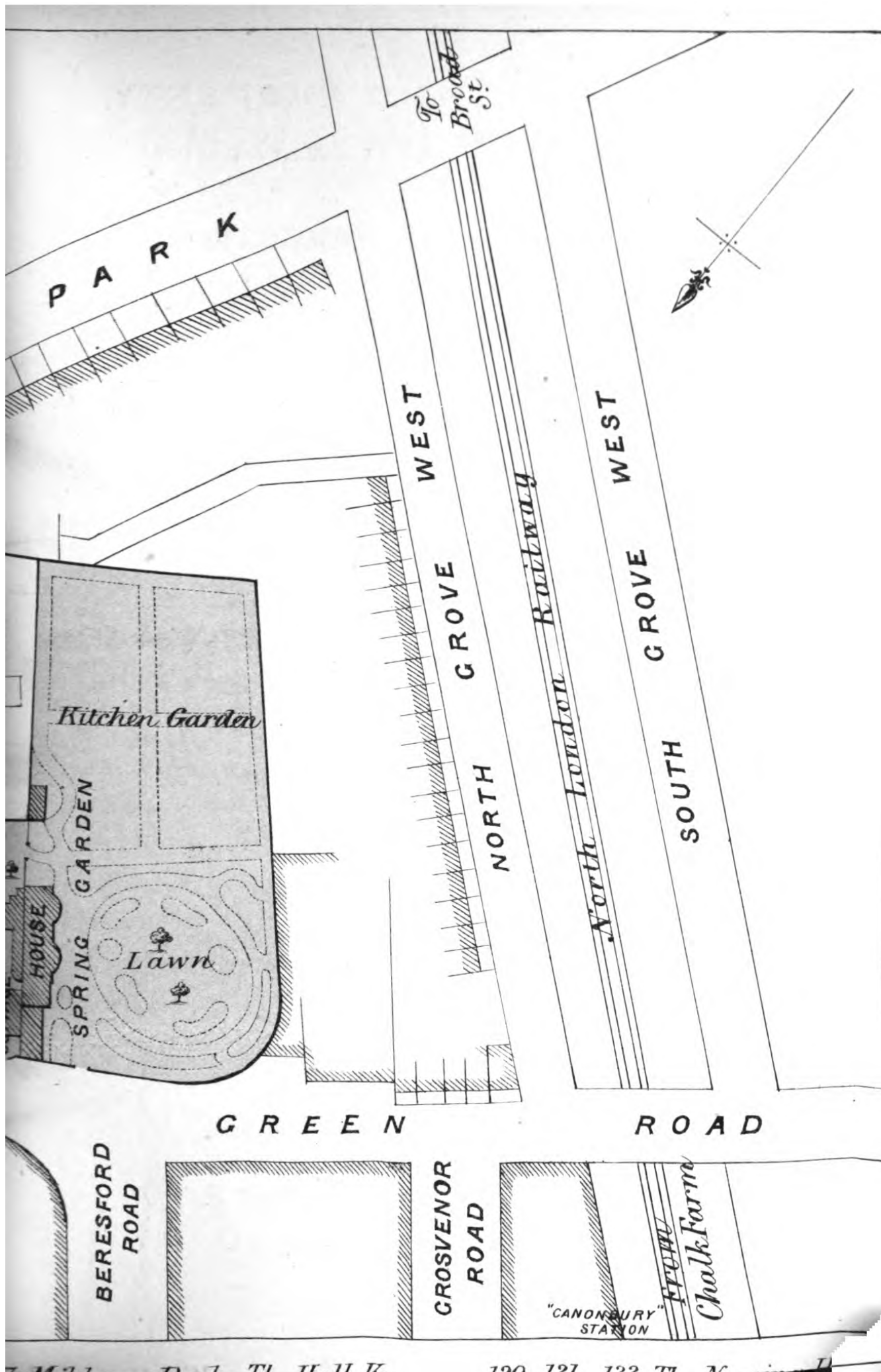
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Suffolk Lane, City.

PLAN OF FREEHOLD PROPERTY

known as
"SPRING GARDEN,"

Late the
Property of Joseph Strong Esq^{re}
Containing 1¼ Acres.





P A R K

WEST

GROVE

NORTH

Railway

WEST

GROVE

SOUTH

North London

Kitchen Garden

SPRING GARDEN

Lawn

HOUSE

G R E E N

R O A D

BERESFORD ROAD

GROSVENOR ROAD

"CANONBURY" STATION

Chalk Farm

THE CONFERENCE HALL AND MISSION HOUSE, &c.,

MILDMAY PARK, LONDON, N.

AT the request of friends, permission has been given to have some Photographic Views taken of the Hall and Home.

- I. A South and East view, taken from the rear of Mildmay Park.
- II. A North and West view, taken from the rear of Newington Green Road.
- III. A view of the Interior of the Hall, looking from the Platform.
- IV. A view of the Interior of the Hall, looking from the clock towards the Platform.
- V. The same as No. II., taken under a stronger lens.
- VI. A Garden Scene: arranged for a Meeting under the large Pear and Mulberry trees.

The Photographs have been taken in three sizes, and will
be sold in aid of

“THE GARDEN PURCHASE FUND.”

- I. Carte size One Shilling each, if the set are purchased ; or singly, at One Shilling and Threepence.
- II. Cabinet size Two Shillings each, if the set are purchased ; or singly, at Two Shillings and Sixpence each.
- III. A large size, 13 inches by 10, mounted on cardboard, 23 inches by 18, Four Shillings each, if the set are purchased ; or singly, at [Four Shillings and Sixpence.

Friends are requested kindly to promote the sale of these Photographs, as it will materially assist the Garden Purchase Fund.

Letters on this subject may be addressed to the Lady Superintendent, Mission House, Mildmay Park.