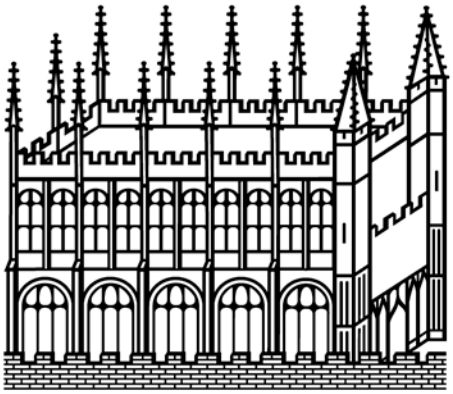


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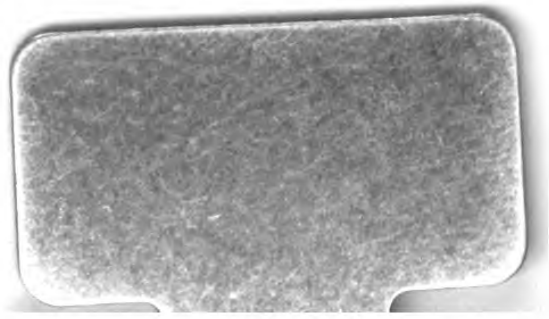
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Per. litg e. 3020
1869-70



THE REPORT

OF THE

MILDMAY PARK CONFERENCE.

THE

REPORT

OF THE

MILDMAY PARK CONFERENCE,

OCTOBER 27TH, 28TH, AND 29TH, 1869.

HELD IN

The Iron Room,

ST. JUDE'S LECTURE HALL,

MILDMAY ROAD, LONDON.



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The Mildmay Park Conference.

1869.

THE thirteenth 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 :—

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—ACTS iv. 31.

"MY DEAR FRIENDS,

"You will be expecting to receive the usual invitation to our Annual Conference. Circumstances over which I had no control had placed me in some difficulty with regard to the needed accommodation, and I hesitated to send out an earlier notice. I trust, however, that we may be permitted to meet in St. Jude's Lecture Hall, King Henry Street, Mildmay Park, on Wednesday, Thursday, and Friday (October 27th, 28th, and 29th), for united prayer and holy fellowship.

"Perhaps since first we met in 1856, we have never felt more strongly that 'If God be for us,' we may triumphantly inquire 'Who can be against us?' Is not the

Church of Christ somewhat in the position of Elisha, when surrounded by the Syrian army, he said to his terrified servant, 'Fear not, for they that be with us are more than they that be with them?' Our foes are innumerable, but if the veil be taken from our eyes, we shall see the mount of God, 'full of horses and chariots of fire round about' His people. What we desire for ourselves, and for you my Christian friends, is that while realising our weakness, we may walk with unflinching steadfastness, as 'seeing Him who is invisible.' The Infinite Resources of God are at our command, but His Church hesitates to own her emptiness, and His readiness to 'supply all her need.' May I not say that our principal object in gathering together in the Name of Jesus is to receive of His Royal Bounty, and then to go forth and break among the perishing, the bread that He has blessed and put into our hands. He has willed that healing and light and nourishment should be dispensed to a stricken world, lying in darkness and misery, by the recipients of His grace, and His burning words, 'Freely ye have received, freely give,' still sound in our ears.

"Oh! that all who shall be permitted to meet at our Conference next month, may cry out with the Psalmist, 'Oh! God, Thou art my God, early (instantly) will I seek Thee, . . . my soul *thirsteth* for Thee, . . . to see Thy power and Thy glory, so as I have seen Thee in the sanctuary.' But there is another side to the question,—bear with me if I add a word of exhortation.

"It is a solemn thing to gather together in the Name of our Lord Jesus Christ, and to tell our Father in heaven that we are prepared to take up our cross and follow Him fully.

"These Conferences are not a three days' religious pastime,—they are a renewed consecration of ourselves and all we have to Him who purchased us with His own blood. We hear much of the dangers that threaten the Church of God from external foes,—but if my 'heart

trembles for the Ark of God,' it is because her lamp of testimony burns dim, and luxury, pride, and love of money, have defiled her holy places. And then, alas! I see the Army of the Living God, broken up into rival regiments, contending for leadership, instead of banding together as the heart of one man, to fight the battles of the Prince of Life. 'Oh! that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!'

"Will you pray that all who shall assemble with us next month, may 'humble themselves under the mighty hand of God,' and come forth in His strength, as a people 'not ashamed to confess that they are strangers and pilgrims on the earth, for they that say such things declare plainly that they seek a country?' And will you ask that our testimony before the world may be such as to force, even from our enemies, the exclamation, 'See how these Christians love one another?'

"The subjects more especially proposed for our meditation are as follows :—

"1st. The Lord Jesus Christ anointed by the Holy Ghost for His Ministry, our Great Example. (See Luke iv. 18. John xx. 21. Acts x. 38.)

"2nd. That same Holy Ghost anointing the Church for Ministry. (See Luke xxiv. 49. John xv. 26, 27. Acts i. 8. Acts vi. 3–8.)

"3rd. The realisation of this anointing the great motive for holiness, and the source of power. (1 Cor. iii. 16, 17. 1 Cor. vi. 19, 20. 2 Cor. vi. 16–18. Rom. viii. 2, 13. 1 Cor. ii. 12, 13.)

"Believe me to remain,

"Your affectionate Brother in Christ,

"WILLIAM PENNEFATHER."

As usual the Conference was preceded by a preliminary prayer meeting on the Tuesday evening. The Iron Room was fuller than on any previous similar occasion—it being thought that upwards of 900 were present. The reverent quietness which prevailed not only during this meeting, but also during the whole Conference, was an evident response to the following small fly-leaf, which accompanied each ticket :—

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."—ECCLES. v. 1.

"May I ask you, my dear friend, to enter the Hall as *quietly* as you can ; and when you have taken your seat remain in silent prayer until the meeting begins.

"Your affectionate Brother in Christ,

"WILLIAM PENNEFATHER.

"Oct. 27, 28, 29."

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

The meeting was begun by Silent Prayer, after which a part of the 27th Hymn, from "Hymns of Prayer and Praise," was sung :—

"Help us O Lord, to praise !
Come with a touch of fire,
And sanctify our lips,
And wake each silent lyre,
That we may laud Thy holy name,
And its almighty pow'r proclaim !

We've tasted of Thy love,
And seen Thy beauteous face,
But, Lord ! our hearts are cold,
We need *afresh* Thy grace :
Come shine in all Thy light and power,
Be *this*, to us, a favour'd hour !

Yonder ! Thy saints in light
Sing evermore Thy praise,
They chant Thy glories, Lord,
In holy, holy lays ;
And we would echo now their song,
And their sweet anthems here prolong !"

Prayer having been offered by Mr. PENNEFATHER, the Rev. C. D. MARSTON, of Manchester, gave a short address from Eph. iii. 14-21, and led the meeting in prayer, followed by the Rev. CLAREMONT SKRINE, of St. Peter's, Buckingham Gate, and the Rev. — WALKER.

Four verses of the 84th Hymn were then sung :—

" How sweet the name of Jesus sounds
In a believer's ear !
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast ;
'Tis manna to the hungry soul,
And to the weary rest.

Dear Name ! the rock on which I build ;
My shield and hiding-place ;
My never-failing treasury, filled
With boundless stores of grace.

Jesus! my Shepherd, Husband, Friend,
My Prophet, Priest, and King!
My Lord, my Life, my Way, my End!
Accept the praise I bring."

Prayer was then offered by the Rev. THOMAS BALDEY, the Rev. GEORGE SAVAGE, and Mr. ELWIN.

The 99th Hymn was then sung:—

"Great the joy when Christians meet;
Christian fellowship how sweet!
When (their theme of praise the same)
They exalt Jehovah's name.

Sing we then eternal love,
Such as did the Father move:
He beheld the world undone,
Loved the world, and gave His Son.

Sing the Son's amazing love;
How He left the realms above,
Took our nature and our place,
Lived and died to save our race.

Sing we too the Spirit's love;
With our stubborn hearts He strove,
Chased the mists of sin away,
Turned our night to glorious day.

Great the joy, the union sweet,
When the saints in glory meet;
Where the theme is still the same,
Where they praise Jehovah's name."

Several requests for prayer on behalf of special subjects were then read, a short pause being allowed between each for silent prayer; and the meeting, which

was a blessed foretaste of the holy enjoyments of the next three days, was closed with prayer, by the Rev. W. H. AITKEN, one of the curates of St. Jude's, Mildmay Park.

Wednesday, October 27th.

Subject—"THE LORD JESUS CHRIST, ANOINTED BY THE HOLY GHOST FOR HIS MINISTRY, OUR GREAT EXAMPLE."

MORNING.

The Conference having assembled at 11 o'clock, the Rev. W. PENNEFATHER said :—

Beloved Christian Friends,—May I ask you now for a few moments unitedly in silence to lift up your hearts to God, that the power of His Holy Spirit may be in our midst? We do not doubt His faithfulness. May He give us grace to receive to-day from His full hand what He is more ready to give than we are to ask. Will you pray now in silence for a few moments?

SILENT PRAYER.

This was followed by the 3rd of a Selection of Hymns which had been written by Mr. PENNEFATHER specially for use at the Conferences :—

"My mouth shall speak the praise of the Lord."—Ps. cxlv. 31.

"Awake! my harp and lute,
Awake! each tongue, to tell
The glories of our God and King,
Jesus, Emmanuel!

We know no other name
While rallying round the throne;
Our eyes are gazing on His face,
We worship God alone.

Oh! may the Spirit touch
These languid lips with fire,
That we may publish far His praise,
And never, never tire!

Praise! for the blessed book,
That tells of pard'ning love,
And guides us through the wilderness,
To endless joys above.

Praise! for the Saviour's death,
That sets the captive free!
And for His resurrection pow'r,
That won the victory!

Praise! for the coming day,
When sorrows shall be o'er,
And Jesus as the King of kings
Shall reign for evermore."

The Rev. W. PENNEFATHER, having offered prayer, read part of a letter from Mr. TURNER, of Malvern, who though now kept from the Conferences by failing health, had been present for many years after they were first begun in the little School Room at Barnet.

Silent prayer was then asked successively for Mrs. Bowen Thompson, who was dangerously ill, and for

her work in the East; for Mrs. Daniell, also kept away by illness, and for her work at Aldershot; for Captain Trotter; and for several persons in Mr. Pennefather's own congregation who had been looking forward to these meetings with very deep interest, but were deprived of the privilege of being present by illness.

Part of the 7th of the Special Hymns was then sung :—

"Even so, come, Lord Jesus."—REV. xxii. 20.

"Oh! haste Thy coming kingdom,
Emmanuel, Prince of Peace!
Ascend Thy throne, Almighty,
Bid sin and sorrow cease!
Thy Church, amidst her conflicts,
Longs for unbroken rest;
But never can she find it,
Till leaning on Thy breast.

Jesus! our Heav'nly Bridegroom,
Our Life, and Light, and Song!
Why hear we not Thy chariot?
Why tarriest Thou so long?
We watch for Thine appearing,
We wait Thy face to see;
Where once Thou wert rejected,
Display Thy majesty!

Alas! Thy sheep are scattered,
They're severed far and wide;
Oh! come, Thou blessed Shepherd,
And draw them to Thy side!
Come! feed them in the pastures
Where living waters flow,
And lead them in the pathway
Where Thou art wont to go!"

The Rev. W. PENNEFATHER then read a few verses from the 85th Psalm :—

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?

"Shew us Thy mercy, O Lord, and grant us Thy salvation.

"I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly."

Have we not, in that 6th verse, the expression of faith? May we not say that this question is really an assertion?—"Thou *wilt* revive us again, that Thy people may rejoice in Thee." It is the language of faith; it is the language of confidence in God. But mark, this confidence in God, this assurance that God will bless, only leads His people to pray; and, consequently, the next verse is prayer—prayer ever flows from faith—"Shew us Thy mercy, O Lord, and grant us Thy salvation, Thy deliverance." And then, thirdly, after we have expressed our confidence in God—poured out our hearts before Him—what ought to be our attitude? Ought we to leave the throne of grace forgetting that we have been there? Should we not be found, as the Psalmist is here found, in the attitude of those who are listening for the Master's voice? What do we pray for, but that we may receive from God that which He is ready to give? And therefore we find it added, "I will hear"—I will speak to my God, and I will listen to His voice. Ah, brethren, methinks we often go to the throne of grace, we often pour out our hearts in prayer; the prayer may be

really sincere while we are in the act of offering our petitions; but we do not tarry—we do not hush the tumult of our hearts to listen to the voice of God. "My sheep hear My voice, a stranger's voice will they not hear; they know not the voice of a stranger; they hear Me; I know them, and they follow Me." And hence it is said, "I will hear what God the Lord will speak." Observe, it is not what man says; and I feel assured that those beloved brethren who have come here to uphold my hands, and to speak in the Saviour's name, would not have you listen to their voice, but to God's truth from their lips. "I will hear what God the Lord will speak." "He will speak peace." Blessed be His name! He ever does speak peace to the sorrowful, to the conscience-stricken, to the wounded. Peace, peace: "My peace I leave with you, My peace I give unto you, not as the world giveth give I unto you." Unto His holy ones He speaks peace. The world is in a tumult; but He says, "Peace; it is I." Your circumstances are trying, but I am beside you; peace. You are bereaved; I take the place of that one gone to glory; peace. "But let them not turn again to folly." Have we not turned again to folly after Conferences, after seasons of special communion with God? Was it not when Moses had been upon the mount, that he came down and heard the dancing? Was it not when Jesus had heard the voice, "This is My beloved Son, in whom I am well pleased," that He was driven into the wilderness to be tempted? But *we* have not only been tempted, we have fallen. Oh let us listen, then to-day: may the Holy Ghost

enable us to listen, and let us hear what God the Lord will speak ; for He will speak peace to us, blessed be His name ; but He will tell us too, "Turn not again to folly."

The two last verses of the 7th Hymn were then sung :—

"Oh ! Christ, Thou Son of David,
Redeemer ! Priest and King !
With loud and sweet Hosannahs,
Thine advent we would sing.
Come Thou as our Melchisedec,
Bearing the bread and wine,
To feed Thy fainting warriors,
And bless with words divine !

Soon may we hear the thunder,
The angel's mighty voice;
The King in glory cometh,
Rejoice, O earth, rejoice !
Swell, swell the rolling anthem,
The victory is won,
The kingdoms yield obedience
To God's Beloved Son."

After prayer had been offered by Lord RADSTOCK, the Doxology "Glory, honour," was sung, and the Rev. C. SKRINE then said :—

I have asked the Lord that, if it were possible, not one moment of your precious time should be lost this morning. I would ask it again ; but I would just draw your thoughts for one moment to the Scriptures which our brother has given to us for our consideration this morning, in the 4th chapter of the Gospel according to St. Luke, the 20th chapter of St. John,

and in the 10th chapter of the Acts. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him." Then in John xx. 2, "As My Father hath sent Me, even so send I you." Once more, in Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Now in that first passage there are these remarkable words, "The eyes of all them that were in the synagogue were fastened on Him." Beloved, it is our prayer this morning that the eye of every one in the large assembly should be fastened on Him; that there should not be anything before them but just Himself, and that every word we read and every word we hear may, by His blessed Spirit, bring Jesus Himself before us. And I think that there was a wonderful meaning in that little word, "the Father hath sent *Me*." It seems to account for all that self-emptiness that we see so much in Jesus. How His own will was quite in abeyance, His very Godhead in abeyance, His own power in abeyance, as He waited upon the Father. And then it ex-

plains to us those wonderful scenes when in the wilderness angels ministered to Him, and when in the garden of Gethsemane an angel appeared strengthening Him, and also that constant reference to the throne. Look at Him at the grave of Lazarus. When the stone is rolled away, before He will speak the mighty word, "Lazarus come forth!" He looks up to heaven. His eye is upon the throne; the Master is looking up to Jehovah, and He, who was the Anointed One of the Spirit, who was sent from God, is just waiting, waiting for the Father's power, and waiting for the Father's blessing. And is it not this which explains His stooping down in the presence of the adulteress as He wrote upon the ground? Was it not a waiting upon the Father? Was not the great Forerunner in the course of faith, showing us how to wait, and how to hang upon God, and how to look to God in all we do? Then, beloved, it was a *mission;* and as such, the very time for the mission was fixed and arranged of God. How blessedly He waited for this during those thirty years spent in retirement; and then, only then, when the Spirit has come upon Him at the waters of Jordan, and the voice out of heaven has proclaimed His name—only then, Jesus goes forth. And, as it was a mission, so every step in that mission was arranged. He seemed to be looking up, and continually receiving strength. That voice which came from heaven, as mentioned in St. John, when the people thought it thundered, came, it is true, for their sakes; but it came also because the

Father would glorify Him. How all this, beloved friends, rebukes the Church of Christ! To be anointed is to have the very place which Jesus had before God, and to know that, as the Spirit anointed Him, so that Spirit anoints us; and then what a lesson we seem to learn from this!—that lesson of patient waiting upon God, that unwillingness to go forward, except as He guides and directs and points the way. Oh, how often, beloved, we are running before Him, and how often are we lagging behind Him! How often receiving honour one of another! Jesus spoke the word to the Pharisees, beloved: might He not speak it to His Church? Might He not sometimes say to you and me, "Ye receive honour one of another"? Oh, that we might be more like Jesus! Oh, that we might have that same anointing upon us! And then, dear friends, when the way is once before us, may we be like Jesus—ready to go, as did the servant Isaiah, with our eye upon the Master: "Here am I; send me!" Oh for that self-emptiness which would seem to allow a place for God to fill in us! Oh for that power to lay aside all power, and look up and wait for His strength! But, friends, are not we following Him at a great distance, often making our own plans, and in our own strength, and then turning to our fellow-men to hold up our arms, and then last of all perhaps coming and saying, Lord, bless my plan? Oh for grace to wait, as the Lord Himself waited, that the light might come from heaven upon our soul, and the strength from God nerve us for the work to which He seems to call us!

And then, beloved, it would seem that, as we should carry Jesus with us, we should carry more sympathy with us down into this poor sin-blighted world. What a gap there was between Jesus and that poor woman mentioned in the 8th of John! And yet how He seemed to come down unto her very necessity! How He seemed to compassionate her, even when He did not forgive her! How He seemed to wait until the way was made plain that He could stand up and say, "Neither do I condemn thee: go, and sin no more!" And then, dear friends, more still. How He came down into the heart of that poor penitent as she loosened her hair, and washed His feet with tears, and wiped them with the hair of her head; and, oh! how He seemed to share in her very joy as He bid her go in peace! And methinks, dear brethren, dear sisters in the Lord, that that sympathy which Jesus had so marvellously—oh, if we could only share it a little, it would tell wondrously on those with whom we have to do. I find it carried great confidence to the hearts of His people. I find that the same disciples who, in the midst of the storm, trembled and cried with fear, because a spirit—one from the other world—seemed to them to walk upon the sea, the moment they heard the voice, and knew that it was Jesus, their confidence, their comfort returned. And it was just so again when, after His resurrection, they trembled in that upper room, not knowing what was coming, when they saw one suddenly in their midst whom they knew not. But then His old sympathy showed itself, and their old love and confidence came out, as they handled

those hands, and as they touched or looked at those feet, and as they saw that it was Christ. And methinks, beloved in the Lord Jesus, we have something to do in this poor world very like the work of Jesus. We want to go down into the miseries that surround us. We cannot do it except as we carry Jesus with us. You and I cannot feel, we cannot realise the wants, we cannot sympathise with the sorrows of those around us, except just so far as we are in communion with Jesus Himself. Then I notice how active the compassion of our Master was. How He was always entering into the feelings of those—whatever those feelings were—with whom He had to do! What a wonderful fellow-mourner He was, as He joined that company where Lazarus' grave was! How he groaned in spirit! How He wept! So again, in the 10th of Luke, how He rejoiced with them that did rejoice, when the seventy came back to Him with their own joy, exclaiming, "The spirits are subject unto us!" Jesus deepened their joy, led it to the right direction; but, a verse or two lower down, "Jesus rejoiced in spirit." It was an active sympathy, beloved. There was a meaning in those words on the lips of Jesus, that they never have on our lips—"I have compassion, I have compassion on the multitude;" for immediately He took the barley-loaves and the few small fishes, and looking up He blessed them and sent them forth, and the multitude were filled. I ask the Church of God whether we can do that; and I say that, in our measure, we can. I say that, as we bring our poor feeble talents, our poor weakness, our little power, all

that is represented in those loaves and those fishes, and just place it before the Master, carry it first *to* the hand of Jesus, take it blessed *from* the hand of Jesus, I think we shall have that compassion on the multitude, and such blessing following our efforts that they shall all be filled.

Now once more, beloved, and then other brethren, God willing, will take up the subject more fully. I want just to notice how we are to be like the Anointed One in the realisation of His hope. Oh those words in the 12th of Hebrews, when the Apostle would gird the loins that were getting weak, and strengthen the knees that were beginning to shake! "Looking off," he says, "unto Jesus, who for the joy that was set before Him endured the cross." How the apostle links us with Jesus, and bids us remember what it was which sustained the Master, so that the same glorious hope may sustain the Church! Are we, beloved, as the anointed in Christ, looking for that joy? I ask you whether we are really living in the power of that blessed hope; and if not, God grant that from this day we may have learned, as we have looked at Jesus, what it is to joy in hope of the glory of God. The Master has sat down on His throne; He has overcome, and He is on His Father's throne; and He turns to you and me, and says, "To him that overcometh will I grant to sit with Me in My throne." Oh, beloved, may that joy set before us, that prospect of sharing His throne, help us, in His strength, to overcome the world! Have we overcome the world, or have we not rather failed to overcome the world?

Is it not because we are not looking for, hastening unto, possessed with the hope of the return of Jesus?

Again, in the 14th of John, the Master is near His end. He is moving onward to the Kingdom, but oh! how He unites His disciples with Him in the prospect that is before Him. "I go," He says, "I go." How His heart bounded with joy as the course was nearly run, and He was about to go. "I go," He said, "to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also." Then in that great prayer in the 17th of John, I mark three special petitions addressed by Him who was sent, to the Father that sent Him. Speaking of those in the world as those whom He had now sent to take His place, what are His three prayers? First:— "Glorify Thy Son." He was near the glory; he would soon be in the midst of it again, the glory which He had had from the foundation of the world! But then there were those left behind, and He prays, "Keep them, keep them." Then the third prayer was, "I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory."

Dear brethren and sisters in the Lord Christ, may these few words of exposition be enough, through the Almighty Spirit, to bring you and me more into fellowship with Him that hath been sent, that we may have more of His anointing, more of His Spirit, more of His patience, for Christ's sake. Amen.

Prayer was then offered by Mr. GAWIN KIRKHAM, Secretary of the Open-Air Mission.

The Rev. W. PENNEFATHER said:—"I want to read to you one or two petitions for prayer, and I feel as I hold this paper in my hand that it will meet with a response in every heart in this assembly. Our prayers are asked for the widow of the late Bishop of Carlisle, that the heart which has been so sorely stricken may be healed, and that their children may be made partakers of that faith which was given to their dear father. Pray also for our widowed Queen, and for all the members of the Royal family.

Also for our villages, hamlets, country towns, farm houses, stray cottages, as well as for our great cities, that God would work while yet it is called to-day.

Also for open-air labourers, and that the seed which has been scattered during the summer may spring up and bear fruit a hundred-fold in many hearts, to the glory of the Name of Jesus.

Pray for all true workers in God's vineyard who labour in the open air.

Pray that all Christ's people, in whatever position of life they may be found, whether high or low, may testify, in the position in which God has placed them, of the Saviour; that they may be to their brothers, sisters, husbands, wives, relatives and friends, witnesses for Jesus; that they may have courage and power to confess His name amongst their immediate associates.

Pray for the large school at Brighton, St. Mary's Hall, for the daughters of the clergy, founded by Mr. Elliot, and watched over by his son, Mr. Julius

Elliot, who, at the early age of 27, was taken suddenly away by an accident. Pray for this school, and for schools generally throughout the land,—young ladies' schools, and boys' schools,—that the power of God's Spirit might work amongst the young.

Pray especially in behalf of a country parish in Oxfordshire, where there are many active adversaries of the Gospel of Christ, but where it has pleased God to give proof of His favour—that if it is His will the enemies of Christ may be won, and that much more abundant fruit may be seen from the efforts made.

The three first verses of the 5th Special Hymn was then sung :—

"Come ye yourselves apart,—and rest awhile."—MARK vi. 31.

"O God of glorious majesty,
Messiah King of Grace,
Unveil to us thy loveliness
And let us see Thy face.

Obedient to Thy loving voice,
We've turned aside awhile,
To rest beside Thy guiding feet
And bask beneath Thy smile.

Oh! nerve us for the conflict, Lord,
That thickens day by day,
And in the midst of alien foes,
Thy banner to display!"

The Rev. W. HASLAM, Rector of Buckenham, then spoke :—

Beloved Friends,—If you will observe the words of the notice of our subject, you will see that it is not

Christ the infinitely holy and eternal Son of God, or Christ the suffering Substitute upon the cross, but it is Christ anointed with the Holy Ghost, our Example. The Lord calls us to holiness; without holiness no man shall see the Lord, and we are bidden to be holy, even as He is holy. But, of course, not as to the infiniteness of His holiness. We are not called to follow Christ as a suffering Substitute; He trod that winepress alone. We are, indeed, called to suffer with Him, as the Apostle Paul tells us. It is our privilege not only to believe on His name, but to suffer for His sake. But He, the loving One, suffered for sin, and if we suffer, we are called to suffer for righteousness, not for sin. We never suffer for sin in the way that Jesus suffered. Therefore in that respect He is not our Example. But Jesus anointed with the Holy Ghost. Ah, blessed be His name, dear friends, we are called to the very same anointing with which Jesus Christ Himself was anointed.

It was a threefold anointing. In the 3rd chapter of St. Luke we see how Jesus came to John to be baptized, and at His baptism the first anointing of the Holy Ghost came down upon Him, and at that anointing there was a voice from heaven which claimed Him, owned Him, accepted Him, saying, "This is my beloved Son, in whom I am well pleased." The Lord Jesus came here, He laid aside His glory, He took our nature, He offered Himself to His Father for a great work, to redeem the world, to redeem poor fallen man, to overcome our enemies; He was manifested on purpose to destroy the enemy of our souls,

and the power of the enemy; He was anointed with the Holy Ghost for this purpose. He is owned of God, He offered Himself a Sacrifice, and the fire came down from heaven to accept that sacrifice. Then, again, we have the Holy Ghost leading Jesus into the wilderness to be tempted of the devil; to begin the work of the ministry, by glorifying God in overcoming the powers that stood in the way of His glory. And then we find Him, in the third place, anointed again, acknowledging His anointment, acknowledging that He has been anointed to preach the Gospel to the poor. As we heard just now, the eyes of all in the synagogue were fastened on Him whilst He spake gracious words unto the people, and in those words He expounded to them not only the meaning of the text that He had read, but applied that text, saying, "*Now* are these words fulfilled in your ears."

Now in these three points, dear friends, we propose to consider Christ as our Example. We are called, you see, for the glory of God; created not for self, but for service, to do God's will. We need, then, to dedicate ourselves willingly, fully, freely to God. And, my dear friends, after we have done that, we need something greater than that—the acceptance from on high, the anointing of the Holy Ghost. Oh, how many there are, how many devout and earnest, sincere and devoted ones who are endeavouring to imitate Christ, who are endeavouring to make themselves Christians, Christ-like Christians. They are endeavouring by their own prayerful, sincere, humble

efforts to make themselves what God alone can make them. This is not following the example set before us. How many, dear friends, there are who are converted, who have the love of God in their hearts, who have the grace of God, but too often their work is done in the attitude of one who is going to do something great with that work. They could not work before in their own strength, but now they think they can work in some other strength. But Jesus is an Example to us here to deny ourselves—put ourselves aside, and not to use God as our instrument, but to yield ourselves to God, body, soul, and spirit, that we may be instruments in His hands, dear brethren; that we may be the Lord's for the Lord to work in us to will and to do of His good pleasure. Oh, that He may put this grace upon His children; and when He calls us to His service, may we so dedicate ourselves, and consider ourselves as nothing that He may be all, and that He may use us as He pleases: hold us back or send us forth, make us speak, make us hear, according to His will. Oh, that we may be more and more dead to self! Behold Jesus, apart in Nazareth, subject to His parents there, and increasing in wisdom and in stature. What an example! Oh, what an example Jesus sets us, dear friends, to lay aside all our powers, or rather to lay them in God's hand and at His disposal. We may do great things, as we think, but God can always do greater things; and He can take, as we have just heard, the five barley-loaves and the two small fishes; when they are put into His hands, He can bless them and break them and multiply them

and increase them. He can make us eminently useful. Oh, that we could just wait upon the Lord! Oh, my friends, let us learn in this Conference to wait more entirely upon the Lord, and to dedicate ourselves more fully and more willingly and more intentionally to Him, that He may use us as He sees best, according to His own wisdom and for His own glory.

And then there is the point where Jesus is led of the Spirit into the wilderness. Ah, dear friends, the first work, then, in which Jesus glorifies His Father, you see, is to submit Himself to temptation, to merge Himself, seeking those things that are above, where He now sits at the right hand of God. He bids us seek His glory first, before we seek the deliverance of others; and before we seek the kindness and service that we can do to our fellow-creatures, He would have us glorify Him. The glory of God, dear friends, is to be exalted; the glory and honour and name of the Lord are to be hallowed. There are enemies in our way,—the world, the flesh, and the devil. The Spirit of the Lord was upon Christ and led Him immediately up into the wilderness; and when the Spirit of the Lord is upon us, it should lead us immediately against the devil, and against the flesh. We have a warfare, aye, my dear friends, and we have a victory too, blessed be God. Aye, the enemies that are against us are greater far and mightier than *we*, but they are not greater and mightier than our Captain; they are not mightier and greater than the Spirit of God which directs us, and which would use us. Oh, honourable, glorious, blessed privilege that we should

be used for His purposes, to advance His kingdom and His glory, and overthrow those powers that have so long held poor humanity in bondage, and the world under a curse. The Lord God would have us go forth in His strength, dear friends When Joshua led the hosts of the Lord against the Canaanites, the Lord promised him all the ground they might tread upon. He did not tell Joshua to wait till He had conquered his enemies for him, but He told Him to go forward in the strength of the Lord, and "the ground that you tread upon I will give you." Oh, it is in anticipating the victory that we have the victory. It is by faith, anticipating the manifestations of the mighty power of God, that we get to see this mighty power. Too often, dear Christian friends, we are hindered in this victory because we are waiting for strength, forgetting that if we are anointed with the Holy Ghost, if we have the grace of the Lord Jesus Christ we have that grace for the very purpose of securing us the victory; and we do not know the power of that grace till we venture upon it. We do not know the power of the indwelling Spirit of God in our souls till we really go out to the battle expecting to be victorious; and victorious we must be, for our Captain never loses a battle. Oh, for this mighty faith that we may venture more fully and more entirely. My friends, when God has given us grace for a work He does not bid us stand and wait and compare the work with the means. I look at this great field here before me, this great concourse of people, and dear friends—God knows I would much rather sit down and hear, than

stand here to speak to those who are far, far better able to teach me—but, oh, the honour and the privilege of being only as a voice borne up by your prayers and your faith, to be as the voice speaking God's word to you. May God give you, and give me His word of guidance.

There is a great work to be done outside this room, dear friends; and when we come to compare that work with ourselves and our feeble powers, we may well shrink, we may well retire; but in that Example that we have set before us here, the meek and the lowly One goes forward in the strength of Jehovah; and we may go forward with all our emptiness and weakness—and the more emptiness the better, and the more weakness the better—go forward *with* our weakness and emptiness, to be filled with power from on high. But, my friends, we do not realise that power, we do not feel and know that power, till we really venture: like the man with the withered arm, we do not know the healing power till we stretch out the withered arm. Oh, may God help us to know and feel more and more that we are but poor withered arms, the best of us, and that we can do nothing; but at God's bidding we can do all things,—for God can make us conquerors, and more than conquerors, through Him that loved us. Oh, may God, then, dear friends, teach us more and more this wonderful example, and impress it upon us that Jesus calls us to march forward! He is going forward, and He will win the victory for us. He bids us follow.

And, thirdly, we have Jesus ministering—anointed

to preach the Gospel. Oh, what an honour, dear friends, to be ministers and witnesses for Christ here in this world! Just the same mission that God gave Christ to sinners He extends to those who believe in Christ, to carry Christ with them, and to go forth with Christ in them, to declare the salvation and the glory of God. Oh may God help *us*, dear friends, to go forth with Christ, and remember that, when we go to the work of preaching the Gospel, and giving deliverance to captives, we do not go alone, that Christ is surely with us; He promises to be with us when we are preaching the Gospel. Oh, may we pray, and look, and go forward with faith and confidence, leaning upon Him! He has bid us "fear not." He has assured us we shall catch men, and that He means to make us fishers of men. Oh, then, dear friends, for faith, faith in this wondrous grace that is given to God's children, that we may be strong, strong in the grace of our Lord Jesus Christ! And, however weak we are, let us look out of self, and look off unto Jesus, and from Him draw that strength and that grace and that nourishment we need, and act upon them. Oh, my friends, faith consists not in having faith, but in using faith, in acting with faith. Life consists not in the abundance of the grace and the things we possess, but in the use we make of those things. Oh, may God help us, then, not only to have faith, but to believe; not only to have life, but to live; not only to have grace, but to use that grace for the glory of God, and for the good of those around us, in our time and generation! The Lord stimulate us, and encourage

us, and cheer us in this Conference. Our brother said, in the prayer this morning, we have gone in the strength of meat we have received here, for days and days; and I have had occasion to thank God for this place many and many a weary time. May God make this Conference ten times more abundant in blessing than ever before!

The remainder of the 5th Special Hymn was then sung:—

"We've but a little while to fight,
To work, to wait for Thee;
Help us to labour in Thy cause
With mighty energy!

Help us upon our watch to stand,
And never quail for fear,
Till in the glowing eastern sky
The morning star appear.

Then, with Thy waiting saints above,
Thine advent, Lord, we'll hail,
And over death, and sin, and woe,
We'll joyfully prevail!"

The Rev. C. D. MARSTON then spoke:—

Dear Friends,—I cannot conceive any subject more worthy the attention of the people of God, or any subject the consideration of which is more calculated to bring down God's blessing, than the subject which, in its separate branches, is intended to be brought before your minds at this Conference. For myself, the longer I live, the more I feel that of all the topics which a poor sinful man is allowed to handle, to study for his own good, and to speak of for the good of his

fellow-men, no topic can possibly approach in grandeur and sublimity that of the Lord Jesus Christ Himself, in His Person and in His work. I pray, and I am sure you will pray as well, that the result of all that has been said or may be said to-day, or on the days that are yet to come, upon this magnificent theme, may leave upon the heart and soul and outward life of every one of us the fulfilment of this word of God—"We all, with open face 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 two brethren who have preceded me have set before you so much concerning the example of our Lord Jesus Christ as the Anointed One, that I may perhaps be allowed, by way of filling up the outline which has been sketched by Mr. Pennefather himself, to refer more to the actual fact of our Lord's being anointed, and to show what, in the different passages of His life, were the workings that resulted from that anointing. It is well for us, dear friends, to be stirred up, and God only knows how deeply we ought to long that we may be stirred to the bottom of our hearts by the glowing words that we have listened to this morning. But it is no less good for us to see upon what foundation we stand; and if we do feel stirred and called out to more diligent earnestness for God's glory and in God's service, we know we have a firm foundation under our feet. If we desire to imitate the anointed Christ, it behoves us well to know how He was anointed, and what, by virtue of that anointing, He Himself was able to accomplish.

If I may be permitted by the dear brother who has just sat down to enlarge upon one passage to which he referred, I would direct your minds to the 3rd chapter of St. Luke, where our Saviour Jesus stands before us, as has been truly said, coping with the devil himself. But, dear friends, it was not only that Jesus Christ went there to fight against and to conquer the power of evil in the way in which we have to go forth and fight against it, because it is arrayed against God in the world around us; but the Lord Jesus went there in order that He might cope with the devil as a Man, and as a tempted Man, and as a tried Man, and that, by overcoming the devil, He might show us how, through the grace of God, we ourselves may overcome him. When we look at Jesus Christ there in the wilderness, we do not see Him manifesting Himself as the Son of God. He does not put His hand upon that rebellious creature, and thrust him down at once to hell. He does not say to him, "How darest thou come to Me, and speak to Me, who, though but a humble Galilean Man, am truly thy Creator?" No; the position which Jesus Christ occupies throughout that most marvellous scene is the position of a Man. He refers to the Word of God as a Man. He quotes Scripture from the Old Testament as a Man. He refuses to yield to one temptation after another as a Man, and because the word of the living God, speaking to Him, the tempted Man, though, indeed, the God-Man, forbade Him to do the things which the tempter would have Him do. And, oh! it seems to me that this is our joy, that we not only go into the world to

fight against Satan in the name of our God, and to help to extend our Redeemer's kingdom, but that, in our own secret conflicts, when God, so to speak, leads us into the wilderness, when in the wilderness we have to stand face to face for a little or for a longer time with the great foe, and feel shock after shock of temptation coming upon us, that then we may know that there is a Man who has conquered for us, and in His victory has shown us how we ourselves may conquer. What, then, is it? "He was driven up into the wilderness by the Holy Ghost." Filled with the Spirit, He met the foe; filled with the Spirit, He took the Spirit's sword in hand, and, wielding that sword, He drove him back again and again, until at last, for the time at least, He drove him quite off the field. And thus does our Lord Jesus Christ, anointed by the Holy Ghost for His work, appear to us as our great Example, and tells us, as it were, from that dark wilderness scene, that, if we would meet the foe in safety, if we would fight the foe, and conquer him, and drive him back, then we must be filled with the Holy Ghost, we must have the anointing which He Himself, as the Man Christ Jesus, had, and we must use the sword of the Spirit, which is the word of the living God.

But allow me to pursue a rather different branch of the subject, and to remind you—though not at any length—that this anointing of the Lord Jesus Christ was one of the grand subjects of prophecy of old. The Lord Jesus has been marked out, from the time when God began to reveal His grace to men, as the signal Being who should come in the fulness of time

to accomplish the work of God, and in all its departments to perfect that work for God's glory. And as the fulness of the ages rolled on, and God was pleased to make known more and more of His counsels, He revealed this, among other particulars, to His people, that the Spirit of the Lord should rest upon Messiah, in order that Messiah, the Anointed One, should accomplish the work for which He was to come. Our Lord Jesus, in the synagogue at Nazareth, in the passage more than once referred to, quoted, as we are aware, a prophecy, and declared that prophecy was fulfilled that day. Let me, then, refer you to one or two prophecies in the Book of Isaiah, and endeavour to illustrate those from the Gospel history, by way of showing what was the gracious power and working of the anointing of the Holy Ghost upon Jesus Christ; that so we may feel, if we would do as He did, that we ourselves, in our measure and degree, must be anointed even as He was.

You will find this word written in Isaiah l. 4:— "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he waketh morning by morning, he wakeneth mine ear to hear as the learned." Let us look at Isaiah xi. 1, 2, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." I confine myself now to those two words, which it is

my especial desire to set before you : "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." My great business will be to illustrate this statement by turning you to different passages in the life of our Lord, and to show you how he did speak words in season to them who were weary. Taking the Gospels then in the order in which they come in the New Testament, I find in the 9th of Mark that this is one of the words which Jesus spoke, when a father brought his child to Him, a child possessed with a foul spirit. When he asked the Lord to help him, thus did the Lord speak :—"If thou canst believe, all things are possible to him that believeth :" and straightway the father of the child cried out and said, with tears, "Lord, I believe, help thou mine unbelief." And Jesus said, "Come out of him and enter no more into him." That was a weary man, that weary-hearted father. Year after year, from the time that his boy had been a child, had he watched him. He had seen him thrown into the fire and into the water. He had seen the devil do the very best he could to pluck the life of God out of the body of that child, and, weary-hearted, at last he came to Him whose ear had been opened, and who had received the spirit of counsel and of understanding, that He might know how to speak words in season; and he heard this word in season, "All things are possible to him that believeth. Come out of him thou deaf spirit, and enter no more into him."

I pass on to another passage in the life of this

Blessed One, and I see Him drawing near to the gate of the city called Nain, as recorded in the 7th of Luke—"And when He was come nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." None but those who have lost their sons can tell what was this mother's feeling. None but those who have wept by a bedside on which has been lying some one as dear as one's own self, can tell what the meaning of this mother's tears was. But the Lord Jesus had a word in season for her, and He came and stopped the bier, and said, "Weep not," and that very word of His—oh, how full of tenderness! oh, how sweetly it sounded!—must at once have dried up the fountain of her tears; and in another moment He had turned for her, her mourning into gladness, put off her sackcloth and girded her with joy, and given her back her son, saying, "Thy son liveth."

I pass on a little, and in that very same chapter, I find the Lord Jesus declared to have been in the house of a Pharisee, sitting at meat; and there came in a woman from the city, who was a sinner, and Jesus had for her—mourning as she was—a word in season. He said unto her, "Thy sins are forgiven.

Thy sins which are many, are forgiven; go in peace. Thy faith hath saved thee" And though the Pharisee murmured, and though the self-righteous thought that this poor creature was one who ought not ever to have touched a holy Man of God, still He who had been anointed by the Holy Ghost knew how to speak words in season, and was able to say unto that woman, "Go in peace, thy sins are forgiven thee." Let me point you to one more passage. I would that I had time to refer to all those on which I might speak, but let me point you to one more, written in the 4th of John. Jesus is on His journey to Samaria, and He sits weary by the well-side. We know the story well. The woman of Samaria who comes out must have gathered this from the words in season which He spake to her, "He loves me, He knows me, He saves me. He loves me, for He does not answer rudely, after the fashion in which I spoke to Him. He knows me, for He reads my heart through and through, and has told me all my life. He saves me, for He is the Messiah for whom my people have been looking." And as He and she sat both by that well, and the whole dark miserable review of the woman's life passed before, not only His eyes but hers, Jesus spoke words in season, leading her away from sin, and quickening her to go back to the city to which she belonged, and to become an evangelist to the praise and glory of His Name. One more passage I bring before you very briefly—that written in the 9th of John. The blind man has been healed. He knew not at first who his Healer

was. He is excommunicated by the Jews because he declares that the Man who could have healed him must have been a notable man indeed, and not a sinner. And the One who healed him finds him in the Temple after he was excommunicated, and puts to him this question, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him."

My friends, it would be a very easy, and a truly delightful task, to work out through the whole of the Gospel history the illustrations of that prophecy to which I have tried to turn your minds. I commend it to you, if you will allow me to do so, as a most profitable matter of study for you; and I would ask you thus to try and trace out for yourselves how Jesus was able to speak words in season to the weary, as One anointed by the Spirit of God to be full of counsel, and to be full of understanding in the will and mind of the Lord. But if we are to go forth after the fashion of the great Example; if we are to carry peace to the mourners; if we are to speak words of counsel to those who are in want of guidance; if we are to show to those who are astray, the path of life which shall lead them back to God, and land them at last in God's glory; if we ourselves, when brought into trouble are to know the joy and the preciousness of such experiences as these to which we have been referring, we must have the anointing of the Holy

Ghost. It is that alone which will give us the word in season. And as God caused the Spirit to rest upon the Great One, in order that He might be full of counsel and understanding and might, and that He might have a heart quickened in the fear of the Lord, and by virtue of that anointing of the Spirit be enabled as the Man Christ Jesus, to fulfil His mission after the fashion of which we have been seeing examples, so must it be with us, if we are thus to go to speak for God, to labour for God, and to be successful instruments in drawing souls to God. Oh, then, we must thus possess the Spirit. Let us ask for it in rich abundance. Let us learn to pray, as Paul prayed for the Ephesians, that we may be filled with it. Let us ask God to give us a fresh baptism this very day; for before the day is out opportunities will be presented to us to go and show forth our likeness to our great Pattern. Let us ask God that this very day we may receive in larger measure than ever hitherto the spirit of counsel and of understanding and of quickness in the fear of the Lord, so that we ourselves may have our ears opened, and may have our hearts instructed, and be able to speak words in season to them that are weary.

The Rev. W. PENNEFATHER offered prayer, and announced the meetings to be held during the afternoon.

AFTERNOON.

After the interval allowed for rest and refreshment several meetings were held. In the Girls' School Room Dr. SCHWARTZ spoke on the subject of "Missions to the Jews, and the dealings of God with His ancient people." In the Boys' Room, and in the Room of the Church of England Young Men's Christian Association, Bible readings were held, and in the Iron Room a large number assembled to confer on the subject of the "Temporal and Spiritual Destitution of London."

This gathering, which was presided over by the Rev. W. H. AITKEN, was commenced by singing the 99th hymn, from "Hymns of Prayer and Praise":—

"Great the joy when Christians meet."

Prayer was offered by Mr. AITKEN, who then spoke as follows:—

My dear Friends,—We have come together this afternoon to hear something about the destitution that exists in this great city, and other large towns, amongst the masses of our population; a destitution, on the one hand, of those provisions for the body, which we all know to be requisite; a destitution, on the other hand, of those provisions for our spiritual wants, which, thank God, we know to be equally requisite, but which, unfortunately, are not felt to be so by too many of our fellow-creatures. As I cannot say that my own work has lain so very much amongst the masses of the people, I feel that I have no remark of my own to offer on this occasion, and I shall, there-

fore, not detain you with any observations, further than to say that it is the wish of our own dear friend, Mr. Pennefather—and I am sure my own heart, and your hearts, will go with it—that this meeting should be a meeting of special prayer; that there should be mingled with the suggestions that our brethren may make petitions for wisdom and for power, and holy desires for the pouring forth of God's blessed Spirit upon the masses, that we may see a vaster work done for God, and for the salvation of souls, than we have hitherto been privileged to see. We have amongst us this afternoon several gentlemen who have taken a leading part in this work. It is my privilege to be able to call upon some of them to introduce the subject to our notice this afternoon. After those whom I shall ask to speak have made their remarks, I will then ask those amongst you, who think they have any really valuable suggestions to make, to speak briefly, and to the point; but after the opening address, I trust that the suggestions, or the words which our brothers may be inclined to speak, will be included in the space, say, of five or six minutes. I will now ask our friend, Mr. Smithies, to say a few words to you.

Mr. SMITHIES, editor of *The British Workman*, then spoke:—

My dear Friends,—It somewhat takes me by surprise that our worthy chairman has asked me to speak first, as I anticipated that our friend, the Rev. Mr. Davidson, who has been conducting services at the Agricultural Hall during the last few months, would have been allowed to be the chief speaker, and that

if any spare time remained I might have added a few remarks to fill up the time. I am, however, urged to speak first, and I do it with the understanding that, knowing that this subject is so great, and that my heart is so full with regard to it—for I have seen very much since we last met in this room—that the chairman will promise me that he will stop me when I have gone to the limit of my time, otherwise I shall not feel at liberty to go forward. It may be, my dear friends—probably it will be the case—that something I may say this afternoon will be but a repetition of what I named last year. I cannot remember what I then said; I made no notes of what took place last year; but the general impression on my mind is that the chief portion of my address—if such it might be termed—had reference to the Sunday-morning breakfast amongst the poor. On that occasion I had to tell you that it was an experiment, which had been tried for the first time during the previous winter. To-day I can tell you that it has been tried during a second winter, and that I have to thank God for results greater even than those which I knew of when we met in this room last year; and if anything is now being laid upon my mind more than another with regard to the best means of reaching the masses, it is that I am driven back more and more to the simple teaching of the New Testament; to the plan adopted by our Lord and Saviour Jesus Christ Himself. And, as we were told this morning in those remarks about His words and wisdom, I believe we find in every case that Jesus administered to the bodily wants, and

He relieved the sufferings of those who came to Him before He spake to them about their souls. We met —my friend Edward Jackson and myself—last winter, on thirteen or fourteen Sabbath mornings, with over 13,000 of the poor of London. I would here mention, my dear friends, what I was not prepared for myself. We had an application from an earnest missionary, labouring in connection with the Presbyterians, that we should have a meeting near King's Cross. My reply to him was that we desired to go into the very worst districts, where the people were literally starving, where they would have no breakfast if it were not for the food we took to them; and that the neighbourhood of King's Cross was not the locality that we were in search of. To my astonishment he turned round to me and said, "Mr. Smithies, in six hours I will find 800 men, any Sunday morning you like, within a stone's throw of King's Cross Station, who never, or but only rarely, break their fast on a Sabbath morning." I was not prepared for that in the centre of London. We had a meeting, and I found, to my sorrow, to my consternation, that he was true in his remarks, that even there we could gather together on the Sabbath morning some 800 poor fellows. We had at the last meeting there not 800, but a full thousand, and hundreds asking for admission, with no room, and no bread for them. We have found out, my dear friends, this very sad fact which we, as professing Christians, never ought to forget, that in this great London, different almost from every other place in the land, that day which you and I regard as the

brightest and the best of the seven, the happiest day, the sunniest day of the week, is to a large mass of our fellow-men and sisters the hardest day of all the seven. For on other days they can get what they call odd jobs; they can go to markets and other places, and by carrying baskets or fruit, or holding a horse, earn a penny or two-pence. But this day, the Lord's-day, the brightest day, the day that, as I have said, you and I love so much, is the hardest day to thousands in our great city. I have, therefore, been taught—despite my original strong feeling on this question, of fear that we might, whilst seeking to do good, be really doing harm, by doing on the Lord's-day work we ought not to do—I have been taught a lesson I never learned before: that I have been thirty years in learning that we may, after administering by the aid of a little bread and tea to the bodily wants of the poor, secure from them a ready hearing for almost anything we like to say to them. I forget whether I named it last year, but at one of these meetings I learned a lesson which I would wish to commend to you, my dear friends; it may be worth remembering. I named in this place last year that we had striven on all occasions to prevent the possibility of the appearance of any sectarian feeling or view, and I think, with the exception of my friend the Quaker's coat, no one could tell whether the speakers were Churchmen, Congregationalists, Wesleyans, Baptists, or members of any other denomination. That I believe has been a charm and a power that God has given us, especially amongst the poor. They had felt that we had not

come to promote any sectarian object, but to promote their spiritual welfare. At the close of one meeting I made a remark to the minister in whose place the meeting was held. I said, "Have we not some Irish here this morning?" "O yes; you have nearly a hundred." "But," I said, "not Roman Catholic?" "Yes;" he said, "you have upwards of eighty Roman Catholics this morning." Now I am thankful that not a word was there said that could have aroused the hostility or prejudices of our poor Roman Catholic brethren. But it was a very instructive lesson to find in a gathering of that kind that we could have so many of the poor Irish present. Some one said he believed when the breakfast was over they would all go; but not a man or woman stirred from their seats. I cannot explain it; I only give you the fact; I have never seen, never in the whole course of my life, anything like such results following as have followed these Sabbath meetings amongst the poor.

The encouragement we received led to another effort amongst perhaps the very lowest of the low in London. One morning Mr. Jackson, the thieves' missionary, called upon me, and said, "You have often expressed a desire to invite some thieves to meet you to tea. Now," he said, "you have a good opportunity; just now Lord Kimberley's Bill, his proposed Act, is causing consternation amongst the thieves throughout all the East of London, and this is the time to meet them if you wish to do so." "How many will your room hold?" I inquired. The reply was, "Sixty." "Very well, then; invite sixty; all

thieves, of course." I went down, and it was arranged that I was to take one friend with me, and that we were to wait on the thieves, and that no one was to be present making notes, and that there was to be no indication manifested of any intention of publishing anything that passed. I invited my good friend, Mr. Bevan Braithwaite, who is known to many of you as a minister of the Society of Friends, to accompany me, which he did. It was without exception the most remarkable meeting I have ever seen in my life, for the extraordinary consumption of provisions, I never saw anything like it, never. When my good friend, Bevan Braithwaite, came in, bearing, in his kind but stately manner, a large dish piled up with sandwiches, before he got half-way through the room all had disappeared. We were astonished; we could not understand it; we thought they must be pocketing, but we could not detect the slightest case of the kind.

However, after the provisions were all gone, we began to feel a little anxious, somewhat fearful that the experiment—and it was indeed a very special experiment—that the experiment might fail; but after the meal was over, we sank down, as the Friends say, into a silent meeting. I have been in some Friends' meetings when there have been solemn times of silent prayer, but I have yet to go to the Friends' meeting where the powerful presence of the Spirit was felt more than it was felt amongst these sixty-five poor thieves. And when we sang and prayed, it was almost more than we could do to give utterance to the words and feelings of our hearts. We had an audience that night, my dear

friends, as attentive as that which is now present here. I must not detain you with the details of the result, but, to show you that there is room for encouragement, I would say to you, my dear brothers and sisters, go forward and try what can be done in your own localities. Two meetings were held—a second on the Sabbath morning, at which there were ninety present—and then we tried a very curious experiment. Very few of the thieves were married, but we gave them credit for having wives; we said we should like to meet their wives that night at tea, and would give each man a ticket for his wife, or sister, or female friend; and at night we had the room filled with the wives, and sisters, and friends of these poor thieves. Mr. Jackson called upon me lately, and told me that out of these ninety poor fellows whom we then met, thirty-seven are now either emigrants in Canada, doing well there, or on shipboard as sailors, or earning their living by honest industry in the streets of London—thirty-seven out of that number. Perhaps I ought not to sit down without reading a letter, which almost providentially I have got in my pocket, from one of those poor fellows. It is almost impossible for the thousands of poor thieves who are now in the East of London ever to live honestly in this country; as a rule, no one will employ them, for they have got no character, and if they get employment, the police are down upon them almost instantly. They will go into the shop where one of these poor fellows may be engaged, and say, "Do you know you have got a jail-bird?" It is perhaps their duty to do it, but it is

hard. Some of these poor fellows I believe in their hearts are yearning to retrace their steps, are yearning to do right for the future; and when the question is put by them to us, "How can I earn an honest living?" I mourn over the inability that I have felt over and over again to answer that simple, straightforward question; a question which Christian England ought to be able to answer to the thousands who are now asking it. There are, I believe, my dear friends, now in the East of London, this very day, thousands of these poor fellows. I believe, if you would find the means, that by to-morrow morning I could find from two to three thousand of those poor thieves willing to come forward, who would thankfully accept from you the means of living rightly for the future.

But is there any fruit from our labours? Can we trust, can we rely, can we hope for fruit amongst these? I will read a portion from two letters which have come from Canada from two out of those thirty-seven whom we first met in those thieves' meetings. The morning after the meeting a number of them came to Mr. Jackson, and said, "Can you help us to live right? We want to give up thieving, but how can we do it?" A few friends came forward and assisted pecuniarily, and we took some of these poor fellows and provided lodgings for them, and found them food and clothing, and some employment, and we kept them thus for three months to test them before sending them out to Canada; and now within three months after their arrival these two letters have come to hand. These are two letters from poor fellows who have cost

this country for years pounds upon pounds in our prisons, and various other ways; and for £8 a-piece they have now been started for life; and I believe, my dear friends, that there never was a better investment of £8 than this. Talk of dividends, talk of high returns, talk of good investments, I never knew £8 better invested than in helping this poor fellow out of the gutter; and I have reason to hope, and Mr. Jackson has too, that he is a converted character. We trust his heart has been changed as well as his life, and that he is doing well, not only for this world, but for that which is to come.

Mr. Smithies read portions of two interesting letters which he requested should not be reported.

Mr. AITKEN said: We are all much obliged to Mr. Smithies for what he has told us. I am sure the narrative he has given us will have its weight with each of us according to our opportunities, and I trust that according to the openings which may occur to us individually we shall all seek to give our aid likewise.

The Rev. THAIN DAVIDSON then spoke:—

I almost fear, my Christian friends, that after the very interesting address you have heard from my friend, Mr. Smithies, you will not feel so much interested perhaps in what is more purely spiritual; and yet I think you will agree with me that if we can, with the blessing of God, reach the hearts of men without these physical appliances, we ought to be all the more grateful for the blessing. Our kind friend, Mr. Pennefather, asked me to come here to-day. It is my first visit here, and I assure you that it is with

very great pleasure that I find myself in this Hall, of which I have heard so much in times past. He asked me to come and say a few words about the spiritual destitution of London, and also to mention a few things which might occur to me about the effort which has been made during the past twelve months in the Agricultural Hall, and which has been attended, under God, with so very much encouragement and success. I think we must all feel that this question is the most important which can engage the attention of the Christian and of the philanthropist, that it is the most serious problem which God is at this time giving to the Christian Church to solve:—how we are to bring the influences of the pure Gospel to bear upon the hundreds and thousands of our fellow-countrymen, whom no Christian agencies at present touch; who are living practically as far from the influence of Christianity as if they were in the neglected parts of India or Japan. Confining ourselves to London, what a picture we have here of heathenism, applying that term, as I think we shall all be agreed in doing, to those of our fellow-creatures who are living without any recognition of God, without any hope in the world, without any observance of His own precious day. It just occurred to me to-day that if, on a clear day like this, one of you were to go and stand upon the top of the dome of Saint Paul's, what a wonderful picture you would have on every side. You would behold 120 square miles of dwelling-houses, occupied by a population numbering now about three millions, to which by birth an immortal soul is added every five

minutes, and from which one is removed by death every eight minutes in the twenty-four hours. To this population, enormous as it is, there is being added year by year, partly by natural increase of population, and partly by immigration, not less than forty-five to fifty thousand. In other words, a very large town is being added to London year by year. Are we, with our religious institutions, at all keeping pace with the advancing population? I fear, my dear friends, that we are rather getting far behind, and that there is a very large and very increasing number of those who are altogether practically beyond the pale of any Christian influence. Well, I believe it is within the mark to say that of this huge population there are as many as the entire population of the principality of Wales; or, to take another illustration, as many as the inhabitants of such cities as Edinburgh, and Glasgow, and Wolverhampton, and Oxford, and Bristol, all added together,—as many as these in London who are never found within any place of Christian worship. Now what does this neglect of the ordinances of God imply or amount to? Does it not amount to a corresponding measure of ignorance and inhumanity, of mental and moral degradation, and of the everlasting destruction of the soul? We shall all, then, be thoroughly agreed on this point—the vast importance of this question. But the importance of it is only equalled by its difficulty. If you look around at the present time, you will find that all the Christian Churches are agitating this question; they are all endeavouring to grapple with these great facts to

which I have just been referring; you will find that it is discussed in conferences, that it is preached about in sermons, that it is expatiated upon by bishops in their charges, that it is dwelt upon by unions and synods, presbyteries, and church courts of every kind and name; that it is talked over, that it is argued about, that it is prayed over, and yet, after all, how little is doing. We seem to be almost helpless; the Christian Church seems to be perfectly nonplused, and in point of fact it seems not to know what to do. Oh, how much we need, my dear friends, of earnest prayer to God that He would enlighten us in this matter, who is perfectly able to put His Church upon a plan that shall be glorious and successful. Oh, how much need have we to be earnestly wrestling in prayer with God that He would lead us and guide us to those measures which He will be pleased abundantly to bless.

It seems to me that there are especially two ways in which we must endeavour to make aggression upon this home heathenism; that the first of these is—expressing it generally—by making special services for the neglected population a part of the regular services in our various places of worship, and the second is by a more thoroughly organised system of individual Christian exertion. As to the first of these plans, we all know that there is a very deep-rooted prejudice amongst the classes to which I have referred against entering any place which has been set apart for the worship of God. Now, I do say there is some occasion for this prejudice. A good deal doubtless might

be said against our pew system, and in favour of free and open seats, but even taking our ecclesiastical system, our church systems and arrangements just as they are, I do feel—pardon me for saying so—that many of our regular Christian worshippers are very much to be blamed in this matter. I have myself in many places of worship in which I have been conducting the service, felt perfectly sick at heart to witness what I have seen from the pulpit. I have seen a lady sitting at the end of a pew, and she has sat there just as I have seen some person do in a compartment of a railway-carriage before the train starts. They are very anxious to keep the whole compartment to themselves, and they spread themselves out so as, if possible, to fill all the vacant space. Well, I have seen such a lady, when a poor wanderer has come up the aisle looking for a pew, enlarge herself as much as possible, so as to keep him from even attempting to enter that pew. Now, what can we think of Christianity of this kind? Let me tell you a case which came under my own notice not very long ago. A young man who was not accustomed to attend any place of worship came into one of our sanctuaries, and, strolling up the aisle, he looked about for an empty seat, and went into the first that seemed to invite him. Presently a lady came in, and finding a stranger there, she looked at him, and said that was her pew. The young man took his cap and walked out—walked out of the church with indignation, and he never entered a place of worship again, for in a week his soul was called into eternity. I wonder what feelings the lady had when she knew

that his death had taken place, and recollected that she was the occasion of preventing that youth from hearing the Gospel preached. Then I think another thing ought, perhaps, to be looked to more, and that is the technicality of the language that is used in our churches. I do feel that we ministers must condescend to part with those theological phrases which we are too much in the habit of using, and to employ the language of every-day life. I am one of those, my dear friends, who believe that the services which have been carried on for several winters, under the direction of Lord Shaftesbury, in the theatres, have been productive of a vast amount of good. My own experience is limited, and I should not like to presume to say too much, but of all the agencies that I have met with during the seven years that I have been a minister in London, there is none that commends itself so powerfully to my mind as this agency. My own place of worship not being very distant from Sadler's Wells Theatre, I have come most into contact with the persons who are in the habit of attending there, and I could mention, if necessary, not a few cases in which souls have been saved, and everlasting blessings have been gained through these services. I know that there are some persons who have very serious objections to drawing such persons into theatres, and who think it would be much better to get them into places that are not associated with the levity, the folly, and the sin which we know are too much identified with these places of amusement. Therefore, I felt all the more thankful when a kind Providence placed at my dis-

posal a part of the premises of the Agricultural Hall.

As Mr. Pennefather has asked me just to refer to this a little, perhaps you will allow me to do so. These services have now been held, with the exception of a single Sunday, every week for more than twelve months. During the Horse Show we were obliged to give up the premises, and so we did not have a meeting that Sunday, but on 4th October, 1868, these services were commenced in the smaller or Berner's Hall, which will accommodate about 1,000 to 1,100 persons. We very soon found that the numbers desirous of attending were greatly in excess of the accommodation provided, and in the course of a little while we went into the galleries of the great hall, and then into the area, where we had sometimes as many as 5,000 in attendance, listening to the Gospel of Christ. These premises, however, were rather too spacious for us to occupy permanently, and we have now entered and taken possession of the admirable new hall which has been erected, and which is called the Concert Hall, where there is sitting accommodation, as the directors say, for 2,500. I think this a very fair congregation, for we have had it filled every Sunday afternoon from that time till this. We have had very large audiences in that hall; indeed, for the last three or four Sundays—for, of course, the tendency is that these audiences should increase towards the winter, and diminish in the summer—that Concert Hall has been as full as possible, and therefore we conclude that there could not

have been less than 2,500 persons present. There are, to be sure, many who attend these services who are in the habit of attending some place of worship, but I don't object to that as long as there is abundance of room for the other class. There are, doubtless, many domestic servants, for example, in London who only get the afternoon to themselves, and who find it convenient to attend the services. It is within my knowledge that there are hundreds of workingmen, respectable mechanics, and others, of a lower class, found within that hall every Sunday listening to the pure Gospel; and I sometimes think, my dear friends, that we make a mistake when speaking of the neglected masses in London, if we think only of the ragged and the miserable-looking. You most keep in mind that there is, even in our highly-favoured Islington, an immense population of well-dressed, respectable, well-to-do people, who live in comfortable houses, and who look almost like ladies and gentlemen, who never think of entering a place of worship, and, therefore, if we can get these out to hear the Gospel, it is a work which is is certainly as important as that of getting the lower classes to hear. Now, to show you what result has come out of these services, I may say in passing—and I am sure you will agree with me—that the use of services like these is not to be estimated by the numbers. I believe that we may have thousands attending such a service year after year, and everybody be delighted, and yet perhaps no spiritual good resulting; but, on the other hand, single cases which come up from time to time may be fairly

ooked upon as representing a very large amount of good, of which a great portion never reaches our ears. Now, it is only within the last month or two that I have found a number of individual cases coming up, showing the blessing which God is giving to these services. For example, I could tell you of a working-man who was in the habit of going to no place of worship, but who was led by curiosity to stroll into our hall one Sunday afternoon. He came again and again, and then, feeling the importance of religion, he was led to take a sitting in a neighbouring place of worship. One Sunday after that he brought his son, a grown-up young man, with him, and he shook hands with me cordially, as I was going up to the platform, and told me, with an air of great delight, which he was sure, he said, I should reciprocate, that his son had overcome his prejudice, and had come to hear the Gospel. Well, in course of a few weeks, this son also took a sitting with his father in the same place of worship. This young man is about to be married, and he succeeded in bringing to the hall the young woman to whom he is engaged, for she also had been accustomed to attend no place of worship. She, likewise, was led to take a sitting with them, and just about a fortnight ago the man came up to me as I was going on the platform, and with an air of very great satisfaction said, "Here is my next son, who has been persuaded to come thus far, and I hope that he also will come to the place of worship." Thus you see the hall is made a kind of stepping-stone from utter carelessness to regular attendance upon the sanctuary.

On Sunday week a young man said to me, as we separated, with a tear starting in his eye, "Sir, I shall thank God throughout eternity for these services; I have found Christ in this hall." It was only yesterday afternoon that I was summoned to see a man who was dying—a white-headed man, about sixty or seventy years of age, who had been suddenly laid on a bed of sickness On Sunday week I had taken for my text these solemn words from the prophecy of Amos, "Prepare to meet thy God." This man had not been in the habit of attending any place of worship, and he sent for me yesterday afternoon. I went to him. "Sir," he said, "I little thought on Sunday week, when you were telling us to prepare to meet our God, that I should have so soon to meet Him." I asked him some questions, and found that he had not been in the habit of attending any place of worship, but that he had been led to go to the Hall, and had there found some comfort.

I believe the greatest blessings have resulted from the circumstance that these services are of a thoroughly catholic and unsectarian character. We have had four clergymen of the Church of England, four Presbyterian ministers, four Congregational ministers, and we have also had ministers of the Wesleyan body, the Baptist body, the Society of Friends, and other denominations, all meeting upon the same platform. I believe that the people like this; and our Saviour gives us to expect that, when this unity is made manifest in the Christian Church, the world will more readily believe. "That they all may be one," Christ prays,

"that the world may believe that Thou hast sent Me." The world will never believe that God has sent Christ to be its Saviour so long as it sees God's people divided into companies and parties and sections; but when the world sees, as by God's blessing we can make it see, that we are all one in heart, then we may expect to see great spiritual results. Another thing that I believe has been blessed to the success of these services is the rigid brevity employed and enjoined. We commence at 3.30, and make a point of having the benediction pronounced at half-past four, so that the friends feel that they will not be detained beyond a certain time. It is perhaps on this account that we have so much music in these services of a kind that I would rather be without, but it is a very noticeable thing that there are so many babies present. I suppose the mothers find they can bring their babies in their arms, being sure they will be out in an hour. Another thing is the perfect homeliness of the services. We have no form of prayer: the prayers are entirely extempore, and the addresses also are extempore and of the homeliest character, and generally made as illustrative as possible. And then all the seats are free and open. It is an interesting feature of the services that while, within the past six months, the opportunity has been given to the people to offer their contributions as they retire, to pay for the expenses of the hall, so far from this diminishing the attendances, they have been constantly increasing. I am happy to say that so deeply impressed do the people seem to be with the value of the services, and such is their sense

of responsibility, that now these services are self-sustaining.

I fear I have kept you too long. I think, my dear friends, that, all-important as such public services are, there is another agency which ought not to be neglected. I am sorry that so little time is allowed me to dwell upon these subjects, but you will pardon me if for three minutes I speak upon this point. I think that there is a large number of persons in London who are not reached by Bible-women, by Scripture-readers, by City missionaries, and all those professional labourers, who might yet be reached very speedily if Christian brothers would exert themselves as they might. I recollect going into a house to see a working-man, knowing he was not in the habit of going to a place of worship, to urge him to attend and hear what might do him good. He listened to what I had to say attentively, and then, with a sneer that went to my very heart, he looked up in my face and said, "Ye're paid for speaking that way." There is the weakness, there is the difficulty in certain cases; and this difficulty will more or less apply to all who are engaged professionally in doing good among this class. But if, in all our Christian congregations where there were earnest workers in our cause, a street were to be selected in a district, a street where it is known there are many families who do not attend a place of worship; and if these Christian friends were just to take one house each in that street, and resolve that they would take a deep interest in that particular family, and in all its affairs; and if they were to visit

them occasionally from time to time, identifying themselves with the interests of the children, and seeking to help on that family in all temporal and spiritual matters—if such a course were adopted, I believe that it would do far more good than is done in a diffusive way, by leaving tracts at the doors, and dropping an occasional word here and there. I believe that we must make these people feel that we are interested in them. This is just the system which the late Dr. Chalmers, of Edinburgh, carried on with so much success in the Westport of that city. I was struck the other day with this thought, that when the Lord called His servant to do a great work for Him, to bring out His people from Egypt, that Moses offered three objections, which are very much the objections that Christian people offer in our days. They amount to this: in the first place, I have got no status. He said, "Who am I, that I should go to the court of Pharaoh? A poor shepherd." What was the Lord's answer? "I will be with thee—I, the King of kings—I will be with thee, and give thee influence." His second objection was, "O Lord, I am not eloquent, neither heretofore nor since Thou hast spoken to Thy servant." How does the Lord meet that objection? He said, "Who made man's mouth? Have not I, the Lord? Go, and I will give thee words to speak." The other objection was that he had no influence, or means of convincing the people of his mission. What was God's answer to that? He said, "What is that in thine hand?" "A rod," a stick. And the Lord said, "Go forth with that; and that little thing in thy hand

will be the instrument, the symbol of the faith that shall remove all difficulties, and enable thee to carry on and complete the work to which I have sent thee." Now, it seems to me that the Lord says to each of His people, "What is that in thy hand?" You say it is just a stick. I have no talents, no means of usefulness, no abilities that can be of any service. If blest with the abilities of So-and-so, then I could do something; but I have nothing in my hand but a stick. But the Lord says, Go forth, and that rod of thine, that little stick, used in faith, shall remove all difficulties. It shall touch the Red Sea of difficulty, and the waters shall retire, and stand like a mighty wall on either side. It shall touch the flinty mountains, and the water shall pour forth and freshen the thirsty desert. It shall point to the clouds, and the manna shall be rained down to the hungry multitudes. Oh! let us use that little stick or rod which we have, and with the blessing of God it will be made more potent than a sceptre.

Dr. BURNS THOMSON was next called upon, but briefly explained that, as he could not, in the time allowed him that afternoon, fairly open out his subject. he must postpone it until another opportunity, which, it was understood, would be afforded him on Friday.

General BURROUGHS then said:—

My dear Christian Friends,—I would not propose to keep you more than a very few minutes in mentioning to you the work which has been begun amongst the free-thinking population of London. Mr. Cooper has for some years, together with others, been speaking in London Fields, and other parts of the metropolis,

to infidels and sceptics. He represented to the Evangelical Alliance that it would be well if, as a society, they would take up this movement, as they represented Christian union to a great extent. The Alliance endeavoured, therefore, to form a Committee, not constituted exclusively of chosen members, but including their friends who did not belong thereto; and this Committee is now called the "Christian Evidence Committee." Their endeavour is to assist Mr. Cooper and others who are engaged in preaching the Gospel, and in trying to meet the objections of infidels and sceptics in the metropolis. Now, there is an objection felt by some, that it is not a good thing to foster this kind of work, and to give notoriety to the infidels' objections. Some think that it would be best to confine ourselves alone to the preaching of the Gospel, which is the power of God unto salvation. Now I am sure that none of us would act contrary to the view that the Gospel alone can convert men; but at the same time we must remember that, if people deny the premises, if they deny the Bible, it is our duty to endeavour to meet these objections as far as we can, without entering into arguments or discussions more than is absolutely necessary, but yet endeavouring to meet the objections by assigning the true reasons upon which our faith in the Bible is founded, together with the Gospel that we profess. This is done, I may say, with considerable success. Mr. Cooper and other friends, if they were here, would tell you of very pleasing results which have ensued from this endeavour, which they have now made for

some years, and which, it is hoped, will be extended largely.

My general object to-night is to second, as well as I can, what has been said by one of the speakers, that it was most desirable if Christians would themselves work in the field of the Gospel, by striving to make known the Gospel to those around them; and I am sure that they will, in this very department, greatly assist those workers of whom I speak. If friends would acquaint themselves with the arguments for the truth of the Bible and of revelation, and if they would go into the courts and alleys, and from house to house, endeavour to reach the sceptics, infidels, and free-thinkers, and kindly and gently discuss with them these matters, they would find that it would give them an opportunity to preach the Gospel, which perhaps they chiefly desire to do. But at the same time they must try to remove the objections which lie in the hearts of these persons, and which prevent them accepting the Gospel, because at present they do not admit the root upon which those doctrines are founded. I mention this because I believe that many dear Christian friends and evangelists do not see their way to support this movement, because they think we are rather losing time in not preaching the Gospel alone. I think, when they understand our effort, and when they see that our desire is to preach the Gospel, but at the same time to remove the objections to which I have alluded, in order to make way for the Gospel, then I think they will see that this special department of Christian work is a very good one, and one which

should meet with the concurrence of all Christians. I met with a labouring man a few days ago. He mentioned to me a Scripture difficulty, one which had been a great difficulty to him, and I endeavoured to remove it. Until that difficulty was removed, the man could not well receive the Gospel, because he felt an objection to the revelation: thus he doubted the Bible until the objection was removed.

I would mention that the work of this Christian Evidence Committee is the support of those workers in London. It is also its endeavour to get friends in the provinces—those who have the opportunity of making known the matter in the provinces and in our large towns—to get aid in this matter. And if there be any person here from a distance who can aid this movement, or if any minister here will assist in the matter, I can only say that, if they will communicate with the Secretary of the Christian Evidence Committee, at 7, Adam Street, Strand, we shall be very thankful to act with them, and to tell them what we are doing, and to give them a report of the work which has been accomplished. A kind minister, Mr. Skrine, has promised to have a class of working-men for this purpose in his school-room, and Mr. Cooper is about to assist in the matter; and if other clergymen would assist in this way, by opening their school-rooms for the purpose of aiding in this discussion, and of bringing together working-men who have any doubt on the subject of the truth of the Bible, I am sure they would greatly assist the work we are carrying on. I am in hopes that the result of this meeting at

Mr. Skrine's may be very helpful to the cause, by showing how very easy it is to assist in this matter, and to enlighten the minds of the people upon these subjects. We hardly know how soon the mind lapses into a kind of infidelity if persons do not attend the means of grace, if they do not open the Bible; and we have heard to-day what numbers of persons do not attend the house of God at all. The natural result of this is, that the truths of the Bible, which they have been taught in their childhood, gradually die from their minds; they gradually lose faith in them, and so they lapse into infidelity by slow degrees. It is to meet that difficulty, and to meet that awful result, that we would endeavour to inform their minds, and to remove their objections; and though perhaps we cannot do much good with the confirmed sceptics and with the infidels, whose objections are perhaps only made to engage us in argument in order to show off their folly and their ignorance, yet we may hope, by informing those who are not yet brought into that state, and by endeavouring to refresh the hearts of waverers, and to inform those who are not wilfully and purposely ignorant, we may do great good. We sincerely hope that we are striving to act most heartily with those who preach the Gospel directly. When any objection of the nature mentioned occurs in the mind of unbelievers, we seek to pour in the oil and wine of the Gospel, and lead these poor persons to Jesus. May we not hope that this movement may be extended to the higher classes, so as to meet the rationalism of the day? for the rationalism of the

higher classes is closely allied to the scepticism and free-thinking of the lower classes. And if we could suppose this to be the beginning of some great movement—just the first steps of a great movement to enlighten the scepticism, the free-thinking, and the rationalism of this our country, we ought to be truly thankful; and I am sure that God will smile upon such an effort if we do it for His sake, and in humble dependence upon His Holy Spirit.

Mr. ELWIN then spoke on the subject of emigration :—

Those of us who knew London thirty years ago must feel very thankful to God for the wondrous advance which has been made in evangelising London during these thirty years. There have been theatre services, special services, services for thieves, services for infidels, all crowded, as it were, within the space of a few years—say of the last ten years. Many others here are desirous of laying before you the great question of emigration, but there is only just time to touch upon the subject. Those who have been connected with popular services and special services are fully persuaded that we are doing very little in regard to meeting the immense mass of destitution and distress. I have had the privilege of being connected with the East of London special services of various kinds, and also with other services; but the more I have seen of the destitution, the more I am persuaded that we are doing comparatively nothing to lift up this great mass of indigence and want and misery. Members of Parliament are now proposing this question for the

Government; they say it is a proper question for the Government. But whilst we leave it for the Government, all the time the thing is growing. What is wanted is, that Christians should act jointly with the view of sending out emigrants to Canada. Our desire is rather to unite various plans which have been proposed. Mr. Minor has one plan in view; and Miss Macpherson, you know, is labouring almost single-handed in respect to sending out emigrants. What we want is joint help in this important matter. As there is no time at my disposal, I must be content, my dear friends, with just laying this subject before you for your consideration; and when you hear of agencies and instrumentalities for the purpose of sending out 10,000 emigrants, I hope you will lend your prayers and your assistance in this great work.

The Rev. W. AITKEN then said:—

We may sympathise deeply in the various schemes and suggestions laid before us this afternoon. Let us not go away merely interested in these suggestions, but let us go out of this meeting this afternoon with a personal sense of responsibility. If we ministers could only succeed in stirring up the individual members of our flocks to feel that they all have a work to do, and if we could only lead them to aim, for the most part, not at great things, but to aim at some practical and definite result—if it be but to fix their attention upon the salvation of a single soul, or, if their charity takes a different direction, then upon the relief of one single family—I say if we could only get individuals to take an individual interest in personal work of this kind,

we should see a mightier revolution effected in this city than all the preaching and all the efforts which ministers, even were they ten thousand times more earnest and devoted, could succeed in making.

The meeting was then closed with prayer.

Evening.

The Rev. W. Pennefather opened the meeting by saying :—

Beloved Christian Friends,—Let us for a moment wait upon the Lord in silent united prayer, that the power of the Divine Spirit may fill this place ; that each soul beneath this roof may be watered with the dew of heaven. Let us pray in silence.

After a few minutes of silent inward devotion, the first of the Special Hymns was sung :—

"One Body and one Spirit."—Eph. iv. 4.

"Once more with chastened joy,
Beneath this roof we meet ;
We still are on life's stormy sea,
They tread the golden street !

Jesus ! we bless the grace,
That folds *them* to Thy breast,
While *we* are in the thickest fight,
They in Thy presence rest !

Faint are *our* notes of praise,
To Thee our Saviour King :
They cause the crystal walls of Heav'n
With perfect songs to ring !

And yet a living bond,
Unites us all to Thee,
And binds the members *here* and *there*,
Of Thy great family !
Soon shall our Shepherd's voice,
Call home His scattered sheep ;
And as *one* flock within *one* fold,
For aye, He'll safely keep !"

The Rev. W. PENNEFATHER having offered prayer, the 128th Hymn was sung :—

" Quicken, Lord, Thy Church and me ;
Send the promised Spirit down ;
Holy One ! Eternal Three !
All Thy former mercies crown.
Father, Son, and Holy Ghost,
Send another Pentecost.

Let the living fire descend,
'Cloven tongues' on every head,
Tongues which *all* may comprehend :
Speak Thy life unto the dead !
Suddenly the power of grace
Send from heaven, and fill the place.

Send the 'rushing mighty wind,'
Give the 'utterance' Divine,
Let us know the Spirit's mind,
Let us speak in words of Thine ;
Send a pure baptismal shower,
Tongues of fire and words of power !

As of old, so be it now,
Now the glorious scene repeat ;
See Thy humbled people bow,
Waiting lowly at Thy feet,
Crying all, 'with one accord,'
'Send the promised Spirit, Lord.'"

After General ALEXANDER had prayed, Mr. PENNEFATHER addressed the meeting as follows:—

We think it well, beloved brethren, to call you together in the name of Jesus. I am aware there are some here to-night who were not here in the morning, and therefore, I bid those dear friends who have come among us to-night, welcome in the blessed name of the Saviour. What an attractive power is there in that name! If only we know that a fellow-creature's heart vibrates at the name of Jesus, do not our affections go out to that man or that woman! They may speak a different language from our own; their habits, customs, associations and country may all be different, but if we meet in the presence of Christ our hearts flow out to Jesus, at once there is oneness between us. Now one of the objects of these blessed meetings is to exalt that name, and to show to the world that there is such a thing as Christian unity—oneness of heart: that all who have love for Jesus are of necessity one. But just as the branches of a living tree may be varied in their form, so there may be differences of outward worship. If the children of God receive their life from a common source, from Christ, are they not really one by virtue of their union with Him? Oh, beloved! there is an hour coming, and it may be very near, when we shall not be asked, "To which of the Churches did you belong when you were on earth?" but, "Do you belong to the Church of the living God! Do you belong to Him who is the Head of the Church—Jesus? Are you a member of His body, of His flesh, and of His bones?"

It is a wonderful thing to think of the Church as represented in Scripture by this body of ours: that just as the hands and feet and every part of our frame are diverse, the one member from the other, yet all animated by one life, so God's saints may have their various duties to perform, they may be endowed with different gifts, but one life animates them; that life is Christ.

We are going now to read a few verses from the Word of God, and before doing so, shall we lift up our hearts to God for a blessing?

Oh! God, we thank Thee for giving us the Bible. We bless Thee for the promises of the Bible; give us faith to grasp them. We bless Thee for the holy precepts of the Bible, precepts that apply to our hearts as well as to our outward actions. Oh! that we may love the Bible for its purity. We read in Thy Word that David said, Thy Word is very pure, therefore Thy servant loveth it. Let us love our Bible for the pure, holy, bright precepts that that Bible contains, and may we run the way of Thy commandments with enlarged hearts. Oh! blessed Comforter. Thou dost take the Word, and apply it with power to the heart; apply it now to our hearts, for Jesus' sake, Amen.

Let us read from the 14th of Hosea:—

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

"Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves (the sacrifices of, the praises) of our lips."

God is here teaching His people how to turn to Him; they are to take words, they are to pray to Him. And after He has taught them they exclaim, "Asshur shall not save us." They have looked to the King of Assyria, rather than to God.

"We will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy.

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him,

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

"His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

"They that dwell under His shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shalt be as the wine of Lebanon.

"Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From Me is thy fruit found.

"Who is wise, and he shall understand those things; prudent, and he shall know them; for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

What beautiful words are these:—"I will be as the dew." There would be no use in watering a dead plant: if the dew is to be of any use to the plant, the plant must be alive. And let me say to you, dear friends, that you must first have *life*, before that life can be nourished. Christ is our life. "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall

never die." But the living plant wants the dew, and the soul that is alive in Christ, wants the constant nourishment of the Divine Spirit. When God gives His Spirit, and when that Spirit works constantly upon the soul, then is the child of God said to grow, beautiful as the lily, strong in faith, grasping the Rock of Ages, like the cedars of Lebanon upon that mountain range. It has been known that these cedars, which shoot down their roots so deeply into the crevices of the rocks, have entwined them round vast fragments of rock in such a manner, that even when the tempest comes on the snowy heights, and the great tree totters and falls, it is seen in death to hold in its roots the fragments of the rock: it never lets go, living and dying it grasps the rock. And so it is that, when the dew of God's Spirit is on you or on me, we lay hold of grace, and the roots of our faith go down deeper and deeper into that wondrous Being who is our Life and Strength, and nothing can separate us from Him, neither life nor death.

"His branches shall spread, and his beauty shall be as the olive tree." No one plant can illustrate the beauty of the Christian's character, matured by the constant dew of the Spirit; and therefore the child of God is here likened, first to the lily, beautiful to look at; then to the cedar, strong in its roots; then to the olive, fruitful and evergreen; and then his scent and fragrance is said to be like the wine of Lebanon.

Oh! that God may give to us the dew. Shall we ask Him for it in a moment of silent prayer? Lord grant it to us, for Jesus' sake. Amen.

Two verses of the 149th Hymn were then sung :—

"How long. O heavenly Bridegroom,
How long wilt Thou delay ?
And yet how few are grieving
That Thou dost absent stay.
Thy very bride her portion
And calling hath forgot ;
And seeks for ease and glory
Where Thou, her Lord, art not.

Oh wake Thy slumb'ring virgins ;
Send forth the solemn cry ;
Let all the saints repeat it,
'The Bridegroom draweth nigh !'
May all our lamps be burning,
Our loins well-girded be,
Each longing heart preparing
With joy Thy face to see."

The meeting was then addressed by the Rev. W. HASLAM, who chose for his subject Matt. xi. 28, 29 :—

"Come unto Me all ye that labour and are heavy laden, and I will give you rest.

"Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart : and ye shall find rest unto your souls."

In the preceding verse, we read, "All things are delivered unto *Me*, of my Father. Come unto *Me*." The Lord here promises to give rest, and He promises something more—that we shall find rest: and in another place He speaks of another rest which we shall enter into. "We shall enter into rest." The invitation is to all—"all that labour and are heavy laden." My dear hearers, how many, oh ! how many there are in this Christian land of glorious privileges, who are not labouring, who are not anxious enough

to be struggling and striving for salvation; they seem to be perfectly content to live without God and without hope, without Christ, without salvation. How many there are who do not seem to be aware that there is salvation to be had in this world! Oh! what a field is this: are not the fields white unto the harvest? The Lord bade us pray that labourers (and we do not want only preachers, we want labourers) might be sent into the harvest-field. My dear friends, we should bear in mind how many there are in this Christian country in darkness and ignorance; how many there are sitting in the shadow of death. The Lord speaks to all that are labouring. It may be there are some here that are labouring, that have been praying, and seeking, and searching, and inquiring, and asking, and weeping. You that are labouring and have done your best, hear the voice of Jesus; He speaks to you. You would not be labouring at all, if His Spirit had not been working in your soul; if His Spirit had not awakened you to see and feel your danger; if the Spirit of God had not awakened you to know that there is a something to be had, beyond this world, and its comforts and pleasures. That same mighty Spirit has awakened you to feel your state,—that is all the fitness required:—He has awakened you, and if you have eyes to see your sin and danger, with the same eyes look and behold your Saviour, and hear His voice: "Come unto Me you that labour, you that are heavy laden,"—and this heaviness always comes of labouring in earnest. If we have striven hard to

save ourselves, our hearts sink within us, our souls are discouraged and burdened and heavy laden; we sink almost in despair, and the enemy of our soul comes then to bid us despair, and tell us there is no hope. But Jesus speaks, "Come unto Me." My dear hearers, He does not say: "Come unto My minister, come to My means of grace, come to My Church," but "Come unto Me." He will have a personal dealing with every anxious soul; He will have a personal transaction with every burdened sinner; and He Himself will speak the word of peace; He Himself shall set the ransomed captive free; He Himself shall bind up the broken heart. The Lord says, "Come unto Me;" and my dear hearers, this is the very beginning of vital religion—to have a personal transaction with Jesus Christ. Have I had a personal transaction with Jesus Christ? Have I ever gone to Him with my burden? He promises to give me rest—rest from what? Rest from condemnation, and rest from my fears, and rest from all labour. Oh! He shows me, not only that there is rest in Him; but He gives me to know the reason why. Because He has paid the debt; because He has shed the blood and made the atonement, and because God is satisfied. God has raised Him from the dead in token of His satisfaction. We not only have rest, but we know why. And when Jesus gives us rest, He bids us fear not. There is no condemnarion to them that are in Christ Jesus. My dear hearers, there should be no mistaking this rest; all ought to be clear and distinct. There may be some

among you who do not know this distinctly. There is no reason why you should remain in your clouds and indistinctness. The Lord bless this meeting here to-night: the Lord God bless the words of prayer that you have already heard, and of exhortation that will be spoken, that you may take firmer hold upon Christ. Believe in Him, and look away from words, and workings, and our own endeavours, and rest in Him: there is sweet rest in Jesus. He gives this rest from labour, and He does all things well: a sweet and good rest; not a rest of inactivity, but a rest which makes the heart burn again with love. The burning heart cannot be inactive; the loving heart is full of thanksgiving.

When we have attained this point—rest—the Lord calls us to another; and this is distinctly the rest of the Christian. The first rest which Christ Jesus gives us is just the rest of the saved ones; those who are saved from the condemnation which they richly deserved, from sin, from the punishment that was due for their sin. Atonement has been made and satisfaction accepted, and now there is rest and peace.

Upon this platform we come to do the will of our God: we come to work in the Lord's living harvest; we were made and preserved for this. May we serve the Lord with all our heart. A loving heart yearns to serve a loving God. The heart inquires, "Lord, what wilt Thou have me to do?" and Jesus says, "Take My yoke upon you." That same Jesus that bids the sinner come, bids the believer when he has come to follow. My dear hearers, we are not to overlook this word, "*Come.*"

There are three rests that complete the glorious work of Christ. He redeemed us to give us rest, that we should live in rest here, and that we should enter into the next rest hereafter: that rest hereafter consists in being with Jesus, not in an unclothed state; no, not in soul only, while the body is in the grave, but rest in glory with Jesus, body and soul: we shall be glorified like Him, behold Him, and rejoice in Him for ever. Oh! my brethren, how many Christians forget this significant and crowning point:—we were redeemed not for our souls only, but we were redeemed body and soul to be with Him, to be like Him, to rejoice with Him, to triumph with Him hereafter.

"Take My yoke upon you." Too many make the burden of their prayer, "Lord, save my children, and my relations, and this one and that one." O dear friends, we want something more than salvation. When we only ask for salvation, that is not serving God, that is rather making use of God for ourselves. We want more than salvation. What do I want to be saved for? Oh! to serve the Lord with all my ransomed powers: oh! to be filled with the mighty Spirit of God: to be a living temple, that Christ may dwell in me, that Christ may work in me. My friends, Jesus says, "Take My yoke; give yourself to Me; do My will." The way of Christ is different from the way of nature. In nature we take off the yoke to rest; in Christ we put it on. Love makes us restless to act. Where shall I walk? where the Lord leads me. What shall I do, and how shall I serve my God? after the example of His own dear Son.

"Take My yoke;" be yokefellows with Me. Religion is the real power and fire of love burning in the heart. What will not love undertake and attempt to do for the object of love? With our hearts full of love for Jesus, we take His yoke upon us; we follow Him and do His bidding: we abide in Him and He in us. We have a work to do. Dear hearers, when we are saved we are only beginning to serve the Lord: we have not done. A lady said to me, "I asked the Lord to save my children: Oh!" she said, "He has saved them, but He has taken them away." She never saw that the Lord meant her to pray, "Oh! that my children may live before Thee, followers of Jesus. Oh! that they may live for Thy glory." How many people only ask to be saved, instead of to live for the glory of God; to live for the honour and glory of that Mighty God that saved us with an everlasting salvation; to be witnesses for Jesus here; to take His yoke here, and show the power of God's grace, and let our light shine that men may see. Oh! for this mighty grace which teaches us that, fleeing from ungodliness, we should live righteously in this present world. "Take My yoke, then," said Jesus, "and learn of Me." He would have us give up all our powers to Him, whatever they may be, little or great, lay them at His disposal, that He may use them for His glory, in His own way. And even if we know that we have so few talents, we must not forget the five loaves and the two small fishes. The disciples said, "What are they?" and well may we say of ourselves, "What am I, and my poor weakness?" God's

blessing can do great things with little offerings: and He has provided in His own loving way an altar which sanctifies the vilest gift. Glory be to His name, He will accept the poorest, and the weakest, and the vilest. Oh! may we come and yield up ourselves altogether to Him, and take His yoke, that He may use us for His own glory. Oh! my dear hearers, how many believers there are who think our Lord says, "Except ye be converted and become mighty saints;" but we read, "Except you become as little children." Oh! for the charitable heart, the meek and yielding mind, that can be readily moulded into the will of God. "Learn of me," said Jesus, "for I am meek and lowly." Not the critical man, not the hard, cold calculating man is acceptable to God, but the poor little child-like spirit with which we yield up ourselves to the dear Saviour. God would have us bow down to Christ, the rejected One of the great ones of the world. Learn of Him, and you shall have rest. A sweet rest there is in the service of God, whatever may be our sufferings here. For the joy that was set before Him, Christ endured the cross: for the joy that is set before us what will we endure? Shall we bear the cross, shall we bear the reproaches and the scorn of men? Do you want a better path than Jesus trod in? Let us be content; and so, while our life is for His service, we shall find rest. My dear friends, the sweet rest that there is in God! the sweet consolation and joy there is in labouring for God! to feel and know that however misunderstood we may be by others, God knows our heart! And

God knows the desire that is working there, with all our mistakes; God knows what we are aiming at and desiring. What a rest God gives when we really have taken Christ's yoke, and live for His service, and really learn of Jesus day by day in personal intercourse. Dear friends, let us so yield up ourselves. Oh! for more of this child-like spirit, the living Christian love; not the having the love, but the walking in it. We are marching onward through our enemy's land; our enemies are great and difficult to overcome, but Christ can make us strong and more than conquerors. Then we shall enter into a glorious rest beyond all expectation. Dear brothers of ours, whose voices were heard in this very place last year, are now a little further on in the way: they are waiting, somewhat closer to heaven than we for the Lord to come to change their body; just as we are waiting for the Lord to change our body; and then we shall rest together there, and then we shall rejoice together there. But in the meantime let us fight the fight of faith. Let us be strong in the Lord, and in the power of His might; and let us seek our rest in Jesus: find it there we shall.

Prayer having been offered by Major ROBINSON, the 8th Special Hymn was sung:—

"Let us exalt His Name together."—PS. xxxiv. 3.

"Jesus! in Thy blest name,
With joyful hearts we meet,
In fellowship with saints above
Around the mercy-seat!

Lord ! animate our hearts,
With fervent love to Thee,
And nerve each fainting warrior here,
With holy energy !

Thine infant Church, O God,
Watched for the promised hour,
When Thou should'st send the Comforter
In all His glorious power.

She watched—and not in vain.
The Holy Spirit came
With fiery tongue, and mighty wind,
And *Thou* art still the same !

With joyousness *we* wait
To see our Master's face !
Come Jesus to Thy waiting ones,
And fill this lowly place !

Fill it with light and love,
Fill it with power divine,
And may Thy children hence depart,
Fresh sealed and signed as Thine !"

The Rev. W. PENNEFATHER then asked for the silent prayers of the assemblage for various persons and objects, and, finally, for God's blessing on the new Conference Hall, now in course of erection.

Lord RADSTOCK, after prayer, addressed the meeting, as follows:—

God's testimony concerning us, who are His children, is this—" He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ

unto Himself; according to the good pleasure of His will, to the praise and glory of His grace, wherein He hath made us accepted in the Beloved One." Look at this passage in the 28th of Exodus:—"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that they may minister unto Me in the priest's office."

Beloved brethren and sisters, this is what we have got in Christ. We are in Him, for service, taken from among the children of Israel, that we may minister unto Him. It is not merely that we are children,—blessedly true it is that we are children; but being children we have been called to that which Jesus was called to, who being a Son, humbled Himself, and became obedient to the death of the cross. He took upon Him the form of a servant; and to-night, as our God looks down upon His children here, He sees them in Christ, that is, the anointed One; not merely in the Son, but in the Son who is sent, and sent for a purpose, and with power to accomplish that purpose. Christ was not sent on an ineffectual mission. He was able to say, "I have finished the work Thou gavest Me to do;" and that was said as the Christ, af the anointed One of God, as the anointed Servant, as the One, Who, as Son of Man and Head of the race of the second Adam, is given as the Light from heaven; Who, as we have heard this morning quoted from the 10th of Acts, thirty years after He had been made a Child, after He had been born as Jesus, was anointed with the Holy Ghost and with power. And now our God has been pleased to choose us in Him, and we

are in Christ the sent One. In other words, just as certainly as we have got life, as we have got pardon, so certainly have we got power secured to us in Christ, for the carrying out of the eternal purposes of God. Just as when the Lord Jesus was here, He did that which was well-pleasing to His Father,—he could say, "I always do those things which please my Father which is in heaven;" so, now that He is gone up to the right hand of God, He sees the works that we do. And we are to do greater works than these, when we have received from God life and power. But, mark that these priests were consecrated, they were taken from among the children of Israel. Ah! if we want to rise, if we want to understand what consecration is, we must be prepared to be taken from among the children of Israel; that is, we must be prepared to walk alone with God; they were to be taken from among the children of Israel, that they might minister unto Him. They were fed upon His offerings, His portion; they were clothed with the clothing that He had provided for them. Their place of service was in the Tabernacle that He had constructed. And now to-night you and I are, by the eternal purpose of God, separated unto the service of God in Christ. If you just refer to the first chapter of the 2nd Epistle to the Corinthians, you will see the Apostle had been speaking about the certainty of his message, that it was not yea and nay; there was no uncertainty, because all the promises of God in Him are yea, and in Him amen, unto the glory of God by us. That is, that all that God has ever promised has been secured for us,

through Jesus; and that as we draw from those promises which are the pledges of God's action, the pledges that He will act in our behalf—as we draw from those promises, God is glorified. In the 23rd of Numbers, after speaking about the backsliding of the children of Israel, it was said, "Neither is there iniquity seen in them," because of the covenant; and that the shout of a king was among them: and then it was said, "According to this time it shall be said of Jacob and Israel, What hath God wrought?" In other words our life is to be a manifestation of Divine power. God comes in on the very ground of the ruin of the flesh, on the very ground that where the babes and sucklings are, there He ordains strength, for the glory of His own name. And so when the Apostle was writing to the Ephesians, his prayer was that they might see what glory God had in His inheritance in the saints: that is, that God's purpose was to show out Himself in the saints; and that when He calls us to serve, it is merely that in those opportunities of service there is to be a manifestation of God Himself, and His own power.

And now, therefore, let me ask you, beloved brethren and sisters in Christ, and I would ask myself, if I believe this as a reality. Do you believe that as He is, so are we in this world? Is it a reality that we have been separated unto God? Is it a reality with us to-night, that now we are not of the world, and that God stablisheth us—is at this moment stablishing us in Christ—in the anointed One, in the sanctified One, and that He is anointing us in Him? May our

gracious, loving Father enable us to believe His word, and as we see what it is to be in Christ Jesus, we shall say, as a matter of experience, "I can do all things through Christ who strengtheneth me." The eternal covenant remains the same, God has not withdrawn the Holy Spirit from us. Failing as we have been, unthankful as we have been, He nevertheless says, "My Spirit remaineth among you." Be strong, all ye people of the Lord: Jesus is the Head of His Church, and has triumphed for us. "In all these things we are more than conquerors, through Him that loveth us."

The meeting closed with the Doxology—"Glory, honour."

Thursday, October 28th.

Subject—"THE SAME HOLY GHOST ANOINTING THE CHURCH FOR MINISTRY."

MORNING.

The Conference having re-assembled at 11 o'clock, the meeting was begun by silent prayer, and the singing of a part of the 4th Special Hymn :—

"Holy, holy, holy, is the Lord of hosts."—ISAIAH vi. 3.

"O Holy, Holy Father !
O Christ ! ascended high;
O pure celestial Spirit !
Eternal Trinity !
We, with Thy countless seraphs,
We with Thy saints in light,
Bow down with adoration,
And praise Thee day and night.

One life pervades Thy ransomed
  Within the golden gate,
And those who still are pilgrims,
  And for their glory wait.
The shouts of triumph yonder,
  The plaintive songs of earth,
Flow from the Spirit's presence;
  Both own a heav'nly birth.

The precious blood of Jesus
  Is now within the veil;
Yonder Thy saints behold it,
  We too by it prevail !
Upon each shining forehead
  I read the Saviour's name,
While we, now pressing forward,
  Bear on our brows the same !"

After Mr. PENNEFATHER had offered prayer, closing with the Lord's Prayer, in which the large assembly joined as with one voice, the remainder of the hymn was then sung :—

" O wondrous living union!
  The saints are one with Thee,
Thou fountain of their being,
  Mysterious Trinity !
No power on earth,—nor Satan,
  Can separate Christ's sheep,
For which He gave the ransom,
  And which He's pledged to keep !

Then teach us, Lord, to worship
  With loving hearts to-day,
And while 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 read the last five verses of Proverbs viii. :—

"Now therefore hearken unto Me, O ye children: for blessed are they that keep my ways.

"Hear instruction, and be wise, and refuse it not.

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of my doors.

"For whoso findeth Me findeth life, and shall obtain favour of the Lord."

* Beloved Christian Friends,—Observe the force of the *therefore* in this 32nd verse "Now *therefore* hearken unto Me, O ye children." We are carried back by this word to the magnificent description which we have of Jesus' glory in the preceding verses :—

"I was set up from everlasting, from the beginning, or ever the world was.

"When there were no depths, I was brought forth. . .

"When He prepared the heavens, I was there. . . .

"When He appointed the foundations of the earth, then I was by Him, as one brought up with Him . . . and my delights were with the sons of men.

"Now *therefore* hearken unto Me."

As if He would say to us, by the description of *His* glory who was both God and Man, "Am I not worthy to be heeded? Wilt thou not hearken unto Me?"

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* These remarks were not reported, but were supplied by a hearer from memory.—ED.

Oh that we had the power of faith to grasp His glory, as He has revealed it to us in His Word!

Then we should be found in the attitude of those mentioned in the 34th verse—"Blessed is the man that heareth Me, *watching daily at my gates*, waiting at the posts of My doors." Some of my friends beside me, who have been in India, can explain better than I can how Eastern is the whole imagery used here. In Indian palaces, all the messengers of the household sit at their master's gate, waiting for the word of command, and then each messenger in turn goes as a flash of lightning to perform it.

Before *we* can do the simplest work for God, beloved friends, we are to wait to hear *His* voice. How often we listen to others, to what men say, rather than to the voice of Jesus! "My sheep hear My voice . . . and a stranger will they not follow, but will flee from him, because they know not the voice of strangers."

Shall we not now ask that we may be so immediately brought into the presence of God, that we may hear *His* voice speaking to us, though it be through human lips. "Blessed is the man that heareth *Me*." Should we not ever cry, as Samuel was taught to do by Eli, and say, "Speak, Lord, and let thy servant hearken?"

It is said of the mighty Gabriel that he "stands in the presence of God," to *wait* and listen for the word of Jehovah; and then "he flies swiftly," to execute the commands of the King of kings.

And yet even the feeblest of the sons of Adam, that

puts his trust in Christ, is nearer to the throne than the unfallen seraphs; for—

> "Jesus, who passed the angels by,
> Assumed our flesh to bleed and die,
> And still He makes it His abode:
> As Man, He fills the throne of God."

"For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

If we are to "do His will," we must "know of the doctrine." But how can we know, except we learn? and where can we learn but at His feet? "Come unto Me," He says, and *then* "learn of Me."

The King must "bring us into His chambers," ere we can tell of His love to those who know Him not.

I have often thought what a beautiful description we have given to us by St. Mark of Christ's disciples, "And He ordained twelve, *that they should be with Him*, and that He might send them forth to preach."

I would say to every worker here, Go first into the presence of Jesus; for you are unfit to do His work till you have been with Him, "waiting at the posts of His doors." You must sit at the feet of the Saviour, who was pierced for you; you must look up into that face of unutterable love, which smiles upon you; you must hear the tender accents of His voice speaking to you, "Neither do I condemn thee; go, and sin no more;" "Go in peace;" and then—only then—will you be ready to go forth on His messages of love.

He will give us the strength we need. He can so sustain these feeble bodies and minds of ours, that there need not be a child of His, however weak, who

may not be able to say with the Apostle Paul, "I can do all things through Christ, who strengtheneth me."

I would say to you, beloved Christian friends, not only in these Conference days, but through the remainder of your lives, take these words, and treasure them up in your hearts as a direction for service. "Because I am the infinitely wise"—(for "in Him are hid all the treasures of wisdom and knowledge," and "by Him were all things created that are in heaven, and that are in earth . . . all things were created by Him and for Him")—because He is all that, and more than human language can describe, He says to you and to me—and may God give us grace to carry the word home, and keep it till He come—

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.

"For whoso findeth Me findeth life, and shall obtain favour of the Lord.

"But he that sinneth against Me wrongeth his own soul; all that hate Me love death."

Lord RADSTOCK and the Rev. W. H. AITKEN then successively led the meeting in prayer, and the 11th Special Hymn was sung:—

"Our soul waiteth for the Lord."—Ps. xxxiii. 23.

"Arise! O Lord, arise!
Gird on Thy mighty sword,
And let Thy foes before Thee fall,
Pierced by Thy quick'ning word!

From varied scenes of toil,
Thy hand has led us here;
Oh! Saviour, in Thy boundless love,
Now to each heart draw near!

Some have through thickest fight
  Pursued their onward way,
While others, struggling with the tide,
  Have waited for the day.

Tears have been meat to some,
  And others longed for rest;
Oh ! blessed Jesus, dry their tears,
  And fold them in Thy breast !

Awake each slumbering saint !
  Clothe us with pow'r divine;
And in Thy perfect comeliness
  May we for ever shine !

Shepherd of Israel, guide
  Thy sheep that often roam,
And keep us in the narrow way,
  Till we have reached our home !

Stir up Thy strength, O God !
  Succour Thy faithful few,
And hasten on that Day of days,
  When all shall be made new !"

The Rev. P. MACLAREN, of Brighton, then spoke :—

In the 20th of John we read, "He breathed on them, and said, Receive ye the Holy Ghost." The weakest intellect can understand that that was no ordinary breath which Jesus gave. He had a great open wound in His body, opening to the very heart. So large was it that a week afterwards He could ask Thomas to thrust his hand into it. He could not breathe like ordinary men. It was not air drawn in and then drawn out that Jesus was here giving. What was it then ? The Holy Ghost, the Spirit of God, or,

as the word means, the Breath of God—the Breath of Jehovah, by Whom the heavens were made—the Breath of God, Who has done and made all things, all good things in this universe of His. Go back to the beginning of the Scriptures, and there you will find that in the creation of the world, when the earth was lying before Him a sheer waste, the Spirit of God, the Breath of Jehovah, was moving upon the face of the deep, garnishing the heavens, and filling the whole earth with light. The Breath of God was there in the four winds of the universe; and in time He breathed into man himself the breath of life, making him in His glorious image and likeness. Another figure aptly representing the effects of the Breath of the Spirit is to be found in that part of Scripture where we are told of the Jews' last captivity in Babylon. The prophet is brought into a vast open space filled with dead white bones; and he is there told to pray to the Holy Ghost that He would perform the work of renovation and of preservation, comforting, cleansing, and purifying; and that, even from the four winds of heaven, the Holy Ghost might come and do this one great important commission, breathing into the slain that they might live. The same thing we find in the Book of Acts. "The Lord had promised, "I will pour My Breath upon all flesh;" and on the day of Pentecost, with the sound of a mighty rushing wind, came the great Breath of God from heaven, filling the house, and then conferring tongues of flame upon those who were filled with the Holy Ghost, and spake as the Spirit gave them utterance. Here is the Breath of God, not

acting as in the first creation, but giving utterance to men ; and those who were breathed upon then by the Holy Ghost were so filled with God's word that they went forth bearing it into all nations. They became as rivers of living waters, flowing from the sea of glass mingled with fire whieh is before the throne. This was their preparation for the ministry, and is interpreted by Jesus breathing upon them and saying, "Receive ye the Holy Ghost," or the Holy Breath, the Breath of Jehovah. While He is the Spirit of the Father, He is Christ's own Spirit too ; and we, as we look up, see God the Father in Christ, and the Holy Ghost coming from Christ, who is saying to us, "Receive ye My holy life-giving Breath, that Breath which is no dead substance, but the life-giving Spirit, the Spirit that comes anointing you unto Me, and making you one with Me." We have all been baptised by one Spirit into one body, and have been made to drink into one Spirit—the Breath of Jesus. This is Christ's Spirit, not merely adopting or enveloping us, but uniting us to Himself, living members of that living Body, joined to that one Head by His own Spirit of love. Glorious thought ! If Christ indeed be in us, then are we indeed new creatures. Don't forget that the Spirit is the Breath of Jesus. I will leave to others better fitted than myself to speak of the actual work of preparation which the Spirit giveth. I will just give, however, one or two counsels.

Remember, first, that this is the Breath of Jesus. Don't attempt to separate Christ's living Spirit from Himself. Samson's hand was very strong, and could

do very mighty things. Suppose some one had said to him, "Cut it off, and see what great things it will do." You know well the moment it was cut off it was a dead thing. The moment it was separated from the body it was dead; the life was gone. The Spirit of God belongs to the Head of the body, and is from the Head. We need to behold, "as in a glass, the glory of the Lord, that we may be changed into the same image;" as, when we look into a glass at the angle at which we may see the sun in the glass, our faces are covered with the sun's light, and are glowing and anointed with its radiance. But when we move the glass, so as to lose sight of the sun in it, then the light passes away from us. When we lose sight of Jesus, and the knowledge that we receive the Spirit from Him directly as His gift, as our Head and Friend and Saviour, then the Holy Spirit is gone. We may try to stand up as of old, and to speak, but the Spirit is gone. It is only when we look to Jesus that we possess the Spirit.

Then, in the second place, don't put the Holy Spirit as a rival to Jesus. There is some danger lest hapless souls, when they are lying at the Saviour's feet, and from some want of steady faith in looking unto Jesus, or of simplicity of soul, are still in darkness —there is danger lest they should turn aside, thinking to find the Holy Spirit of God more placable than Jesus when they don't get the blessing they want. What a mistake! The Holy Spirit will not speak of Himself. He takes of the things of Jesus, and shows them unto us.

Another point I would urge: don't, for your soul's sake, put the Spirit and His work in the place of Jesus and His work. Some do it to their own sorrow, like that hymn, for example—

"'Tis a point I long to know,
Oft it causes anxious thought—
Do I love the Lord, or no?
Am I His, or am I not?"

How irrational, and yet how very common!—simply because the poor soul is putting the Spirit and His work in the place of Jesus and His work, as the ground of comfort and confidence in approaching to God. The Spirit is coming from Jesus, bearing His word, "Come unto Me, all ye that labour and are heavy laden; and I will give you rest." It is to Jesus the Spirit would bring us, and Jesus whom the Spirit would show us. None but He can satisfy the soul, whilst He Himself stands in the glory of His exalted mediatorship, saying to all, "Look unto Me, and be ye saved, all ye ends of the earth." Whilst you remember the Holy Spirit's work as a ground of comfort, look to Jesus, hope in Him; and then, while you trust in Him, go forth with Him, as He goes, conquering and to conquer—go forth likewise in His strength, saying, with the apostle, "I can do all things through Him who strengtheneth me."

The 14th Special Hymn was then sung:—

"Bless the Lord, ye His angels that excel in strength."—Ps. ciii. 20.

"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, Emmanuel,
God evermore?

Yet must *we* lisp Thy praise,
Though but in human lays,
Jesus Most High!
Didst Thou not leave Thy throne,
And to this world come down,
To bear our curse alone,
To bleed and die?

Come, saints,—in God rejoice,
Lift up a mighty voice,
Sing to the Lamb!
For us His blood was shed,—
For us He left the dead,
His foes discomfited!
Praise the I AM!

Now at the Father's hand,
While countless angels stand
Waiting His word,
Christ sits in majesty!
In Him humanity
Is one with Deity,—
Praise ye the Lord!

Soon shall we see His face,
Wearing no mournful trace,—
Oh! what a sight!
Soon shall we hear Him say,
'Come, waiting child, away,
Lo! *now* has dawned the day
That knows *not* night!'"

After this, silent prayer was offered for the following subjects:—

For Spain, and especially for Cordova, where an English gentleman has opened his house for preaching and reading the Scriptures. While you pray for him on these grounds, I would also ask you to remember him for another reason. It was lately discovered that a plot was set on foot to poison him, his wife, and his children. He himself was near unto death, but God blessed the means used for his restoration.

By reason of postal arrangements entered into by the various governments, there is now a way open for sending the Word of God and religious publications all over, we may say, the habitable globe, and especially over the countries of Europe. Will you pray for the press, that God would purify it, and make it to be more used by the Christian community, and that by this means invalids in their houses may do a mighty work, by endeavouring to circulate the Bible, in various languages, through the post. Will you pray about this?

I have in my hand a letter, of which I will read a portion :—"Pray for the Irish Church, and for the Irish clergy at this crisis, who need a peculiar measure of wisdom, grace, faithfulness, and courage. It may be that God may give to them grace to guide the affairs of the Church lately disestablished, and that great glory may come to Him from its present position. But it may be that error may be rather fastened upon the people than the opposite by the present position of the Irish Church." Will you pray about this?

Special prayer is asked for the town of Yarmouth, where a number of fishermen reside, to whom an

evangelist has just gone to preach the Word of Life. Yarmouth is said to be much debased by immorality. Will you pray for Yarmouth, and for the evangelist labouring there?

Your prayers are especially asked on behalf of Father Hyacinthe, whom God has raised up at this time to make a very remarkable stand against the encroachments of Rome. His life is in imminent danger, for the Jesuits are laying plots against it; but God has preserved him. Will you pray for that man, that through him multitudes may be rescued from the thraldom and superstition of Popery? I am just reminded that, before he started for America, he said that he needed much the prayers of the Church of God. I need hardly tell you, beloved brethren, that we are in a most wonderful position just now regarding the Romish Church. The evidences of the times would seem to show that God is saying to His own people, "Come out of her, My people, that ye be not partakers of her plagues."

One on whom the Lord has laid the trial of deafness asks the prayers of God's people that his hearing may be restored, so that it may be used for His service; or, if it is His will not to restore this precious sense, that He will give him meekness and patience under the affliction. Pray, at the same time, for all thus afflicted.

Allow me just to read you a portion of a letter I have received, and then I will call upon you to pray:—"One whom the Lord has laid aside by illness requests prayers for his recovery, and for increased

love to Christ. He also prays that his wife may be truly converted to the Lord, and be his fellow-helper in things spiritual as well as in things temporal; and also for his eight children. One, he trusts, is truly converted to God; and he requests your prayers for the other seven, whose ages vary from a girl of nineteen and a-half years to one of twenty months." Will you pray for this dear brother, his wife and children?

Prayer is asked for Pastor Shuter, of Frankfort. He and his wife are labouring very diligently in that district. Pray that God would be pleased to make them burning and shining lights upon the Continent.

Your prayers are especially asked on behalf of the Roman Catholic countries of Europe, and likewise for the Spanish parts of South America, peopled by Spaniards, that God would be pleased to pour out His Spirit upon them, and that many hearts now sighing in darkness for the light of Christianity may look into the face of Jesus, who alone can bless and do them good. Pray for those Roman Catholic countries.

Prayer is asked for a young artillery officer, who is now in very great suffering of body. While you are asking that he may be blessed, and that he and his wife may be brought to Jesus, pray also for the sick everywhere, and especially for the unconverted sick. Oh, what numbers there are, in London alone, passing into eternity from our hospitals and our houses, who, it is to be feared, know not God! Pray for this young officer, for his wife, and for the sick generally.

I am asked, dear friends, to give the following notice:—"The monthly prayer meeting for Christian parents for their children will recommence at 7, Soho Square, on Tuesday, 2nd November, at half-past eleven o'clock, and will (D.V.) be continued the first Tuesday in every month until further notice." I would now ask you to pray that God's blessing may rest upon these proposed meetings of Christian parents to pray for their children. In doing so, I would ask you to pray on behalf of your own children, and for those of others. Pray also for those children of Christian men and women who are bringing disgrace upon them, and are bringing their grey hairs down with sorrow to the grave. Will you pray for children?

I will read you a clause which appears in this paper:—"The prayers of the children of God are asked for a brother in Christ"—and I am sure that there are not a few who, if they spoke out, would ask for what he is going to ask—"who confesses with deep sorrow that he has been half-hearted and unstable in his warmth of love for the Saviour. He is now laid aside from active service. He asks that his sins may be blotted out, and that he may live wholly and without reserve to Christ, laying hold of Christ as his life by faith every moment." Will you plead for him, and plead for all half-hearted followers of Christ, that they may give themselves wholly to Jesus?

Prayer was asked at a former Conference for a blessing to rest upon a small and newly-gathered congregation in Pimlico. That prayer has been answered. Will you praise God for His goodness to that minister

and congregation, and will you ask for a further blessing to rest upon them?

A servant in the Lord's vineyard earnestly desires the prayers of the Church on behalf of his partner in life, terribly addicted to strong drink. She is the mother of a large family, and one who has been brought under deep convictions more than once. Also pray for the dear children of that servant of Christ, some of whom have grown up unconverted. Dear friends, before we pray for this case, let me say to you that there are multitudes of men and women in what are called the upper classes of society that are bound in the fetters of drink. We are too apt, when speaking of the poor enslaved drunkard, to think of the man of toil, or of his wife, whom we may see pushing open, when they can scarcely stand, the doors of the gin-palace; but, alas! the power of sin is the same in every heart, and unless we have God's grace in us, some may fall under one temptation, and some under another—you and I are as likely to fall as they. There is not a class in the whole human race more fettered by the galling chain of sin than the intemperate. Pray for this poor woman, pray for the children, and pray for the particular class mentioned.

Prayer is requested for a clergyman who has become deeply entangled in sin, though he seems unconscious of it, his conscience having become blunted on the subject of the sin into which he has fallen. Pray that he may be delivered. Pray for this clergyman, and for others in like circumstances, that they may be loosed from their captivity.

The prayers of this meeting are requested for the county of York, and for the town of Scarborough. The town is one to which many persons resort in the summer time, many in thoughtlessness, some in open sin. A servant of the Lord has been lifting up his voice there. Pray that the seed scattered by him may be watered with the Holy Spirit's dew.

Part of the 9th Special Hymn was then sung :—

"There is no change in Thee,
Lord God the Holy Ghost;
Thy glorious Majesty,
Is as at Pentecost.
Oh! may our loosened tongues proclaim,
That Thou our God, art still the same!

And may that living wave,
That issues from on high,
Whose golden waters lave,
Thy throne eternally:
Flow down in pow'r on us to-day,
And none shall go unblessed away!

Anoint us with Thy grace,
To yield ourselves to Thee,
To run our daily race
With joy and energy,
Until we hear the Bridegroom say,
'Rise up my love, and come away!'"

Colonel ROWLANDSON then said :—

My first desire, in speaking of the ministry of the Holy Ghost, is that I may by Divine help be enabled to bring before you this morning this great fact, that there is an inner circle in the human heart, which the voice of man cannot reach, into whose recesses the Holy Ghost alone can enter. All other teachers, and

voices, and speakers must stand without; for I repeat, the Holy Ghost alone can enter into that circle, and it is only He that is heard there,—He that convinces of sin, and discovers to us the love of the Father in the gift of His Son, and the love of that Son in giving Himself as a Propitiation for sin. It is only thus that the poor lost rebellious soul is made willing in this the day of His power, to lay down the arms of its rebellion, and to accept the salvation He offers. We are, I trust, all agreed as to the absolute necessity of the anointing of the Holy Ghost, for it is clear that man is powerless in the conversion of the soul, except the Holy Ghost crown the work with His sanction and blessing. If you turn to the 35th chapter of Isaiah, you will see that we are promised, when the Lord comes to reign, that "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" That can't be without the Holy Spirit, for there can be no gladness, and no blossom to be seen, unless the Holy Spirit breathe upon the people. The absolute necessity, then, of this anointing of the Holy Ghost, is perfectly clear, and the all-sufficiency of God is as perfectly clear too. Look at the case of Peter before the descent of the Holy Ghost, and after His descent. See that bold man scared and alarmed by a girl's voice: "Thou art one of them." 'No," he says, "I am not," and then he begins to curse and to swear, saying, "I know not the Man." Look at him when the Holy Ghost had descended, and had given graces and gifts. See him standing up before hun-

dreds of his countrymen, and bringing the Word to their hearts and consciences, and see what was the result of the anointing in his case. Three thousand souls were converted in one day, and were added to the Church. But on this point, dear friends, there is one matter which has for some time past appealed strongly to my own mind. The Holy Ghost is sovereign in the dispensation of His gifts and graces. Paul was equally anointed, and Stephen was equally anointed; but I observe that sometimes Paul had no power, as for instance at Athens, and of Stephen we read that whilst he delivered his last appeal to the people, they gnashed upon him with their teeth. He was undoubtedly most richly endowed with the Holy Ghost, and therefore I see it is perfectly clear that God the Spirit keeps the key of these gifts and graces at His own girdle. The encouragement to wait for this anointing, we have been told, lies in prayer, persevering prayer, pleading all the promises of God. It has been truly said that God could sweep out of the firmament the sun, the moon, and the stars. He could, it is true, destroy this earth in a moment; but there is one thing God cannot do, and that is, He cannot lie. The Lord Jesus has pledged Himself twice over: "If thou hadst known the gift of God, thou wouldst have asked of Him and He would have given thee living water." It is a distinct promise, that what is asked in prayer shall be given, and that the Holy Ghost shall be in us as a river from which shall flow blessing.

Sometimes we read of an advanced Christianity and a second conversion. I believe God's people

after they have been taught by the Holy Ghost, and after they have confessed their sins before God, and have received the righteousness of Jesus, I believe, and God's Word supports me, that then and there they are translated out of darkness into the kingdom of God's dear Son. "To as many as received Him, to them gave He power to become the sons of God" That is one thing. The anointing for service is quite a distinct thing. The first case is the coming to Jesus, as you are, to receive the new life and new nature, even before you are to expect this baptism of the Holy Ghost for service in God's cause. We read in Scripture that Jesus says: "He will testify of Me." It is God the Father's will that the glory should be given to His dear Son. You remember the beautiful description of the transfiguration given in the 17th chapter of Matthew. We find that Peter, James, and John saw three persons,—the Lord Jesus, and Moses, and Elias. The three disciples were called upon to enter into the cloud, and when they came out of it, Moses and Elias were both gone. Why? That none might share with the Lord Jesus the peculiar glory of His work. Jesus only remained, because for the joy that was set before Him, He "endured the cross and despised the shame." And so the Holy Ghost, I believe, is gathering out of the Gentile nations specially a Church and people. But around what? Around rites and ceremonies? I don't believe it, but around the work, the Person, and the Name of Jesus, the Son of God. I am sure we are called upon to be exceedingly jealous in these days,

when we often sing, "Thou art the King of Glory, O Christ," because we find that zealous, amiable and intelligent men, are seeking rather to suppress the finished work of Christ, amidst a show of rites and ceremonies, as well as the sacraments of the Lord's own appointment. When a man talks to me about the altar, the sacrifice, the priest, the vicarious priesthood, I feel that he has not received the baptism of the Holy Ghost, for these things are all past and done away with. There is a beautiful anecdote which I have read of a Spanish painter, who after he had finished a very beautiful picture of the Lord's Supper, observed that when his friends came to see it, their attention was very much fixed upon the goblets and cups upon the table, and was distracted from the chief figure in it; what did he do? He took his sponge and wiped out all the goblets and cups. That is a great lesson to us. Let nothing stand in competition with Jesus and His glory. So in our national galleries, when we are looking upon beautiful pictures, we see the artist in each case concentrates upon one person or one figure all his skill, in order to bring it into prominence. It is exactly in the same way that we should concentrate on one Name, one Person, and one work all the glory and all the praise. For what is this anointing? I see it in many of God's dear servants, and yet I, for my own part, don't pretend to the possession of it as I see it in others. I can only say, as good Bishop Hall said of the beatitudes, "There is only one thing I may be sure of possessing, and that is, hungering and thirsting after

righteousness, for I do hunger and thirst after that." What is this baptism of the Holy Ghost? I believe it follows deep self-abasement before God, and a simple heartfelt trust in nothing but Jesus and His righteousness; and entire surrender and consecration to Him of body, soul, and spirit. All we want is for the Holy Ghost to make us long to keep back nothing. You will doubtless remember that beautiful anecdote told of John Wesley. It will powerfully illustrate the remarks I have been making. He was about to visit a certain place, when his brother told him not to do it, as thereby his character would be blackened. "My brother Charles," was the reply, "when I gave myself to the Lord Jesus Christ, dost thou think I held back my reputation?" Let us keep back nothing; let it be our heartfelt desire to surrender self, and to exalt Jesus upon whom is our sole dependence. He will take care of our character! Such should be the desire of every child of God.

There must be an emptiness of self, and that is the work of the Holy Spirit. The chosen instruments He employs for His service must have undergone a good deal of filing and hammering to fit them for the service to which they are called. Such men you will generally find to be men of much brokenness of heart and tenderness of spirit. It is easy to find out the faults of a brother, but very much better to take the cloak of charity and hide them I confess, I do not particularly trust that exercise of love which does not seem to be catholic in its character towards all the children of God; because I see it is the grand dis

tinctive feature of His people: "By this we know that we have passed from death unto life, because we love the brethren." I believe these anointed ones to be happy Christians, for I have yet to learn that the Lord Jesus, when He was leaving earth, left mourning suits for His people. I rather believe that He left us the "garments of praise." This idea is supported by what we read in the 45th Psalm: "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Those anointed by the Holy Ghost, I believe, will be the most happy Christians, and will bring the most glory to the Saviour's Name. I heartily approve of the remarks made with respect to dwelling with Jesus. The Christian should be like what is mentioned in the Psalms: "As the hart panteth for the waterbrooks, so panteth my soul after Thee, O God." It is the distinctive feature of vital religion that the heart of the Christian should pant after fellowship with the Person of Jesus, and of the Father, and of the Holy Ghost. We want to see the Lord and to have fellowship and communion with Him. Lest any should be discouraged, let us turn to the 4th chapter of Ephesians, and there read of the very varied gifts which are set forth. Read there the 9th, 10th, 11th, and 12th verses. If there are any of God's people present who are discouraged, and who are inclined to say, "What can I do? how can God employ me? If I had been in a prominent position, if God had given me great gifts, I might have done something for Him," such persons will see

that the service consists in various things, and it is one in which all, of whatever capacity, may find a field of action. I don't believe in a disappointed God, but I am convinced, that of all the Father has given to his dear Son for a joy and a portion and rest, every soul will be taken out of this world. It is said of the Saviour, that, "He shall see of the travail of His soul and shall be satisfied," and Christ Himself said, "Of all Thou hast given Me, I have lost none." It is the duty and privilege of God's children to be earnest in seeking to bring lost and ruined souls to Him, and our failing to do so does not interfere with the issue of the salvation of any of God's people. As it has been truly said, "God's work does not hang on the cobweb of His people's fidelity." "They shall be willing in the day of His power, and God employs His people as the instruments of taking out those whom He has given to His Son. God's faithful pastors are to feed the sheep so brought out. Another class of God's people is to visit the saints. In carrying out this work of God, do let us feel that the smallest service done out of love to the Lord Jesus, and for the glory of His name, is a far greater work than that done by the Premier of England. I say that a Sunday School teacher who goes with the love of Jesus in his heart to bring one little child to the Saviour, is doing a work more important than anything this world knows of.

Colonel ROWLANDSON then offered prayer, and after the notices of meeting to be held in the afternoon, the meeting separated.

AFTERNOON.

On this day Bible readings were held in the elementary schools and the infants' schools; the subject of emigration was discussed in the boys' school; and in the girls' room a meeting was held by Mrs. MEREDITH to give information concerning the working and present condition of her mission to women discharged from prison. In the Iron Room a large gathering assembled to listen to an address from the Rev. JOHN WILKINSON on the subject of the Jews.

The hymn, "All hail the power of Jesus' name," having been sung, the Rev. G. SAVAGE, one of the curates of St. Jude's, offered prayer; after which the Rev. JOHN WILKINSON spoke:—

It is a great joy to me to be privileged to take part in this annual conference, and to have the opportunity of lifting up my voice on behalf of the down-trodden Jewish people, too long neglected by the Christian Church. I attach very great importance to the privilege I now have of addressing an audience in connection with these conferences on this subject, or I should not have made haste to travel all last night, cold as it was, after addressing a meeting nearly two hundred miles off; but I willingly sacrificed my night's rest in order to get here in time to address to you a few words about God's ancient people to-day. Why so? I do not know of a gathering in England—though I have travelled over England, Scotland, and Ireland for years—I do not know a gathering where we should have so large a proportion of those whom

we have reason to believe are earnest Christians; and it is just in the soil of the earnest Christian's heart that we wish to sow divine seed. We want to know more about God's revealed thoughts on this Jewish question in order that our feelings towards the Jews may be set right by the thoughts of God, and then our actions for their welfare will be in harmony with the teachings of the Word. We propose to call your attention this afternoon, dear friends, to the mind of God on this great question, as revealed to us, in a brief and rapid exposition of the 11th chapter to the Romans. Now may I ask you to engage for a minute or two in prayer to God for His blessing on His Word.

SILENT PRAYER.

This is one of the most remarkable chapters—as must have struck every close and careful Bible reader, especially on the Jewish subject—to be found in the whole of the inspired volume. Perhaps it is not too much to say that we have, in this chapter, more points relative to God's purposes respecting the Jew and through the Jew, than are contained in any other twenty chapters of the whole Bible. We shall just read some verses, scarcely commenting upon some, but commenting more at large on others. "I say then, Hath God cast away His people?" You observe that there have been some remarkable statements made at the close of the last chapter, especially in the last verse, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

"I say then, Hath God cast away His people?" By no means—literally it is "by no means"—"For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath *not* cast away His people which He foreknew. Know ye not what the Scripture saith of Elias?" or saith in the history of Elijah, "How he maketh complaint to God against Israel, saying, Lord they have killed Thy prophets and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. Paul makes the fact that there were seven thousand in the time of Elijah who had not bowed the knee to Baal, though Elijah thought he was the only servant or representative of God left. Paul makes that the basis from which he draws the inference that in his day there were many left to bear testimony to God, and if so then, we may surely do it down to the year 1869 of the Christian era. So even at this present time "there is a remnant according to the election of grace." That remnant will continue to be gathered until the time of national restoration and national conversion. "*A remnant* according to the election of grace." It is well to warn the friends of Israel when they have their interest awakened towards the conversion of the Jews, and when their sense of obligation on behalf of the Jews is aroused, that they must not expect too speedy a realisation of their hopes. They are apt

when they find that the Jews are not all converted and rapidly turned to the Lord, in answer to the prayer of faith and the preaching of the Gospel, to get discouraged. Now it is well to remember what it is that we are warranted to expect. First now, "a remnant according to the election of grace." That remnant will be gathered in, a people for His name from amongst the Gentiles. The time of general conversion will not come until Israel is restored to Palestine and converted as a nation, and then will be the time for national conversions amongst the Gentiles. "Even so," then, "at this present time there is a remnant according to the election of grace. And if by grace then is it no more of works." "What then?" What is the summary? "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 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, that they may not see, and bow down their back alway." We will notice these verses immediately, when we get to another verse calling for their elucidation. "I say then, have they stumbled that they should fall? God forbid," or, literally, "by no means," "but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." You observe here, there is a fall, and not a fall. It is stated the Jews have not "stumbled that they should

fall ;" and yet it says, "through their fall salvation is come unto the Gentiles." Blessing has been occasioned to the Gentile by calamity to the Jew. It is said, "they have not stumbled that they should fall."

We will notice this word when we come to the same doctrine taught in other words in the 12th verse. "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles ; how much more their fulness?" If that which was a calamity to the Jews has been over-ruled for so much blessing, what shall that be to the Gentiles which in itself is a blessing to the Jews? "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Paul seems to say I am thankful that Christ chose me to preach the Gospel to the Gentiles. But mark, he does not simply glory in being a missionary to the Gentiles, or simply because Christ has honoured him by making him pre-eminently a missionary, or the missionary to the Gentiles, but the love of Paul is strikingly shown here. This is one of the most beautiful lines in the Bible, as indicating Paul's love to his brethren according to the flesh in an indirect manner. We have a number of passages indicating Paul's love to his brethren in a direct manner, but this is very beautiful as manifesting his love indirectly. He glories in being a missionary to the Gentiles, not simply that he may be the means of winning a multitude of Gentile souls to Christ, but that by indirect means he may save his brethren according to the flesh : as he says, "If by any means I may provoke to emulation

them which are my flesh, and might save some of them." And why is he so anxious to save his brethren? For another very important doctrine is connected with this 14th verse. Why is he wishful to be useful in converting his brethren? Some might say on the ground of patriotism—because he is a Jew. We cannot account for this extraordinary interest which Paul manifests in his brethren solely on the ground of patriotism. Not even those passages where it says "I could wish to be accursed from Christ for my brethren according to the flesh." "My heart's desire and prayer to God for Israel is that they might be saved." We cannot put it all down to the ground of patriotism. Why then? We seem to get a reason here beyond patriotism in the 15th verse. He stated in the 13th verse that he magnifies his office, his mission to the Gentiles. And then he says, "If by any means I may provoke to emulation." Thus the reason why Paul is so anxious for the conversion of his Jewish brethren is, that their conversion may be a blessing to the Gentiles on the largest scale. "For if the casting away of them be the reconciliation of the world," if the casting away of the Jewish nation has occasioned reconciliation to the Gentile world, what shall the receiving of them be? What effect shall their reception of Christ and their reception into the Christian Church have upon the Gentiles? "What shall the receiving of them be, but life from the dead?"

I believe this is not to be limited to the effect of the conversion of the nation upon the whole Gentile

world, though we shall have it more fully illustrated in that event; but that during all the ages of this dispensation, if you get Jews converted, it will be found that you take out of the ranks of Christ's enemies the most formidable foes he has; you take out of the ranks of the opponents of Christianity the most powerful opponents it has. Take the licentious Gentile, take the heathen Gentile, and even the philosophic Gentile; he is not half so formidable an enemy to Christianity as the devout, the Old Testament-believing, the God-fearing, Christ-expecting Jew, who clings to the dispensation that you are obliged to acknowledge has been given to him by his God, who is devout in his conduct and constantly attending upon the synagogue service, as well as the private means of grace. On the other hand, you win the most powerful and successful missionaries of the cross the world has ever seen, as you win the Jew to receive the Lord Jesus as the Messiah. You have your Isaiahs, and Jeremiahs, and Ezekiels, and Daniels, and Pauls, and Peters, and Jameses, and Johns over again, and the Holy Ghost that made such illustrious men of that material, ages and ages ago, can make as illustrious men of the same material in any age. And in later times, when we are to have the Spirit poured out upon all flesh, as well as upon the house of David and the inhabitants of Jerusalem, we shall have the grandest samples of men of God in every department of Christian enterprise and devotedness. And they are now being educated for missionaries, not only when the nation is restored and converted, but to be mis-

sionaries on the largest scale to the Gentiles in every age. Allow me here, just to remind you of some important points which it is well to bear in mind in our missionary enterprises, especially those in heathen lands. The Jews are in all lands, the Jews have access to all people, the Jews are familiar with the manners, the customs, and the languages of all nations, the Jews have a physical constitution acclimatised to all countries. I never knew a Jewish missionary die except from old age. It is a most striking fact, that you have scores of *Gentile* missionaries dropping into the grave under the influence of unfavourable climate under thirty years of age. I have shaken hands by scores with *returned* missionaries under forty-five years of age, all over England, Scotland, and Ireland, for years past. So that, in securing the Jew to the ranks of Christianity you get hold of a people possessing in common, not only these advantages, but in addition to these they are a God-fearing, an Old Testament-believing, and a Messiah-expecting people. Old Testament-believing. I do not like that term, "Old Testament." I wish it were changed, and that instead we adopted the term, "The first volume of God's revelation to man," and then we might speak of the New Testament as the second volume, and of the Bible as both the first and the second volumes bound in one. I find all over this country that there is not that popular reverence for the Old Testament which could be desired, for when I look at the New Testament I find it worn and torn if it be an old book, but when I look at the Old Testament I find it as clean

as when it came out of the printer's hands. I find this state of things has come from the idea that the Old Testament is worn out because it is old, just as we consider an old hat or an old coat and so on, worn out. That to which we attach the word *old* gives the idea of something worn out; and many people have got the idea that the Old Testament is worn out with the Jewish dispensation. Now, if we were to call the Old Testament the first volume of God's Revelation, who would have an idea such as I referred to? or would practise such a course of conduct as I have described? Who for instance would read carefully the second volume of a book before they had read the first, or who would read almost exclusively in the second? The fact is we, as Christians, by reading the first volume more carefully, would understand the second volume more thoroughly. I think that we ought to remember that the Epistle to the Hebrews cannot be well understood by any Christian, unless the Book of Leviticus is understood. The Epistle to the Hebrews is an inspired commentary on the Book of Leviticus, and a man will never get a true and enlightened view of the Hebrews unless he has a knowledge of the Book of Leviticus.

I was going to say, then, that these people, these Jews in all lands are specially adapted for missionary enterprise. Not only are they in all lands, not only have they access to all people, not only are they familiar with the manners, customs, and languages of all nations, not only do they possess a remarkable physical constitution acclimatised to all countries, not

only are they a God-fearing and an Old Testament-believing, and a Messiah-expecting people, but you can get at these people through one language, Hebrew; and having got at them through one language, Hebrew, a language by no means difficult to learn, you have unlocked all the languages of the earth, in which you may proclaim the unsearchable riches of Christ; and if the Gentile Church would but give to the winds her unscriptural prejudices and her unbelieving fears, and take hold of that people, she would have in them a race of men ready to her hands to bless the Gentiles on the largest scale. And when they are restored to Palestine, and the same people are then sent forth to all the nations of the earth, with a knowledge of all the tongues of the globe, there will be a universal Pentecost without the miraculous gift of tongues.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy, and if the root be holy so are the branches." This first-fruit and root refer to Abraham, Isaac, and Jacob as the foundation or root or first-fruits of the Jewish nation. This word *holy*, it may be observed, is not used in the sense of moral holiness, moral spiritual sanctification, but in the sense of setting apart for a special service. The Jewish nation may relapse into idolatry, though they are God's elect people; nevertheless God has elected that nation, and He preserves them separate from the nations of the earth, whether they are under His smile at home in Palestine, or whether they are under His frown

scattered abroad throughout all the earth, manifesting a jealous care for the preservation of them as the nation from which He will, in due periods of the world's history, unfold to the Church His wonderful plan of mercy to the whole human race. And there is nothing more striking in God's dealing with the Jew than His care for them in dispersion, when they are suffering under His chastening hand. Just you go to Babylon for a moment, and you find there what is indicated in the Book of Esther—Gentile antipathy to the Jew. The whole of that book of Esther may be put into three lines: a calamity anticipated, a calamity threatened, and a calamity defeated. A calamity is anticipated, by Esther being allowed to become queen, though it was not known at first that she was a Jewess; then by Mordecai, having detected a conspiracy against the king's life and his having had the conspirators hanged; and this is recorded in the records of the king in Mordecai's name and favour. A calamity anticipated. God saw a storm coming on, and that if that storm were allowed to burst upon those in calamity, the whole of the people would be annihilated. Haman, a Gentile hater of the Jews,—by no means the first and by no means the last,—this Gentile hater of the Jews took advantage of his influence at court to get a decree signed, most probably when the king was drunk, that all the Jews throughout the kingdom should be massacred. Just at the very time when Haman has been to one banquet and is invited to another the next night, just between the two banquets when he is telling his wife

of the first banquet, and of his having been the only guest of royalty, and that he has another invitation to another banquet to-morrow, and that a shower of honours is about to come on him and his family, because of his being such a favourite at court, even at that very time, all this avails him nothing while that Jew sits at the gate; that spoils the whole, for he would not bow to him as he passed. His wife said to him, Have a gallows made this night, and go early in the morning and get the king's consent to have Mordecai hanged. And then go in merrily to the banquet that has been prepared. Go in merrily! merrily! merrily! The idea of anyone being merry at a banquet, or anywhere else, on the evening of the day on which he has committed murder. Yet so it was. Now mark, in that night—how wondrously, interestingly the Divine words come out—in that night, *in that night* could not the King sleep. What night? Between the two banquets. *That* night. What night? The night when Haman and his family where sitting up to prepare the gallows on which to hang Mordecai on the following day. In that night could not the King sleep. Who held his eyes waking? The Keeper of Israel who neither slumbers nor sleeps.

I need not refer further than just to draw the inference. God watches over the Jews of old, God watches over the Jews now; God loved the Jews then, God loves the Jews now; the Jews were in captivity then, the Jews are in captivity now; God thwarted the efforts of the Gentiles to crush the Jews then, God has thwarted the efforts of the Gentiles to

crush the Jews ever since; God turned the mischief intended by the Gentiles for the Jews upon their own heads then, God turns the mischief intended by the Gentile for the Jews upon their own heads now. He has been doing it ever since, and will still continue to do it as long as it is written in the book, "I will curse him that curseth thee, and I will punish all that oppress thee." "The first-fruit is holy," that is, consecrated to a good purpose; the Jewish nation has been consecrated in all time to God. God says, "Thus saith the Lord who giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name; if those ordinances depart from before Me, saith the Lord; then"—Then what? "Then the seed of Israel also shall cease from being a nation before me for ever. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

No wonder that Paul, knowing those Scriptures, said, in answer to the question, "I say then, hath God cast away His people?" "By no means; God hath *not* cast away His people, for I am an Israelite. If the first-fruit be consecrated the lump is also consecrated; and if the root be consecrated so are the branches." The whole nation was consecrated in all time to God for the special purpose of unfolding His plan of mercy to the whole human race. And if some of the branches be broken off—(You will say,

well some of those branches are broken off. Does not that affect the doctrine?)—"and thou, being a wild olive graft, or branch, wert graffed in among them." Please notice some of these little words. They are little words, but full of meaning. "Graffed in among," not "*instead* of them;" and "with them," not "without them;" "partakest," not "monopolisest" the root and fatness of the olive tree." "With them partakest;" mark you, not "*without them monopolisest.*" It appears from this verse as if God never intended that the Gentiles were to step into the privileges of the Jews, and the Jews to be turned out of doors. That is indeed the idea that has been largely prevalent for ages amongst the Gentiles—that the Gentiles have been taken into the favour of God, and that being favoured they have taken the place of the Jews. The Gentiles have thus called themselves the spiritual Israel; they have claimed all the promises standing in the name of the Jew, taking care to leave behind all the threatenings and curses, for him in his own name. As we dwelt upon that matter last year, and showed the difference between the spiritual Israel and the spiritual seed of Abraham, we shall not call attention to that matter to-day. It has been one of the saddest things in reference to the Jewish history, that the Gentiles have spiritualised blessings and literalised curses; and that they have claimed all the blessings promised under Israel's name. The headings of chapters are very apt seriously to mislead Christians; and I do not think any greater service could be done than by taking a pen with as broad a point as possible,

and taking the darkest ink you can get, and dashing your pen through all the headings of the chapters, and let God speak without note or comment; then you would have the word before you—God's bare word. "If some of the branches be broken off,"—some, not all,—"and thou being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches." Is it not strange that a Gentile, a wild olive branch, graffed in among the Jews, is it not surprising that he should ever be in danger of boasting against the branches? Is it not surprising? But we see now, from the experience of ages, that a warning in this respect is not uncalled for. "Boast not against the branches,"—not even against the branches cut off and lying withered on the ground; do not even boast against those. "Thou bearest not the root, but the root thee," and it is a Jewish root. "Thou wilt say then, the branches were broken off that I might be graffed in." Thou wilt say so. Now we must be very guarded in reading the Scriptures. I would not be misunderstood; but I was going to say there are lies in the Bible. There *are* lies in the Bible; but the truth of the Bible is in this. That the lies were told, it is true; for the devil speaks in the Bible, and he tells lies. Job's friends speak in the Bible, and they told lies. Now I never like to hear a person taking a text from any part of what Job's friends say. They take them because they are in the Bible, and they treatt hem as though they were the word of God, when they are only the words of some enemies of God. At

any rate such a thing is possible. Here is Paul, inspired by the Holy Ghost to anticipate the error into which the Gentiles will fall, and it is very possible that some may have taken a text like this of St. Paul's respecting the branches being broken off, in order that Gentiles might be graffed in, entirely to misrepresent the teaching of God's Word. Paul says by the Holy Ghost "*Thou* wilt say so." But Paul says, I am anticipating that error, on purpose that I may, with the same authority of the Holy Ghost, correct it; Paul says, "*Thou* wilt say, but *I* never said so, I said, some of the branches were broken off, and you, wild olive branches, were graffed in among them, and with them partakest of the root and fatness of the olive tree. That is what I said; cannot you remember?" He says, "Thou wilt say then." What very short memories we have. Now Paul knew, and the Holy Ghost knew, and He took it for granted that we have very short memories, and that we could not remember what had been said just before, and should fall into error. As that error was of so much consequence He tells it to Paul that it might be corrected. "Thou wilt say." Paul means "You are right as to the fact; I have already admitted it, but you are wrong as to the cause, that is all. Now, if you had simply said, 'The branches are broken off,' and left it there, you would have been right, because I have said that myself; but when you put a cause to it then you are wrong: right as to the fact; wrong as to the cause.' He says, "I mean what I have already said, that 'some of the branches were broken off.' Now," he says, "I

will tell you the cause." Listen to the cause from the same quarter, or the statement as originally given: "Because of unbelief they were broken off," as much as to say that, if not guilty of unbelief they would not have been broken off; but for this, they need not have been broken off; and if they had not been broken off there would not have been room for you Gentile wild olive branches. But there is grace enough for you all, and sap enough for you all, and you may all grow together side by side in the olive tree without there being a necessity for any Jewish branches being broken off to make room for you. Oh, how blessed it is to get right into our Father's mind as revealed on this wondrous subject!

This chapter has fired my soul for years, and the more I read it and pray over it and study it, the more beauty I see in it year by year. "Well; because of unbelief they were broken off; and thou standest by faith," on the very same condition. "Be not high-minded but fear." Brethren, we do not wish to attach more importance to this than there is really in it, but it is a striking fact that this is the Epistle to the Romans, *the Epistle to the Romans;* a letter, an inspired letter, from God to the Church at Rome. At the time this epistle was written, her faith was spoken of throughout the whole world; she was a Church that was spoken of as a model Church. Here we see the state of the Romish Church in particular and the Gentile Church in general at this day: it is a state told us of before by God. Now, here is the Church of Rome addressed, and God tells her not to be high-

minded. Has she taken heed to that? No. And to fear. Has she been fearful? She has been very high-minded, and she has not feared at all. Her assumptions have insulted God for ages, and they insult Him to-day, and at the gathering of the Œcumenical Council they will insult Him further, by making claims for men which belong only to God. "Be not high-minded, but fear: for if God spared not the natural branches, the Jews, take heed." The *take heed* is in italics. It would literally read, "shall also not spare thee," the "*take heed*" being, as I have said, in italics. "If God spared not the natural branches, take heed lest He also spare not thee." Now comes one of the most important phrases in this chapter, bearing upon the Gentile Church—the Roman Church, primarily, the Gentile Church generally. "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." "If,"—mark the condition,—"if thou continue in His goodness." Now I ask you just to wait half a minute on this passage, or on this part of the passage: "If thou continue in His goodness." Has the Church of Rome, to whom these words were primarily addressed, has she continued in God's goodness? With all the charity we can muster we must say she has not. What is the consequence? That every other Church, whether the Greek Church, or the Protestant Churches which have come under this dominion, will have the same judgment meted out to them: "*otherwise thou also shalt be cut off.*" I never read

anywhere in the Scriptures of a cut-off Gentile Church being graffed in again. I do read of the broken-off branches of the Jews, that if they abide not still in unbelief they shall be graffed in.

It appears to me that the Gentiles have an immense amount of responsibility beyond the Jews. The Jews in rejecting their Messiah were not so blameworthy as moderns. You know their Old Testament Scriptures were in manuscript, and there were very few copies in comparison with the bulk of the nation. It is different with us in these days: we can get a New Testament for 2d., and the complete Bible for about 6d., and every one can possess a copy. Now we should have thought, if we had lived in other times, when the Scriptures were scarce, in the days of manuscript Bibles, that if we could purchase a copy of the New Testament for 2d., and a copy of the Bible for 6d., "Why," we should have been ready to ask, "do all the devout people, who regard those books as from God, sit down and commit them to memory, and store every word in their minds?" The answer of thousands would have to be, "No; you can quote hundreds of passages from the Scriptures, which hundreds and thousands of people calling themselves Christians do not know either where they are to be found, or even whether they are in the Bible at all." We blame the Jew, but there is a tremendous condemnation resting upon us for not familiarising ourselves largely with the Father's mind; I say there is a tremendous condemnation upon the Gentile Church, and a vast amount of responsibility beyond what the Jews ever had, a responsibility arising from

the light which we enjoy. "Otherwise thou also shalt be cut off, and they also, if they abide not in unbelief, shall be graffed in; for God is able to graff them in again." What does that say to us? It says this, Do not stand in Gentile unbelief, looking down on these dry and withered olive branches lying on the ground like the bones in Ezekiel's vision. "Son of man, these bones are the whole house of Israel." Do not look down upon them in Gentile unbelief, and say sap can never flow along them more. Take hold of them under the influence of Christ's love; take hold of them by the use of Gospel means; take hold of them in obedience to Christ's command; take hold of them gently, lovingly; they are brittle, they are dry; hold them in the spirit of prayer and in the use of Gospel means to the old parent-stock; and though thou canst not give them vital union, God says, "I can." God is able to graff them in again, and graffed into their parent-stem, they shall yet bud and blossom and fill the face of the world with fruit.

There is something very beautiful here in the next verse. Paul goes step by step; and having shown that we have no right to regard the least hopeful cases amongst the Jews as absolutely hopeless, not even those branches broken off for unbelief,—for if they abode not still in unbelief they should be graffed in again,—he goes on to prove that the Jews, as they were circumstanced in relation to the knowledge of God and to the Old Testament Scriptures, constituted the foundation of Christianity—that as with respect to these things they stood in a position which presented

facilities for missionary enterprise no other people in the world could present; Paul goes on with one of the most logical and forcible arguments in the whole of his logical writings,—that the Jews are easier to convert than the Gentiles—not easier for the Holy Ghost, only easier in the sense in which people have said that they are harder, for it has been said that the Jews are much more difficult to convert than the Gentile heathen. So human will says; Paul says they are easier. Which is right, popular opinion or the inspired Word of God? Brethren, you will find, in conversing freely with people over this land, what an immense amount of infidelity there is with regard to the conversion of the Jews. I find people hastily adopting what the *Times* newspaper says on the conversion of the Jews. I find amongst Christian people, as I go over the country, a willingness to quote what *Punch* says when he speaks about the conversion of the Jews; I find people having readily on their tongues what the *Saturday Review* says on the conversion of the Jews. I was addressing a ladies' gathering one morning a few weeks ago at Harrogate, and a lady remarked in my presence, that "So-and-so used to be a subscriber to the fund for the conversion of the Jews, but had given up her subscription of half-a-sovereign, because her daughter had read a few mornings before, in the *Saturday Review*, that it was of no use seeking the conversion of the Jews!" Is it not strange—it seems so to me—that there are numbers of persons calling themselves Christians in these days who know more of what is said in such quarters as

those I have referred to, and who are more influenced by such things, than they know or are influenced by what the Apostle says. Paul says the Jews are easier to convert than the Gentiles; and this argument is sustained by one of the most forceful and beautiful arguments in the whole of Paul's apostolic writings. Paul says, "For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these,"—these Jews,—"which are the natural branches, be graffed into their own olive tree?" How much *more;* not how much *less.*

Just a minute upon two points of this remarkable verse, as to the principle upon which olives are grafted. They graff in Palestine, not the wild on the good, but the good on the wild, and subdue the wildness of the wild root by the goodness of the good graff. If they were to graff the wild olive branch upon a good olive-tree, the wild olive graff would destroy the effect of the good olive tree, and all would run wild together. Now some think that the Apostle has fallen into a mistake here. Paul was an educated man, Paul lived in Palestine; besides, Paul was inspired. They graff, then, the good on the wild, and subdue the wildness of the wild olive by the goodness of the good graff. What does Paul mean then by talking about graffing the wild branch upon a good olive tree when they never do it? Mark, he says it is "contrary to nature;" he does not say it is in harmony with nature's laws,—but that it is contrary to them. Uninspired men most generally get their beautiful and forcible

illustrations, if they get them from nature at all, in harmony with nature's laws and with natural modes. Paul here, by reversing the matter, adds force and beauty to his illustration. So much for the principle on which olives are grafted,—the good on the wild, not the wild on the good. Now on the propriety of calling the Gentile a wild olive branch and the Jew a natural branch, there is propriety in both statements. The heathen have got gods many and lords many, and sacred books of nothing worth, while the Jew, though he is God-fearing and Old Testament-believing, denies the Lord Jesus Christ. When you go to the heathen you ask them to give up their gods, and their sacred books; but when you go to the Jew you do not ask him to give up faith in his God; but if you can you agree with him; you tell him that thus far his faith is right, but you entreat the Jew to receive Him whom God hath sent. You tell the heathen to burn their books; you tell the Jews to search their Scriptures. "If ye believed Moses and the prophets," the Lord said, "ye would believe Me, for he wrote of Me." There you have common ground with the Jew. Let me give you a simple illustration. Have you never walked along a narrow lane, so narrow that half-a-dozen could not walk abreast in it, but would have to go through in single file, with its high banks excluding the sun, and rendering it twilight at noontide; but when you have come out of that lane you have felt the glorious influence of the sun on the brightened landscape, and a delightful sense of freedom. Well, when we go to the Jew we do not tell him to go back

again in the narrow lane of the Old Testament, we do not tell him that he is altogether wrong, and that he will have to retrace his steps. No; we recognise with reverence the Bible that is in his hands, and we say, "As far as you follow that message you are right, and as far as you follow these prophets you are right." You will never move the Jew from his system; therefore grant at once all that you can grant with truth. Do not denounce him; do not say he is wrong altogether; say he is right as far as he goes with the Scriptures, as he follows Moses and the prophets. But ask him, "Why do you linger here? For there is something better and brighter further on, and not much further on." When you go to the heathen you have to tell him right out that he must burn his sacred books, that he must burn his gods or throw them away, or fling them in the river, or cast them to the moles or the bats; but when you meet the Jew you just take him by the hand and say, "Let me lead you to the end of this narrow lane, and I will bring you out into the expanse where there is room for both Jew and Gentile to walk abreast, and where the promises meet their fulfilment. Mosaism is the bud, Christianity the full-grown flower whose fragrance is intended to be wafted on every breeze to every land, and to be shared in by every creature, Jew or Gentile. Mosaism is a narrow river cutting its way through a continent into the sea of Christianity, the waves of which wash every shore with salvation. There is a beautiful propriety, then, on this ground in calling the Gentiles wild olive branches, an equally beautiful pro-

priety in calling the Jews natural branches, and a power in this inference that Paul draws, "If thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these which be the natural branches, be graffed in their own olive tree."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." It is called a mystery, but a *revealed* mystery, because we are not to be ignorant of it. What does this mystery mean? To understand it will require a little thoughtful and prayerful attention; but when we have given it that thoughtful and prayerful attention we shall comprehend it; so that we need not remain ignorant of it. We shall fall into mischief if we remain entirely ignorant of this mystery, because we shall be "wise in our own conceits." Now it appears to me there has been a mystery, one referring both to Jewish and Gentile matters, but that 1800 years ago the mystery was cleared up to the mind of the Apostle Paul, and to the Jewish Christians generally. The Jews 1800 years ago had no idea at first that the blessings of the Gospel were intended for Gentiles; or, if they acknowledged them to be so, they had scarcely any faith in the conversion of Gentiles. But the mystery was cleared up to the mind of the Apostle Paul, and was cleared up to St. Peter, as you will remember, by the vision of a sheet let down from heaven. I need only refer you to that, for we have no time to look at it; you can do so when you get home, by turning to the 10th chapter

of the Acts. Then the mystery was cleared up to the mind of the Apostle Paul. In what way? He speaks about the mystery that had been hidden for ages and generations, and which is now made known unto the holy apostles and prophets. By the Old Testament Scriptures? No. By the Spirit; that is, God revealed these things. God revealed this. He had the whole plan from all eternity, but He waited to see what the Jews would do with the Messiah; whether they would crown Him as their King, and set Him on the throne of His father David, or whether they would crucify Him, before He let them know about this parenthetical dispensation; and then God cleared up the mystery to the minds of the Apostles; and so we have Paul speaking about a mystery as having been hidden for ages, but as being now made known. What is this that was made known? What was the mystery? "That the Gentiles should be fellow-heirs and of the same body, and partakers of God's promise in Christ by the Gospel." So all through this dispensation there is to be partial conversion amongst the Jews and partial conversion amongst the Gentiles. The partial conversion amongst the Jews during this parenthetical dispensation is called the "remnant according to the election of grace." The partial conversion amongst the Gentiles, during this parenthetical dispensation, is spoken of as a "people called by His name." If you refer to the 15th chapter of Acts, you will see a reference to this parenthetical dispensation. This dispensation then is parenthetical, as coming between a manifestation of God in humiliation, and a manifestation of God in

glory; between a suffering Messiah and a reigning Messiah.

The Saviour said to the Jews, "Ye shall not see Me henceforth until ye say, 'Blessed is He that cometh in the name of the Lord.' I have come as your King; I was born King of the Jews; it was written on my cross 'Jesus of Nazareth, King of the Jews;' I am your King, I have a right to David's throne, and I shall one day reign in Mount Zion and in Jerusalem, and before the ancients gloriously: 'and the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one.' You sent me back again to my Father. Now some of you think that because you are near to Jerusalem, the Kingdom of God is immediately to appear. I say it is now in parable: I am as a 'nobleman going into a far country, to receive for himself a kingdom and to return.'" His disciples wished to make Him a King. Satan wished to make Him a King: "If Thou wilt worship me, all shall be Thine." But Jesus has been sent back to the Father, and He waits till the Father gives Him the Kingdom, and until then He will keep His disciples praying on, "Thy Kingdom come, in order that Thy will may be done upon the earth as it is in heaven." We are now, then, in that parenthetical dispensation; and if anybody dreams of converting the world by the development of this dispensation and before the coming of the Lord, let me tell him it is but a dream: it is not in the Book: "until the fulness of the Gentiles be come in."

It is frequently found that the idea is entertained of

the Jewish nation, that they have been cast off and turned out of Palestine and scattered to the four corners of the earth, and then that, after the closing of the times of the Gentiles, the Jews will come home again to Palestine, and that the nation subsequent to that return will be converted. The mystery here, thus answering to the mystery cleared up to the minds of the converted Jews and to the mind of St. Paul, is, I believe, simply this : the *nation* cast away, the *nation* fallen, the *nation* turned out of Palestine, but the spiritual interests of the nation as *individuals*, not affected by that national fall, or by that national turning out, or by that national casting away. Now that is a most important distinction, a distinction between a national rejection and an individual rejection. St. Paul says not only hath God cast away His people, but He has occasioned great blessings to the Gentiles by that casting away ; not only are the Jews fallen as a nation, but great blessings have resulted to the Gentiles by that fall. And yet in answer to both questions he says, "Hath God cast away His people?" No. Have they fallen? No. Have they stumbled? No. How is this? Why, the spiritual interests of the individual Jew have not necessarily been affected by the fall and the casting away of the nation. The fall and casting away of the nation has simply affected national interests, temporal interests, turned them out of Palestine ; but the Jews have stood, as individuals, during the whole period of their dispersion, in the same relationship to the whole range of salvation by Jesus Christ as they would have done if they had

been in Palestine to-day and never had left it. Hence, feeling that, do you not see the inference that it has been the duty, the uniform, the constant duty of all who know Jesus as their Saviour, during the Jewish dispersion of nearly 2,000 years, to offer the blessings of the Gospel to the individual Jew to secure his conversion to Christ? We have fallen into an error, and we have got wise in our own conceits. We have thought that we are entitled to spiritual blessing because we are Gentiles, and do not belong to that unbelieving nation, when in fact the fall of the Jew has only affected his temporal interests. We have been for a long time ignorant of that mystery, and we have become wise in our own conceits; and now there are perhaps few grown-up Christians who have not sung something in harmony with this erroneous thought of the destiny of the Jew. For the last fifteen or twenty years I have spoken to hundreds and thousands of the rising generation on behalf of God's ancient people; and I have found in some schools, to my great pain and even horror, the children singing such words as these: "I thank my God I was not born a heathen or *a Jew*." Shocking, shocking! They have got wise in their own conceits. They have been ignorant of the mystery; they have thought that because the Jews are cast off as a *nation*, their spiritual interests as *individuals* have been affected by that casting off; whereas they have not been necessarily touched in the slightest degree. When the times of the Gentiles close, we believe this fulness will have been gathered in. We believe it

refers to all who will embrace the Gospel, and hold fast to the Gospel during the times of the Gentiles.

We read in Acts xv., after, "I have taken out from them a people for My name," "I will return." What does "return" mean? You went, some of you, from this place this morning, and you have returned this afternoon. The return is very simple, it is as easy as the first three letters of the alphabet to the unsophisticated thought; there is no doubt as to what is meant by "I will return." Christ has gone. Has He gone literally? Yes. Is He to come literally and visibly? Yes, if He went literally and visibly, for we read, "In like manner as ye have seen Him go into heaven, so shall He come." I shall never forget how my soul was thrilled when, little more than twelve months ago, I sat on the slopes of Olivet, one Sunday afternoon, and a dear brother in Christ read with me, under the shadow of an olive tree on that mountain, the account of the Lord's ascension. As we read the narrative how our hearts thrilled at the words, "He shall so come in like manner as ye have seen Him go." We bent our knees on the slopes of Olivet, a mountain to which the Master had often retired to pray. And I recollect that after our prayer, and as we were returning towards Jerusalem to dine, I opened my pocket-Bible and read the account of the Lord's ascension, and pondered on that announcement, "In like manner as ye have seen Him go, so shall He come," connecting it with the words in Zechariah xiv., "And His feet shall stand in that day upon the Mount of Olives which is before

Jerusalem on the east," and as, in retracing our steps, we turned round on Mount Zion and stood gazing on Olivet, and my friend read the words I have just quoted, the whole scene came vividly before our minds; for there we had Jerusalem on the east and the mountain under our very eye. And to say that this occurrence is not to take place literally, but that it is to be spiritualised, is to make the passage meaningless.

"And the mountain shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all the saints with thee.

"And it shall come to pass in that day, that the light shall not be clear, nor dark:

"But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one."

"After this,"—after I have gathered out a people for My name, answering to the fulness of the Gentiles in this passage,—"after this I will return;" after partial conversion among the Jews and partial conversion

among the Gentiles, I will return. And what to do? "Build again the tabernacle of David that has fallen down, and heal up the breaches thereof." What for? "That the residue of men may seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things." "Known unto God are all His works from the beginning of the world,"—the whole plan is spread out before Him He won't be hurried, but He will give food for sanctified intelligences to all eternity in sounding the infinite depths of wisdom, mercy, and love as involved in the economy of redemption and as unfolded in the history of the Jew. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them." "As concerning the Gospel, they are enemies for your sakes; and as touching the election, they are beloved for the fathers' sakes." There is no other people in the world called *beloved* for anybody's sake, while in a state of enmity, save the Jews; "for the gifts and calling of God are without repentance." The gifts of Palestine and the calling of Abraham will never be abrogated; God will never change His mind. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so" —notice these words—"even so have these also now not believed, that through your mercy they also may obtain mercy." It is "as," "so." "As you had not obtained mercy, but now have obtained mercy, even *so* have these now; that through your mercy they also

may obtain mercy." Have you found God's mercy in Christ Jesus; and are you of Gentile origin? I doubt not we are all of Gentile origin here, and have largely found God's mercy in Christ Jesus. Will you bear with me if I faithfully and affectionately press home to you these words: We have had theory, that is, we have doctrinal teaching, but now we come to the practice for one moment:—have you showed the Jew mercy? How can I show him mercy? You can show it, either by a contribution to any society in existence for converting them, or, you can show it by your prayers, by your sympathy, at the throne of grace, either at your family altars, or in your closets, or in your social gatherings; and you can show it even when you come in contact with a son of Abraham, be it an "Old clothes man," as he comes to your door to sell. If you speak a kind word to him, and then show the Jew mercy, you will be carrying out the doctrine of the text. "The remnant according to the election of grace" must largely be won to Christ by Gentile mercy. The Jews have had cruelty enough; they have had neglect enough; we have done a world of mischief by our coldness and indifference and persecution, and by our unjust laws to the Jews in ages past.

And let me say a word here, in order if possible, to take a stumblingblock out of the way of Gentile kindness towards the Jews. I do not suppose any one here would be open to the charge; but you will have friends and neighbours who are open to it. I refer to the custom of wearing *crosses* as an ornament in these days. May I ask you,—whether those crosses

are hung round the neck of beauty, or whether they hang on the gentleman's waistcoat,—may I ask you to take them off in the interest of the Jew? Why so? The Jew, in the middle ages, you know, when religion was corrupted and made Popish, when he saw the crucifix carried along in the street, would run a mile in any direction rather than be in its way, because if he met it he was obliged to bow down before it, and that was an abomination to him. The Jews, in the middle ages, called it Tolu: and they call it Tolu to this day. What is that? An idol, an image. You say he ought to know better. I tell you facts. I tell you he regards every person he meets with the cross hanging before them, as an idolater, as a worshipper of that cross; and you little know how you are damaging the cause of Jesus in the eyes of the Jew, by this practice. Neither can you help honouring the Jew for hating idolatry. In the Chritian Church we honour him as God-fearing and God-believing. You can scarcely get faith out of a Jew. You cannot find Jewish atheists or Jewish sceptics, or Jewish idolaters; and the Church would find converted Jews very helpful now in rescuing persons from infidelity on the one hand, and Popery on the other.

"That through your mercy they also might obtain mercy." And now we come to a beautiful thought as a climax. "For God has concluded them all in unbelief." The Greek runs thus: "God hath shut them all up together for disobedience." "The Jew first;" he failed nationally. The Gentile comes in and looks down upon the Jew as unbelieving, as abandoned, as

under the curse of God. God tells us that the Gentile Church will fail too. He tells us that in "the last days" perilous times shall come, when men shall be lovers of themselves; and He goes on to sum up all by saying, "Having the form of godliness but denying the power thereof." "When the Son of Man cometh, shall He find faith on the earth?" This is as much as to say that little vital Christianity hath appeared with a great mass of profession. "As the days of Noe were, so shall also the coming of the Son of Man be." It is indicated all throughout Scripture that the Gentiles will fail as much as the Jews. Now God says, "You Jews failed; I punish you. You Gentiles failed, and I punish you;" and when chastisements have been administered to the one and likewise to the other, God shuts them all up together for disobedience. What for? "That He might have mercy upon all," and lavish His mercy upon such a scale as the world has never seen before. When the Apostle Paul gets thus far, look at that large-hearted man, that profound thinker, that great logician; look at him as he seems to be standing now on the edge of a precipice, looking down and trying to sound the depths of the riches both of the wisdom and knowledge of God. "How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him and it shall be recompensed to him again? For of Him, and through Him, and back again to Him are all things, to Whom be glory for ever and ever. Amen."

One fact, and one minute more, just to encourage you to speak kindly to the Jews. I have such a profound faith in this Book, that if I have made out the mind of God, I am willing to trust what God says, to trust you for showing interest on behalf of the Jew. God says, "My word shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." "If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." But I want to encourage you to speak kindly to the Jew, and for this purpose I would just show you what kindness can do. I was summoned recently down into Whitechapel one Saturday afternoon, by a Christian brother, in order that I might speak at a Jewish debate, which was to be held that afternoon, "On the authenticity of the Scriptures." I found assembled fifty or sixty of the sons of Abraham. I rushed at once to the platform, and turned round and looked all those sons of Abraham in the face, and my first few words were these :—"Eighteen years ago God touched my heart with sympathy for your people, and ever since that time my prayers and my efforts have been in the direction of your welfare. I would even die, if God called me to die, for your salvation. I live for your welfare; I would die for the same, if Christ could be glorified by that." And when I began to speak to them in this way, and told them how God had touched my heart with love for their nation, and

how I would do anything for them that they might be blest, I found the prejudice and the opposition which I had seen in them at first gradually yield, and by-and-bye I saw tears stealing into their eyes ; and after I had spoken to them about twenty minutes or half-an-hour, I said, " I will sit down now, and you shall go on with your discussion." They said, " Mr. Wilkinson, you shall be our chairman ; " and one proposed it, another seconded it, and it was carried, and I was obliged to take the chair on that occasion, and I sat for two hours, presiding over that debate. I said to them, " I beseech you, do not say an unkind word of Jesus, for I shall be grieved if you do ; I have so much cause to love Him, and I should be so much grieved if you said anything of reproach or a blasphemous word of Jesus." They said, " Mr. Wilkinson, you will have nothing to complain of." And after two hours' debate, the two Jews who opposed me more than all the others put together, and were very clever spokesmen, were the two—the one to propose and the other to second, a vote of thanks, which they passed unanimously to me, for having come down to see them and to speak to them. Brethren, let us go amongst the Jewish people, and let us speak to them, and we shall find that they will appreciate our kindness, and that, if we go in the spirit of prayer, we shall assuredly have the Divine blessing.

Prayer was offered by the Rev. R. B. Tonge, B.A., and the meeting separated.

EVENING.

The Rev. W. PENNEFATHER said :—

Beloved Christian friends, we are gathered together again in the blessed Name of our Divine Master Jesus. Will you wait unitedly upon God in prayer in silence, that the power of the Holy Ghost may be felt in our midst to-night.

SILENT PRAYER.

The 2nd Special Hymn was then sung.

"They that are with Him, are called, and chosen and faithful."
REV. xvii. 14.

"Arise ! with joyous hearts,
To bless the wondrous love
Of Christ, who died to save,
But lives enthroned above,
And who triumphant soon will come
To take His waiting people home !

Help us, O Mighty God,
To yield ourselves to Thee ;
Thy hand unloosed our chains,
And gave us liberty !
Henceforth as children of the Lord
We'll walk obedient to Thy Word !

Oh ! may we never hear
A stranger's tempting voice,
Nor wander from the path,
But in Thy ways rejoice !
Eternal Shepherd of Thy sheep,
Thy feeble ones in safety keep !

Marshall'd in dread array,
Thy foes presumptuous stand,
While in their taunting sight
We're but a feeble band!
Yet have Thy warriors nought to fear
Since Thou, O God, art ever near!

We hear our Saviour's words,
While in the thickest strife!
'Be faithful unto death,—
And *then* the crown of life!'
'Tis but a moment till the cry
Runs through the Hosts of Victory!"

The Rev. W. PENNEFATHER then offered prayer, and read 1 Cor. ii. 1–9.

My dear friends,—We sometimes hear people say, when they are talking about heaven and its glory and its brightness, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." Well, it is perfectly true; you and I have very dim and imperfect views of future glory. But that is not the meaning of these words; because it immediately goes on to say of these things which, "Eye hath not seen, nor ear heard," "But God hath revealed them unto us by His Spirit." No; it means this, that there is not an *unconverted* man or woman in this hall to-night that has any idea of the exceeding blessedness of being a child of God. Worldly people,—I mean people that are living for pleasure or for gain, or without any thought of God,—that get up in the morning, and do their work, and go to bed at night, and never think of the God that has

preserved their life ; if they think about religion at all, they regard it as a thing that is of so gloomy a nature that they had better not dwell upon the thought until they come to die ; they think that religious people are very unhappy, melancholy people who have to give up all the pleasures of life, and perhaps will get something by-and-bye ; but as for them, they would prefer having the present pleasure, and leaving the future in doubt. Now, dear friends, there never was a greater mistake than to think that God has not great things, and glorious things, and precious things to give us here. I do not mean to say that we may not have our conflicts with sin,—with the lusts that are in our breasts,—with the world that is around us. We shall have these conflicts. I do not mean to say we shall not have sorrow and grief and trial ; for man is born to trouble as the sparks fly upward ; but I do mean to say this, that the joy of a true Christian is a joy which infinitely surpasses the brightest moments of happiness that any unconverted or worldly person ever enjoys. Their joy is like the crackling, as we read in Scripture, "of thorns under a pot." You light a dry piece of wood, it flares up for a moment, but it goes out in darkness. Our joy is the kindling of that clear light that shall never know darkness at all. The path of the justified man is as the shining light that shineth more and more unto the perfect day. And inasmuch as our joy and the sunshine that plays around our hearts come from the face of Jesus, Whose brightness never sets, Whose glory is never clouded, we shall walk in that sunshine for evermore, with a capacity, an increasing capacity

of enjoying its brilliancy for ever. If you have been in a dark room and have gone suddenly out into the daylight, you will have remarked that you could scarcely see for the first few seconds. The light was too strong for you; but as your eye became accustomed to the light, you gradually saw its glory. When we leave these dark houses, I mean these bodies of clay, we shall be ushered into such light that I can imagine for a moment the joy of the spirit being such as hardly to understand the nature of the joy, and the brightness of the glory being such that we can hardly grasp it at first. By-and-bye the powers of our emancipated spirits, and the powers, too, of our future glorified bodies, will be strengthened by God moment by moment to grasp what He has to give, so that as He sheds His light increasingly into our inmost being the powers of that being will increase in their strength to bear the glory. Now, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God has provided for them that love Him; but God hath revealed them unto us by His Spirit." And I would say to you, dear friends, if there are any in this hall to-night who think religion a dull thing, and who think being a Christian a very miserable kind of life, I would say to you what Philip said to Nathanael, "Come and see;" and I think if you come into His presence, if you look really into His face by the teaching of the Spirit of God, you will say as Nathanael said, "Thou art the Son of God, Thou art theKing of Israel." And Jesus will say to you what He said to Nathanael, "Believest thou? . . .

thou shalt see greater things than these." "Hereafter,"—or from henceforth, because that is the meaning of the word "hereafter," from this moment,—"thou shalt see heaven opened, and the angels of God ascending and descending upon the Son of Man." "God *hath* revealed them unto us by His Spirit, for the Spirit searcheth all things; yea, the deep things of God."

Having read to the end of the chapter, Mr. PENNEFATHER gave out the last three verses of the 5th Special Hymn.

"We've but a little while to fight,—
To work—to wait for Thee,
Help us to labour in Thy cause,
With mighty energy!

Help us upon our watch to stand,
And never quail for fear,
Till in the glowing eastern sky,
The morning star appear.

Then with Thy waiting saints above,
Thine advent, Lord, we'll hail,
And over death, and sin and woe,
We'll joyfully prevail!"

Prayer was then offered by McLEOD WYLIE, Esq.

The Rev. G. SAVAGE then said:—

In the 2nd chapter of the 1st of Corinthians the Apostle says, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual." May God help us to lift up our hearts in silence for a moment

that He may teach us by His Spirit from His word, for Christ's sake.

SILENT PRAYER.

Some of the passages which have been placed upon the Conference papers seem to me to connect themselves very wonderfully together. To take one of those which were read for this day from the 24th of Luke, the 49th verse, with respect to the anointing of the Church with the Holy Ghost,—"Behold I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high,"—we may connect that with what was said of the Lord Jesus in the 4th chapter of St. Luke: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." And now turn to the 10th chapter of Acts, 38th verse, where Peter says these words respecting the anointing of Christ: "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed with the devil, for God was with Him." And in addition compare 1 Peter iv. 14: "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part He is evil-spoken of, but on your part He is glorified." Taking this last as a text with which to connect the others, I think

that the thought which has been brought out most prominently here is that the condition—if we may use such a term—of anointing by the Holy Ghost with power for ministry, is a submissive state of mind, a subject state of mind, a tarrying state of mind, a waiting state of mind.. Those first ones who were anointed at Pentecost had this condition previously: they were to *tarry* until they were endued with power from on high. Waiting is ever very distasteful to flesh and blood; but they waited, and the promise was then fulfilled; and we shall see, we do see, from these passages, that according to the measure in which a person is laid low, made to go contrary to the course nature would choose, made to humble himself and to bear, for God's sake; in just such proportion does the Spirit of God rest upon him. It was so in the case of Jesus Himself. Let us look at Him for a moment as He goes down to be baptised of John. What is it that strikes us in His going there? The thing which struck John the Baptist was His humility; it was a depth of humiliation that he, a most humble-minded man, could not understand. Yet Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He submits to an ordinance, which for the moment seems to stamp him as one of the sinful race, needing repentance and remission of sins. He submits to take His place as a man, and go down into the water lest He should offend any other and keep him back from John's baptism; and the moment of that glorious—you might almost say uncalled-for—submission on His part, was the moment the Most

High poured forth the Spirit upon Him, and with the Spirit gave the testimony, "This is my beloved Son, in whom I am well pleased." And so it was also on the next occasion, as has been already referred to; but it is the key-note of the whole matter. If we are to go away from this Conference filled with the Holy Ghost in measure *great*, we must be waiting before God in submission *deep*, in much humiliation, in much consciousness of weakness and emptiness, longing, crying, hungering to be filled with the Spirit of God. At Nazareth He went to preach; but why was Nazareth the place at which that sermon on *anointing* was preached? Surely it was because a Nazarene was a term of reproach; surely it was because He knew full well that a prophet would have no honour in his own country. He goes there to be what?—A successful preacher? No. He goes amongst His own people, and tells them the Spirit of God is upon Him, and has anointed Him to preach the Gospel to the poor; and though He spoke such gracious words, and though His word was with power, they thrust Him out and sought to cast Him from the brow of the hill headlong. He went there to be reproached; but at the moment He was reproached God granted Him to declare to the people that this prophecy was then fulfilled in their ears. The Spirit of the Lord was resting upon Him.

And, my beloved brethren, if you are called to wait, and if you are called to suffer reproach for the name of Christ, happy are ye, for in a measure no one else knows, except the crushed one, the bruised one,

the emptied one, in such measure shall you know what it is to have the glorious power of the Holy Ghost resting upon you ; in an especial manner will the spirit of glory and of God rest upon you. Oh, how things are turned, like the turning of an hour-glass, the bottom upwards, when we come to look at them in God's light ! When we see that God hath chosen the poor of this world, rich in faith ; the bruised of this world, filled with the Spirit ; the reproached of this world, happy because the spirit of glory and of God resteth upon them,—oh, how this makes the sufferer rejoice !

How many are there on beds of sickness whom we are acquainted with, of whom we can say truly for them, as they would say for themselves, it was good for them that they were afflicted. How many there are misunderstood in the world, that can praise God for the crushing experience they have had in mingling with their fellows, and finding no heart to sympathise with them, while yet their own heart was honest towards God : they suffered, but the spirit of glory and of God rested upon them. I believe it was because of this condition—the submission of spirit which is necessary to receive a large measure of the Spirit of God—that Peter quoted *that* name of Jesus when he was speaking of His being anointed with the Holy Ghost and with power. He said it was "Jesus of *Nazareth*" who was anointed. We cannot forget that Nazareth was a name of reproach. "Can there any good thing come out of Nazareth?" It was Jesus the Nazarene, then, *the Crucified*, that Peter preached

—the cast-out One. And He it was that God anointed with the Holy Ghost and with power. We stand, then, in this position to night, as Christians having received the Holy Ghost, that the measure in which we shall have the increase of the Holy Spirit will be according to the measure in which we wait, and are emptied, and yield ourselves to His gracious operations. It is a yielding, and this is I believe the one lesson most important to be learned at this Conference; *we are to yield ourselves unto God to be used by Him.* St. Paul felt thus, and he gloried in being weak if by that means more of God's Spirit should rest upon him. Oh, I feel how I speak to you in weakness; but may the Spirit of God rest upon us, while we hear about Jesus and others anointed with the Holy Ghost and with power. We now come to the very solemn consideration in connection with that sermon of our Lord, and with the work of those who are anointed by the Holy Ghost for ministry, that not all ministry in power is what we call successful ministry. A man may be truly filled with the Holy Ghost and with power, even as the Lord Himself was at Nazareth, and yet his testimony may be rejected by those he speaks to. We look at Pentecost, and we see that while Peter stood up preaching in the power of the Holy Ghost, multitudes around were pricked to the heart and cried, "What must we do to be saved?" This was the work of the Holy Ghost with power, we say, of a certainty. Here is the due result; the ministry is effectual to the calling of sinners out of the world, and the hearts are opened by the Spirit to receive Jesus Christ. The

Holy Ghost is represented as the One who wields the sword of God's Word, seeking to introduce God's truth into the mind,—as the One who wields the hammer that breaketh the rock in pieces. Where can the seed of the Gospel find an entrance, when all, by nature, have stony hearts, but by the operation of that hammer? We see that operation at Pentecost. The hearts were broken, and the seed, "preaching peace by Jesus Christ," fell into those broken hearts that were deeply convinced of their sin. They received the Word and rejoiced in Christ Jesus, renouncing their Judaism, their confidence in the flesh, and hence-forward partook of the blessing of that Spirit so fully poured out, and went forth themselves preaching the Word. But look a few chapters further on, where Stephen is speaking in demonstration of the same Spirit and power—speaking in a manner that his adversaries could not resist. What do we see? We see another company gathered round him. Did another such a result follow from *his* sermon? They were "pricked to the heart," but did they receive the word and testimony of Jesus? No; they gnashed upon him with their teeth. And yet Stephen was filled with the Spirit of God for ministry; Stephen was full of faith and power, full of the Holy Ghost, and was emphatically a good man. Oh, dear brethren, it is a solemn truth in regard to ministry that all is not what we call success; the same Word which we preach is to some a savour of life unto life, and to others a savour of death unto death. Oh, for the breaking power of the Spirit upon any of the hearts here not yet

broken! You see the power of the hammer, you cannot escape it. On the one hand you have a multitude receiving Christ, and on the other you have a multitude rejecting Christ. It is thus that every unconverted sinner here stands to-night. The Holy Spirit is here. We know it because we have asked it, and asked it in faith. Many of God's children have waited for it. Oh, now we want the place to be moved where we are gathered together, and hearts to be moved too. God move upon the hearts that are here! God awaken the souls unsaved to feel that they are this night at that awful decision, whether they will have this Man, Jesus of Nazareth, with all the shame, all the reproach, all the cross-bearing, that they see accompany discipleship, or whether they will say, "Not this Man," whether they will say, "Not yet,"—for that is truly the point it comes to. There is not one here that decides fully, "*Never* will I have Christ for my Saviour;" but is there not one here that decides, "Not yet will I have Christ for my Saviour?" Not yet! As one said lately in my hearing; the Israelites of old, when they went out of their tent in the morning must either take up the manna or tread upon it; and you are in that position in regard to Christ to-night. Poor unsaved soul—if there be such here—you must either take Christ, or trample upon Him; you must either receive His offer of mercy or decline it; you must either, taught by the Spirit, look up in His face and yield yourself to Him, or you must go away unsaved, a rejecter of Jesus of Nazareth, *not yet* willing that He should be yours. But as we have said that

in order for Christians to be endued with power from on high, it is necessary that we yield ourselves unto God, to be what He would make us, so is it in your case. Oh, that God would remove that great mistake from earnest minds, that they have to make themselves fit to come to Christ, that they have to get some way up the ladder before they can obtain Christ as their own! Nay, not so. You have but to *yield* yourselves to Him, yield to the Spirit's teaching concerning Him, yield to Christ who is revealed as the Saviour whom God hath sent—for this is the truth of God, that God hath sent His Son to be the Saviour of the world. Oh, ye who are seeking to be partly your own saviours, what dishonour you put upon the work of Christ! how you would lop off from Him part of His glory! Christ will have all the glory of your salvation, or He will have none: He will have the whole work, or none. Blessed be God we preach a work done; the Holy Spirit says, "Believe in the Lord Jesus Christ and thou shalt be saved." Oh, may God help you to yield unto Him, to believe His word, to look in His face, or else you become what they were who would not receive Stephen's message,—*resisters* of the Holy Ghost. Stephen says of those who rejected Christ then, "Ye stiff-necked and uncircumcised in heart and ears, ye do always *resist* the Holy Ghost." Resist, you see, is the opposite to yield. "*Resist* the Holy Ghost." Now how do we resist the Holy Ghost? By refusing His guidance. He directs the eye of the one who yields to His leading, off from everything else to Jesus. There is nothing

between the soul and Jesus; the Spirit leads the soul direct to Jesus, "Just as it is, without one plea." And just as, for poor sinners in their first distress about their souls, He leads them to Jesus, so does He, for poor saints when they get into a backsliding state. He does not tell them to retrace their steps, and then come to Jesus, but tells them, "Go to Jesus with your backslidings," and Jesus takes away their backslidings and loves them freely. Oh, saints and sinners then, "Come to Jesus" is the Spirit's cry. See that you refuse not Him that speaketh.

Prayer was then offered by Dr. OWLES, a medical missionary from Liverpool. After which, the Rev. JAMES ORMESTON spoke as follows :—

Dear brethren in the Lord Jesus,—It is only under the loving constraint of dear brethren on the platform that I consent to stand up this evening. I ask the prayers of fellow-believers that the Lord may enable me to speak two or three words. Since coming on this platform I have asked the Lord again and again to lay upon my heart the words He would have me speak. Again and again I thought He had answered me; but He has kept me waiting at His blessed feet until within the last two or three moments. When the last dear brother was praying, He laid very blessedly on my soul this question—it is written by God's Spirit in the 9th verse of the 5th chapter of the Song of Solomon,—"What is thy beloved more than another beloved?" Now it does seem to me, brethren in the Lord, that this question is put to us to-night by the world around us, by unbelievers, present in our

gathering, and by others again who are as yet but babes in the knowledge of God our Saviour. One of the most blessed objects, I take it, of this Conference, is to answer this question as the Holy Ghost gives utterance to those who in God's providence are called forward to speak on this platform, and as He gives a realising sense of the Blessed Jesus in their several souls. Oh, it is thus we are enabled, and thus alone, to answer this question. And further, it does seem to me, that one great object God has in preserving the world at all is to give a practical answer to this question. But oh, dear fellow-believers, when we look at ourselves, when we look at our conversation, when we look at our testimony, oh, how sadly are we convinced of our miserable shortcomings in respect to being able to answer this question. On every hand the question is being put, "What is thy beloved?" We desire to speak good of His Name, but alas, it is with stammering lips; full often is our ministry and our testimony, and our conversation marred by our own infirmities, and inconsistencies, by our practical unbelief, and by our personal ignorance. But oh, how blessed to know at the same time that God does give witness in the Holy Ghost by us, notwithstanding. Oh, I speak it to the encouragement of dear fellow-believers. All who are God's people, you know, are called to be witnesses for God; all are called to be light-bearers in the midst of a world of darkness. I say, to their comfort be it spoken, God will honour, will bless, will prosper His truth wherever and by whomsoever spoken. Oh, how blessed it is for the

Lord's little ones—and I ever class myself amongst them; I would by God's help ever remember that my testimony is but feeble, and that I speak with but stammering lips; yet how blessed to my soul to know that God's Spirit in me makes no mistakes; God's Spirit in me never mingles error with truth; and since God has pledged Himself to bless His own Word, if I am enabled of the Spirit to speak but two or three words for Jesus; if I am able to testify in some dark corner of the earth, unnoticed and unknown by fellow-believers and by God's Church at large, I have still the promise, "My word shall not return to Me void, it shall accomplish that which I please, and prosper in the thing whereto I have sent it." We need, therefore, brethren, to be constantly waiting at the doors of that Wisdom, I say not of *which* but of Whom we heard this morning,—to be "waiting at the posts of His doors." He has promised to bestow liberally upon His praying, waiting people, that wisdom which cometh from above. Oh, that God may hear indeed the petitions of His dear servants, those many desires which have found utterance in this Conference for the manifested power of the Holy Ghost. I was much struck by what one dear brother stated this morning in regard to the Blessed Spirit. He said: We pray not for the *descent* of the Spirit; for the Holy Ghost *is* with us, chief in the Church. We pray not that He may come down, for He is here. Oh, we must ever bear this in mind, that this is especially the dispensation of Jehovah's Spirit. It seems to me that God has given witness to the Trinity of

His Persons under the three chief dispensations. The earlier dispensations, including that I should say of Moses, brought out more especially the Personality of God the Father. Then you have the blessed Son coming down from heaven—I do not say the Second Person in the Trinity, for none is before or after others; these eternal Three are co-equal, co-eternal. I take it to be unscriptural to speak of the "second" or the "third" Person in the Trinity. No, dear people, dear brethren in Christ, we would honour the Son even as we honour the Father. He came here in His own blessed Person; He walked this earth in the likeness of sinful flesh; He came here made of a woman, made under the law, in order to redeem a people who were under law, that He might by His own sacrifice once offered, for ever make peace with God, bringing them so near to Him that nearer they could not be. Yes, Jesus walked this earth to bear witness of God's presence with His people, and when His work was finished, not until He had served His Father, accomplishing all His pleasure, did He return to the Father's bosom. Then according to His promise the blessed Spirit came down; nor has He returned, nor will He return until, one with the Church, she is caught up to meet the Lord in the air. Oh, how blessed it is then to remember that God is still with His people by and in the Holy Ghost. As truly as Jesus, God the Son, was present here in the Person of old, is the Holy Ghost present now. Oh, how blessed, I say, to live upon this Person, for it is in the Spirit that we have our life, our being and our

motion. We work, if we work at all, in the Spirit; we worship, if we worship at all, in the Spirit. Oh, to honour God the Spirit in all our assemblies! Oh, we seek not to misplace His Word, but we must give Him the honour due to His living Person. We must, dear people, honour Him as we honour the Son; for this God is a jealous God, and will not give His glory, whether it be the glory of the Father, the glory of the Son, or the glory of the Holy Ghost, unto another.

When the Father was specially here in those dispensations of old, bearing testimony in vision, in type, in metaphor, in figure, what was it but bearing His special testimony to the Son? He pointed forward to the coming One. And so, when the blessed Jesus came as God the Son, He pointed to the Father; He honoured the Father in all His testimony and in all His work; and now the blessed Spirit honours the Father, and the Son; but the whole Scriptures honour the Holy Spirit, they all point to Him as the Life, the Giver of life, the Author of life, the Spirit that quickeneth. Oh, for the power of the Spirit most manifestly in our Conference this night! I do believe, dear fellow-believers, that we have had His presence in our midst. I speak for my own soul: I have found it good to be here; to me it has been heaven's gate; to me it has been God's house. I would fain tarry here; I would fain tabernacle here; but I know, as my God bears me witness, unworthy though I be to take His blessed Name upon my lips, or to put my hand to His service, I know I am spared to bear my testimony, in however humble a measure to the

world outside. May we go down from this Conference filled with the power of God the Spirit, filled with the grace of God the Spirit. It is as it was with Stephen—as a dear brother has already borne his testimony,—just as we are filled with the Holy Ghost shall we testify of Jesus, just as we are filled with the Spirit, too, shall we become very bold in testifying of Jesus. Oh, for the grace of boldness in testifying of Jesus before a godless world, and in the midst of a cold Church! Oh, for the grace of boldness in preaching God's Christ to fellow-believers! I speak as a very humble minister of the Gospel of God's grace; but I have had my experience in this regard, that there is a snare, a great snare, found in the fact that we are addressing fellow-sinners while we are addressing fellow-saints. There is a great tendency then to hold back lest we should give offence. Oh, for grace to be bold, to be faithful, to be true to God's truth and true to God's people! Oh, to bear our testimony to the preciousness of our Jesus, to the satisfying character of His work, that we need no other beloved, that this Beloved possesses all our heart, our soul, our strength, our mind, and that as He dwelleth in us by the Holy Spirit we cannot but speak His preciousness! May this house be filled with the odour of His Name! And again, my prayer is, that we may return to our several spheres refreshed in soul, strengthened in faith, determining in the sufficient grace of our God to be true to His blessed Son, to give glory to Father, Son, and Spirit, alike in our preaching and in our lives.

Prayer was offered by the Rev. W. PENNEFATHER, who afterwards pronounced the benediction.

Friday, October 29th.

Subject—"THE REALISATION OF THIS ANOINTING THE GREAT MOTIVE FOR HOLINESS AND THE SOURCE OF POWER."

MORNING.

The Rev. W. PENNEFATHER opened the proceedings by saying,—On this our last morning will you ask that we may all be anointed as with fresh oil. Let us pray in silence.

SILENT PRAYER.

The 52nd Hymn from "Hymns of Prayer and Praise,"

"The Head that once was crowned with thorns,"

was then sung.

The Rev. W. PENNEFATHER said :—

Beloved Christian friends,—We feel that gratitude to God should be the prevailing feature of our worship to-day. "The Lord hath done great things for us, whereof we are glad." He has granted us to meet this year, notwithstanding difficulties that were interposed; He has granted us fair weather; above all, He has granted us a sense of His own presence and power. And oh, my friends, when we think of what we are, and then when we think of what God is, we are "lost in wonder, love, and praise." But He is the God of all grace, and He delights in the exercise of His Divine sovereignty and love; He delights to let flow

from the very throne of the Eternal the treasures of knowledge and wisdom; the stream of Divine goodness comes down to this parched world of ours. Let us then praise and pray.

Prayer was then offered by the Rev. W. PENNEFATHER.

The 154th Hymn from "Hymns of Prayer and Praise," was sung :—

"Jesus, the very thought of Thee
With sweetness fills the breast !
But sweeter far Thy face to see,
And in Thy presence rest.

Tongue never spake, ear never heard,
Never from heart o'erflowed
A dearer name, a sweeter word,
Than Jesus, Son of God.

Oh, hope of every contrite heart,
To penitents how kind !
To those who seek how good Thou art !
But what to those who find ?

Ah ! this no tongue can utter ! this
No mortal page can show ;
The love of Jesus, what it is,
None but His loved ones know.

Jesus, our only joy be Thou,
As Thou our prize wilt be ;
Jesus, be Thou our glory now
And through eternity.

To praise the Father, and the Son,
And Spirit, all Divine,
The One in Three, and Three in One,
Let saints and angels join."

The Rev. MARCUS RAINSFORD then offered prayer, and spoke as follows :—

Beloved friends,—All realisations of God's ways and works in reference to our salvation must be founded on faith in Him; and I can only have faith in Him as I know Him as revealed to me by His blessed Spirit in His Word! Therefore the knowledge of God is the greatest thing to be attained on this side of heaven, as the knowledge of God will be the greatest attainment of glory; it is wisdom, it is life, it is power. You remember how the Apostle Peter treats of the knowledge of God, and of the results and the powers of that knowledge, in his 2nd epistle, the 1st chapter. He tells us, from the 2nd to the 12th verses, that we have "through this knowledge grace and peace multiplied to us." He tells us we have "through this knowledge all things pertaining to life and to godliness;" he tells us we have "through this knowledge exceeding great and precious promises;" he tells us we are "through this knowledge made partakers of the Divine nature;" he tells us "through this knowledge we do escape the corruption that is in the world through lust;" he tells us in the 8th verse, it is through this only that we cease to be barren and unfruitful; and in a previous verse we are taught to add to our faith virtue, and to virtue knowledge, and to knowledge temperance and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity; he tells us in the 9th verse, it is through this knowledge our spiritual eyesight is illuminated; and it is through this knowledge realised in the soul, we have an abundant entrance administered to us

into the kingdom of our God and Saviour, the Lord Jesus Christ. Beloved friends, we are "renewed in knowledge." I could not speak upon a more important subject; it is impossible that a more important subject could be given to us for consideration. Oh, may God enable me to speak wisely and truly upon it! "We are renewed in knowledge," the Apostle tells us in the 3rd of Colossians, 10th verse—no word like God's Word—"we are renewed in knowledge after the image of Him that created us." That is what we want. In the 1st of Corinthians, 2nd chapter, 12th verse, it is said that "we have received the Spirit which is of God." For what purpose? "That we may *know* the things that are freely given to us of God." How important then must be this knowledge! what a potent thing for motive and for issues this knowledge must be! We are also taught in Eph. iv. 13, that it is "in the unity of the faith and of the knowledge of the Son of God, that we all come to the measure of the stature of the fulness of Christ." Oh, this most precious knowledge! Speaking of it the Lord says, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." "That I may know Him," the great Apostle says. His career nearly run, he seemed to have only attained, as it were, to the margin of an ocean of knowledge that lay before him. "That I may know Him." "I have known Him here; oh, that I may go on to know Him in the power of His resurrection, if by any means I may attain unto the resurrection of the dead."

Now our subject this morning is one branch of this knowledge, the realisation of the anointing of the Holy Spirit; that we may have motive for holiness, and that we may have power for service. Already we have had the Lord Jesus Christ anointed. I do not half realise what that anointing is, but let me tell you, friends, it is nothing less than this, the communication of the whole fulness of the Godhead to Him bodily, that He may be the channel for the descending of that fulness upon His people. We have had also the anointing of the Church in Him with the self-same anointing. Oh, that 133rd Psalm! The oil upon the head of Aaron, descending even to the skirts of his raiment. Look at that one passage in St. John i. 16: "Of His fulness have all we received, and grace for grace." This is not a matter of experience, my friends; this is a matter of Divine revelation. Who believes it? Who realises it? It is as true of the meanest, weakest believer in the Lord Jesus Christ, as it is of the greatest saint amongst us, that this is our portion, all the fulness that is laid up of God in Christ,—"and of that fulness have all we received, and grace for grace." Who realises it? Who lives upon it? What I want is the faith to go into this fulness, and draw upon this fulness, and use this fulness, and abound in this fulness, and go forth in the plenitude of this fulness to be a Christ-like Christian. Oh, great is that grace. "Of His fulness have all we received, and grace for grace;" that is, first, all the fulness is grace; the whole of the communicated fulness of the Godhead to the Lord Jesus Christ is grace,

grace, grace ; grace to be communicated to His people ; grace poured into His lips that He may speak a word in season to him that is weary ; grace poured into His mediatorship that we may live in grace, that we may walk in grace, that we may rest in grace, that we may triumph in grace. It is grace upon the top of grace, grace for grace, answerable to grace, grace for every grace in Christ. He is to communicate to His people grace, the earnest of more grace, because when He begins to be gracious He never stops. The first particle of grace received by faith out of the fulness of the Lord Jesus Christ is only the first drop of the shower which is to follow, the first flow of the river of water of life, that is to embosom itself in the Church of God, and in each member in particular. Do we believe this? "Of His fulness have all we received, and grace for grace." You remember the 12th chapter of the 1st epistle to the Corinthians and the 12th and 13th verses: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Here he is speaking to the Corinthian Church, to children and young men and fathers. He wants them to grow up in the knowledge of Him, whom to know is life eternal. He wants to educate them in the truth, the great truth, the ignorance of which paralyses the children of God, "for by one Spirit are we *all*,"—you believers at Corinth, and

we Apostles here writing to you,—are "*all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit." Now this is the fact, the revealed fact. Let us try and understand it. We have the anointing in virtue of communion with the Lord Jesus Christ: we have no anointing apart from Him; and the Holy Ghost, when He anoints us, gives us nothing apart from Him; it is not to give us something of His own that the Spirit of God descends upon us, but to take of the fulness already laid up in the Lord Jesus Christ as the Storehouse for His people; to take out of that fulness and bestow it, grace for grace, upon His members. The manifestation of this anointing is the end of our union with the Lord Jesus Christ, and the realisation of this anointing is the means for the manifestation of it, dear friends; and the *realisation* of it will be in proportion to our faith—thank God, not the *measure;* the measure is God's measure; the measure is according to the measure of the gift of Christ. There is no stint there. But oh! we are constantly straitened by reason of our unbelief. The Lord increase our faith, to draw upon the fulness laid up for us of God in the Lord Jesus. You remember the Lord's prayer,—oh! let us understand it. I believe, dear friends, we have a certain sort of misty view of truth, many of us; but it is well to have a well-founded reason for the hope that is in us, to be able intelligently to grasp truth ourselves, and intelligently to present truth to others. You remember the Lord's prayer in the

17th John, 20th verse. He there prayed for every believer in this room, or every one in the world who will believe by grace on the Lord Jesus Christ. And what was the prayer? "Neither pray I for these alone, but for them also which shall believe on Me through Thy Word." And what is the prayer? "That they all may be one." It is in that union with Jesus our Head that we get the descending Spirit, that has descended upon the Head Himself and down to the meanest, down to the poorest, down to the weakest. Oh! that we may grasp these things.

Then look at 1 John ii 27, 28. Trace this thing—it is so very wonderful and so very beautiful—about the anointing. There were the little children of whom he had been writing; there were the young men and there were fathers, but he links them altogether here, and he says, "The anointing which ye have received of Him abideth in you, and you need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him." Observe the order: the anointing abides in us that we may abide in Him. There is no other power; and in abiding in the Lord Jesus Christ is our security, is our strength, is our enjoyment, is our power; just as we are hearing, walking in His light, leaning on His strength, drawing upon His fulness, living in His resources, never looking out of Him, beyond Him, or beside Him, for anything God wants from us, or anything we want from God—that is abiding in Him. Now, dear friends, as to the realisation of this union.

Oh! who amongst us but is lamenting and mourning over, for himself and for others, our sad failings. Where are the fruits of the Spirit amongst us,—love, joy, peace, long-suffering, meekness, gentleness, patience? Where are the fruits of righteousness which are by Jesus Christ, to the praise and to the glory of God? Where are the giants of other days, who through faith wrought righteousness, obtained promises, stopped the mouths of lions? Where is the faith that used to remove mountains, where the prayer that used to open heaven, where the praise that used to bring down power, so that the people could not walk in the Temple by reason of the glory of the Lord that appeared? What pigmies we are, after all. Well has it been confessed to God that our Christianity is a despicable Christianity. Oh! what a pigmy is each one amongst us. How is it, that we do constantly fail, where the servant of God ought to conquer? How is it that we constantly faint, where the servant of God ought to be strong? Well, I read of great ones in old times, God's holy prophets, God's holy Apostles, men of power. I do not read, when I am reading the writings of these men, that they puzzled themselves and cramped themselves with the questions, and the reasonings and the difficulties with which some of us do cramp and cripple and hinder ourselves. It was not a question with them, Is Christ mine? It was not a question with them, Am I His? They at least took it for granted that God was faithful to His engagement and true to His Word, true to His record

that He had given them concerning Christ Jesus, and they started as possessors of eternal life. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." "We know that we shall see Him," and "be like Him;" and this was their power, and this was their motive, for as it has been said, "Every man that hath this hope in Him, purifieth himself even as He is pure." I tell you we want no new systems of truth, we want no new interpretations; what we want is to have that Spirit, to put that glorious, blessed Gospel of the blessed God, the truth as it is in Jesus, into our hearts by virtue of the anointing that flows from our risen Head, so that we may realise the things which are really given us of God, that we may know what is the fellowship to which we are called—the fellowship with His Son Jesus Christ our Lord." What! "Quickened together with Him?" It is not a question, but a fact. I am speaking to you as *believers.* What! Raised up together with Him? What! "Set down at God's right hand in the heavenly places in Christ Jesus?" What! "Glorified together?" What! "Made kings unto God?" What! "Made priests unto God?" What! "Born again," "adopted sons," "heirs of God," "joint-heirs with Christ," "witnesses

for Him in the world," made "free," "temples of the Holy Ghost," God's resting-place, God's delight, God's joy which He joys over with singing, and where He rests in His love? And your charter! "Justified from all things;" "having access," "made nigh;" all things yours; the world, aye, the world, life, death, things present, things to come, Paul, Cephas; for ye are Christ's; YE are Christ's, and Christ is God's; and "ask what ye will, it shall be given to you." Are these things so, believing friends, are these things so? If I have learned any lesson from my God, it is this,—that it is by the realisation that these things are so in consequence of the anointing of *Jesus* with all that fulness, that *I* may get it all; it is this which is the motive for holiness, the nerve and energy for prayer. It is *the* light in which the believer walks; one light reflected from a crucified Saviour, the other light reflected from a risen Saviour. He takes, as it were, a temple walk between the light and the bread, till he goes home along the path "that shineth more and more unto the perfect day." Realisation! Oh, God give us, God give us realisation! The new man, as he realises the anointing of the Lord Jesus Christ, and his anointing in Him, puts on his glorious apparel; he anoints him with fresh oil; he takes to him the whole armour of God, and is able to stand against all the wiles of the devil. But unbelief! Oh, then, the locks are shorn, like Samson's locks; you are dallying with the world, and the strength is gone, like Samson's, in the lap of Delilah. There is then no walking in the light, and there is no liberty. Dear friends, may

God the Holy Ghost, the Anointing Spirit, quicken us into the knowledge of "the truth as it is in Jesus."

Holy Spirit, open the eyes of our understandings that we may know the truth, and that the truth may make us free. Scatter our doubts. There is no reason why we should doubt. Thou hast left us no excuse, no place where or need why we should doubt. Testify to us of Jesus. Show us the things to come. River of the water of life from the throne, come forth and fill us, and be in us a well of living water out of the fulness of Jesus, for it is from His throne Thou comest, and bear us up, up, up, up, up, up, into everlasting life, gladdening the wilderness as we rise. Son of the living God, shine down upon us, and in Thy light Thy Church shall see light, her ministers shall have light, her people shall have light, as when Thy great sun sheds his influence on the frost-bound waters, and the glad stream flows to his ray, and warbles as it flows. May God command His blessing on us.

Prayer was offered successively by the Rev. DONALD FRASER and by Mr. STARKEY, and part of the 12th Special Hymn was sung :—

"Oh ! wake the joyous anthem,
Hosannah to our King,
And through the wide creation,
May Jesu's praises ring.

He shed His blood for sinners,
He rose to set them free,—
Alone He fought Hell's legions,
And won the victory !

And now in kingly glory,
He's passed within the gates
Of yonder crystal city,
And there in patience waits—

Waits for the hour of gladness,
When earth and heaven shall see,
The Crucified returning
To reign in majesty!

Lord Jesus! we are longing
For that bright nuptial morn,
Thy Church now mourns Thine absence,
Exposed to shame and scorn!

Come in Thy wedding garment—
Come with Thy crowns of gold—
We wait to see the glory
Which prophets have foretold!"

The Right Rev. BISHOP of JERUSALEM then spoke:—

I thank God from the bottom of my heart for the opportunity which He has given me this day to meet with you in this Conference for edification, as I have frequently met with you in spirit in a distant land. And surrounded as I have been now for more than forty years with Mahommedans and Jews and those who do not sympathise with Christianity, I shall be excused if in addressing you I say what the Saviour said to His disciples, "Fear not, *little* flock, for it has pleased the Father to give you the kingdom." It is said in the Psalms that when God looked down from heaven upon the children of men to see whether there was any just one, there was not one, He could

not find one. And so it was when the Lord Jesus Christ was upon earth with the multitude around Him; the people were as sheep going astray and without a shepherd. It is said that as He had been before when in heaven, so when He dwelt with the children of men, He was moved with compassion; and indeed there is no circumstance in the life of Christ upon earth so frequently mentioned as His tender pity, His compassion upon men, both for their bodily sufferings and especially for the dangers of their immortal souls. Now, we are commanded by St. Paul to have the same mind which was in Christ; that is, to be moved, if we are the children of God, with the same feelings of compassion to our fellow-men who are still sitting in darkness and the shadow of death, both in this land and also in other distant parts; to be moved to pity when we see the masses, especially in the large cities, going astray, for of them it may be truly said that they are like erring sheep without a shepherd. Oh, how few true faithful, shepherds have you, to see after so many millions of erring souls. Therefore we are to follow the counsel which the Lord on that occasion gave to His disciples when He said, "The harvest indeed is great, but the labourers are few;" and we should act upon that counsel. Pray, therefore, that the Lord of the harvest may send labourers into His harvest.

According to His own Divine power He might unaided have accomplished the purpose of His coming into the world—the salvation of His people; but He delights to associate with Him His disciples, that they

may be co-workers with God, and that having had the mind which was in Him, and having followed His example in seeking that which was lost, He may also give them a share in His triumph, His victory, and His everlasting kingdom. I would therefore express only one idea, and that is, that we may all be restored to the image of God by the Holy Spirit—that image of God which has been revealed unto us in the life of our Lord Jesus Christ; that as He delighted to seek that which was lost, to help those who were in need, and so in contemplation of the will of His Father, which is the sanctification of His people, spent His night in prayer for His people, for us, after preaching the gospel of salvation to the multitude during the day. So also should we do. Oh, there is a blessing connected with intercessory prayer for our fellow-men, both for those who are already in the fold of Christ, that they may be kept from evil and sanctified in the truth, as also for those who are still without God and without hope in the world! There is a blessing in store by the Lord of the harvest for every soul who, moved by love and compassion for his fellow-man, kneels before the throne of grace in intercessory prayer.

I will only state one experience which I once met with when I was solitary in dark Abyssinia. I have no doubt that you all, who have experienced the love and saving grace of God, will remember such like occasions, longer or shorter ones, when your hearts have fainted, when you have needed to pray, but have scarcely had life enough to lift up your hearts to God. You may have suffered from such a season of dryness

and of prayerlessness. Now on the occasion to which I allude, alone as I was, I had spent some time in regretting my misery, and I tried to pray; I could make words, but could not raise my heart to God in believing prayer, till one morning early I went into a forest and seated myself at a cave, in which I learned afterwards there were twelve hyenas, and I began to pray, first, for my personal Christian friends, visiting them in spirit, and endeavouring to put myself in their position, so that I might pray for them one after another; until my heart was enlarged so that to pray for individuals did no longer satisfy the craving of my soul. I was then led to pray for the conversion of the Jews, placing myself as far as I could in their position in regard to the past, the present, and the future; and then I prayed for the Christian Church at large and for the whole heathen world; and after spending nearly the whole day in that way—as it were forgetting myself—I felt at last that I had the freest access to the throne of God, to cast myself at the feet of Jesus, that he might do with me all His good pleasure; and from that time I had again full liberty to pray both for myself and for others. Therefore I would entreat all of you who have received the spirit of prayer, more and more to intercede for those who cannot yet pray for themselves, whether it be for the children or the adults of our great cities and towns, or for the dispersed Jews still wandering over the face of the world, as a witness how terrible it is to fall into the hands of the living God; or whether it be for the dead and petrified Churches of the East, in which there is

only now and then a little spark of life. I might especially commend myself to you for prayer on behalf of the work which He has providentially entrusted to my care, that His blessing may rest upon it, and that many, both Jews and Mahommedans, and lost Christians, may be brought to the saving knowledge of the truth, to the praise and glory of His name.

A prayer was then offered by the BISHOP.

The Rev. W. PENNEFATHER said :—

I feel, beloved friends, that God does honour us by sending among us from time to time His faithful labourers, and I am grateful that in His tender mercy He has to-day brought to us our beloved friend, His honoured servant the Bishop of Jerusalem, who has been speaking to us and pouring out his heart in prayer. I would ask you for a moment in silence to plead for him and his work, for he stands as a beacon in the midst of tumultuous waters, as a light in the midst of the thickest darkness of midnight, amongst Infidels, Mahommedans, and Jews. Will you then just for a moment in silence plead for our honoured brother?

Will you wait upon the Lord in prayer for Poland and for an orphanage at Pluckheim in Poland, and for the spread of the Bible in the Polish language?

Your prayers are also asked for Captain Laird, the Secretary of the London Jews' Society, who is apparently dying, but in a rejoicing, patient, and waiting condition of soul.

Will you pray for our dear sister, Mrs. Thompson?

I have heard from her sister, saying that though three eminent physicians had given her up, she is now recovering; that when every human help was taken away, they betook themselves more earnestly to prayer, and that while they were praying and speaking to the Lord, He heard them, and Mrs. Thompson is now in a fair way of recovery. Will you give thanks and pray for her?

Prayer was also asked on behalf of the deputation just then waiting on Lord Ellesmere in behalf of thousands of persons employed on the Sabbath at the Bridgewater Canal; likewise on behalf of the Missionary Training Home for Women and its many agents in distant lands, especially the four labouring in Syria in connection with Mrs. Thompson's work, and those labouring in China, and some in the dark dens of the population of this city.

Also for a young man of position who is killing himself through drink.

Also for the eldest son of a beloved friend, a faithful minister of Christ (now in glory), who is walking very far from God, and has cast off even the profession of Christianity.

Also that God, in the riches of His grace, may send to the diocese of Exeter, one who shall truly feed the flock of God, which Christ has purchased with His own blood.

Prayer was also offered on behalf of a variety of other cases.

The last two verses of the 159th Hymn were then sung:—

Ye souls redeem'd of Adam's race!
Ye ransom'd from the fall!
Hail Him who saves you by His grace,
And crown Him Lord of all.

Let every tribe and every tongue
On this terrestrial ball,
Join in the universal song,
And crown Him Lord of all.

The Rev. C. D. MARSTON then spoke :—

My dear friends,—It is not necessary for me to go in detail through the many promises which our Lord God made under the old dispensation, and very specially in the present one, to the effect that He would fill His people with the Holy Spirit, and thus filling them enable them to glorify His name by a consistent life, and by the putting forth of spiritual power. All these promises, I conceive, may justly be said to be summed up in one, which our Lord Jesus Christ gave to His people immediately before He was parted from them and taken up to heaven. His words—words familiar to us all—were, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me;"—witnesses not only by word, witnesses not only by action, but witnesses by the quiet, consistent, telling influence of the life which they might be enabled to live. No sooner did God begin the fulfilment of these many promises upon the grand day of Pentecost, than we find how power came, and how witness was borne. As soon as the disciples felt the effect of that shower of fire that came down upon them, they were enabled to speak with other tongues,

and tell of Christ; they were able to stand up, and bring forth a depth of meaning out of the Scriptures which must have astonished even themselves, and certainly must have surprised all who heard them. And as soon as, in connection with the preaching of the first Evangelist, the power of the Holy Ghost came to affect the multitudes surrounding them, the promise of the Lord was fulfilled; for we find that those who gladly received the word of the Apostle were baptized; that they continued stedfastly in doctrine and fellowship; that they all were of one heart and soul; and that they had favour among the people, praising God. When, a little further on in the history of the Church, the disciples of the Lord Jesus were made to feel the outward pressure put upon them, and in the hour of their trial, reproach, and shame, found that they had nothing at all but to go to their God and their Saviour; when, thus going to Him, they poured out their hearts in prayer, and an answer to their prayer was vouchsafed, we are told that the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness, and the multitude of them that believed were of one heart and of one soul, and with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. As the history of the Church of Christ progresses, we find mention made to this effect, in the course of the 9th of the Acts, that "the Churches had rest throughout all Judæa and Galilee and Samaria, and were edified" (or built-up); that they walked in

the fear of the Lord; that they enjoyed the comfort of the Holy Ghost; and not only that, but that they were multiplied. And when the Gospel, hitherto to a certain extent circumscribed, began to spread more widely through the world at the bidding of God, and Peter went down and taught at Cæsarea those gathered together in Cornelius's house, we read that "On the Gentiles there was poured the gift of the Holy Ghost," and that they were heard not only to speak with tongues but also to magnify God. And when we go further still, and see the Apostle Paul sent forth to begin his great evangelistic work, qualified in an especial manner to go and do the mighty operations to which God was calling him in His grace, he and another with him were specially commissioned by the Holy Ghost; the Holy Ghost said, "Separate me Saul and Barnabas for the work unto which I have called them." They were sent forth by the Holy Ghost, and going thus commissioned, and thus in the strength of the Spirit, to do their work, when they came back they were able to gather the Church together, and to rehearse all that God had done for them, and how He had opened the door of faith unto the Gentiles. It is manifest, therefore, not only that the Lord Jesus Christ was pleased to promise the Spirit, but that He fulfilled that promise, and poured His Spirit forth upon His disciples. And it is equally manifest that, when He had poured that Spirit forth and furnished these men with the gift which He had declared that He would bestow upon them, they, as a very matter of course, were filled with power, and

could not close their lips, could not contain their feelings, but went forth to say what God had done for them, and what God was ready to do for others around. This indwelling of the Holy Ghost, this gift of the Spirit, on the part of the Lord Jesus (who, having ascended up on high and led captivity captive, had received gifts and had bestowed gifts upon His Church), this gift, this possession of the Holy Ghost, constitutes true spiritual life; and without the Spirit of Christ, there is no spiritual life, nor can there be. There may be much repression of outward vanity and outward sin; there may be a vast amount of sanctimoniousness; there may be religiousness, which can be studied and carried out by rule; there may be an outward separation from the world; there may be a change of phrases; there may be a change of views; there may be the giving up of much; and there may be the putting on of even much more; but, unless the Spirit of God abides, there is no spiritual life; and where He does abide, there, there is as a matter of necessity, spiritual life.

And the will of God is that where spiritual life exists that life should make itself manifest, and should show by its fruits that it is indeed possessed by him to whom God has given it. My dear brethren, I am sure that we shall all of us feel that what we want in this day is more spiritual life; that it is not simply that we want life, but that we want that life put forth, that life strengthened, that life invigorated, that life sanctified to use, that life made more active, that life made more fruitful. And

surely, if there is one result which ought to follow from these occasions of meeting together, upon our part, this should be *the* result—the quickening of the Church of God; the manifestation of more spiritual life in the midst of the world. Allow me to call your attention, with the consent of the dear brother who presides over us, to a few lines in the programme which he sent forth inviting us to come to these meetings. The words are these :—

"These Conferences are not a three days' religious pastime,—they are a renewed consecration of ourselves and all we have to Him who purchased us with His own blood. We hear much of the dangers that threaten the Church of God from external foes,—but if my 'heart trembles for the Ark of God,' it is because her lamp of testimony burns dim, and luxury, pride. and love of money, have defiled her holy places. And then, alas ! I see the army of the Living God, broken up into rival regiments, contending for leadership, instead of banding together as the heart of one man, to fight the battles of the Prince of Life. 'Oh ! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people !'"

Allow me, in dependence upon God,—and I think I may truly say that I desire not to speak a word which the Lord God Himself may not give me,—allow me, in dependence upon Him, and upon Him alone, to beseech you to take these words as the leading words which should guide our thoughts, mine and yours, upon this occasion; mine in speaking, yours in hearing; that we may feel more and more what it is to be equipped and furnished by the Holy Ghost;—that so

we may be more powerful and more holy, through the grace of God. Now with respect to this spiritual life. This spiritual life, dear friends, is that which must animate our workers. In these days, the persons to whom we have to look for furthering the work of God in the world, are persons who can put Christ above system, who can put Christ above the Church, who can put Christ above their own predilections. above their own fancies, and above the things that are dear to their own heart. Let a man have his predilections; he has every right to them. There are many among us who were born and who have been brought up in certain connections, and the whole of whose religious life, so to speak, has been formed in these connections. I do not advocate for a single moment that any man should do violence to those predilections arising from the circumstances of his life, or that any man should lightly give up the things which from his childhood and throughout his life he has been taught to prize. But the people who will do good in these days, the people who will really extend the kingdom of Christ, the people who will really lift men up from the depths of darkness in which they are plunged through ignorance of the Saviour, the men who will really bear the lamp of life and cause that lamp to shine brightly for God, are the people who have learned Christ to such an extent, and learned to love Christ to such a pitch that they will put everything else below Him, and their great desire will ever be to exalt Him and Him alone. Oh, we have had enough of proselytism; we have had enough of "Come

to me;" we have had enough of "Come to my church," of "Come to my chapel," of "Come to my system." We have had enough of "Come and think with me;" we have had enough of "Come and take my view;" "Come and have my interpretation;" we want more of "Come to Christ;" we want more of this. We want more of holding up, not a particular system, but of Him who gives life to all systems, and more of calling men to draw nigh to that personal, living Saviour, that they may find life, that they may find holiness, that they may find power themselves to go forth and work for God.

These are the persons who shall really—as powerful and as holy ones—go forth to spread the kingdom of the Lord Jesus in the world. When shall we see that the great question is not the material in which the water is put to your lips, but the water that you have to drink? When shall we feel that the first question is not, how my food is dressed, how my food is served, but whether I have food of a healthy kind that shall suffice to nourish and strengthen my body and make it fit for work. Oh, let us have done with the channels; let us think of the water. Let us have done with the particular kind of service; let us have more of Him who is the Bread of Life that came down from heaven that a man may eat thereof and not die. I believe that this spiritual life, this indwelling of the Holy Ghost, and consequently this putting of the Lord Jesus first and foremost, this is that which shall enable us to reply to the taunt of, "See the many sects of Protestantism." It is a cry of the day. We are

told that there is but one true Church; we are told that that Church is united, that it stands as a whole, but look at it! We are taunted with this: "You Protestants have as many names as you have individuals. You know not what you believe, you know not what you hold; you are being split up more and more into factions every day." My dear friends, spiritual life seeks unity, but it never seeks uniformity. There is no uniformity throughout the whole of the creation of God. Do you find uniformity among men? Look at the hundreds of men in this room. Look at the hundreds of women in this room. Is there any uniformity in the looks, in the faces, in the expressions of these hundreds? There is a unity of each sex; but oh, what a diversity in the individuals! Do you find uniformity in the leaves of the trees? Do you find uniformity in any of the works of the Great Creator? Do you find uniformity in the waves of the sea? Do you find it in the very stars of heaven, where one star differeth from another star in glory? I will tell you where you will find uniformity. Man makes uniformity; but God is the God of unity. Man can make a mould, and can turn you out any number of articles from that mould, and they shall all be so alike that you shall not tell one from the other. Man can make a piece of machinery, and he can pass his fabrics of silk and wool through that machinery and he can get every thread with regularity of texture, and of fineness or of thickness, and of length; but when did you ever, throughout the works of God, find uniformity! God

is not the God of uniformity, but the God of unity. God, in behalf of His people, endeavours to secure the unity, not uniformity, of the Spirit in the bond of peace. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This spiritual life I am sure is that which will help to keep us calm, and to lift us above the din of the times. Oh, what a din there is! Turn where you will you find confusion; turn where you will you find the truth attacked upon every side. If the truth is bound up with your system, alas for the truth! Systems are crumbling upon every side. You cannot look at one single body of Christians but you see it eaten into by all manner of evil pestilential thoughts and actions. You cannot look at one single community, the members of which have been brought together by a certain kind of creed, without being conscious of the fact that there is a worm which has made its way within, and that the affair is more or less cankerous, showing signs of the vastness of decay, threatening, God only knows how soon, to break it to pieces, and to leave the members scattered abroad. You find this in everything. It is no use seeking strength and calmness and assistance, you have had your eyes opened to that. That which shall keep us calm will be this spiritual life, this power of the Holy Ghost; this only connects with Christ; this will make us feel that the truth is not a thing of system, or of Churches, or of communites; that the truth is the

Word of the living God, and that the Almighty God of truth has let down this precious golden cord of His truth into this world, that poor men, who have been wandering about in the mazes of error, may lay hold upon it – not upon any particular system—but upon His living, everlasting truth, and be thereby drawn up to rest for ever in His bosom.

Oh, dear friends, if you want to keep yourselves calm, if you want to attain a holy condition, if you want to be able to cope with error undisturbed, if you want to have faith and confidence, feeling which, and feeling which alone, a man is really able to do his work, the work to which God calls him,—cultivate this spiritual life; ask God to fill you with this power; ask God to make you every day more and more consciously holy, drawing nigher and nigher to the Lord Jesus Christ; and then, whatever disturbing elements there may be abroad, whatever conflicts may thicken around you, you shall know what it is to go forward, and in patience to possess your soul, and to wait simply upon God, as One that has given you the order to march, Who has taught you to fight, and Who will make you more than conqueror through the Son of His love.

I venture upon one more remark, that it is the possession of this spiritual life, the possession of the power of the Holy Ghost, enjoyed and realised in our own souls, which shall really form for us the answer to all the vain philosophy that there is abroad. I, for my own part, am sometimes ashamed to see the way in which Christian apologists can condescend to the

scepticism and to the blasphemy around us. It seems to me as if men thought that the living truth of the eternal God was more the counterfeit than the wretched things which man can produce. It seems to me as if the delight of some men were to go and take this grand medal struck by the hand of God, or I had better call it this royal coin of God's own making, and to go and scratch up in the mud, the dirt, the accumulated dust of all sorts of vain human systems, and find something there which they shall take and furbish up and say, "See how like that which I have found is to that which God has sent!" But that which is to keep your minds clear of all this false philosophy, that which shall make us strong in our own souls, that which shall keep us from being over-set by the many frothy books which so many equally frothy men are writing, must be the consciousness of a close walk with God, must be a resolute enduring work in our souls. It shall be this which shall preserve us; it shall be this too which shall keep us from being troubled by the very elaborate, but I conceive oftentimes mistaken efforts which are put forth to counteract the error, to meet the infidelity, to overthrow the scepticism and the blasphemy which is abroad. Alas! alas! I think men oftentimes go too far, in trying to draw men towards Christ. I think instead of holding up Christ in His purity, his holiness, His magnificence, and saying, "There is indeed a Saviour of amazing love, but there is no less the King before whom it behoves you to bow;" instead of this, men will go and cringe, so to speak, to the sin of

mankind, that they may get men to take up Christ as a favour, and to give up their vain infidel speculations with respect to the Cross of Christ. But if we are to be kept from these assaults that may hurt and peril our own souls, and if we are to be kept from these vain efforts to conciliate any, in an unbecoming manner, from the hatred of the world towards the eternal God and His Son Jesus Christ, we need to be dwelt in by the Holy Ghost, to have a consciousness of spiritual power, and to be cultivating, through Divine grace, a closer and a closer walk with God. I beseech you, my dear friends in Christ, to bear with me for having spoken in this way. I believe, dear friends, and everyone of us must know, that the days are increasingly dangerous in which we live. Oh ! that God would make us feel that these are days when He is not attracting men towards churches, and towards establishments, or men's fancies, or men's reasonings, or men's thoughts ; but that He is drawing men to a living, personal Christ. May you and I help to draw our fellow-sinners to that Christ. May you and I have such power from God the Holy Ghost dwelling in us and through us, putting forth His amazing might, that when we speak, men shall feel that we speak with power, whether they bear or whether they forbear. May you and I be so conscious of the indwelling of this most blessed Spirit of God, that we may reflect gladly, thankfully, and upon every occasion, naturally, if I may so speak,—and so I may, —naturally, according to the new nature, reflect the image of that Blessed One, whose image alone can

tell upon the world. Oh! if you wish to save men, if you wish to bring men out of darkness, if you wish to see men quickened from the death of trespasses and sins, if you wish to see the Church of the living God extending, if you wish for the Kingdom of the Lord Jesus Christ to be hastened on, pray that this Conference, as a grand means of grace, may subserve this mighty end of filling us all, under God, with more power, and of filling us all, under God, with more likeness to Christ; that so, as holy ones, and as those mighty in the Spirit of our God, we may really magnify His name, and show men what living, Gospel, God-like Christianity is.

After Dr. OWLES had offered prayer, and the announcements for the afternoon had been given, the 15th Special Hymn was sung.

"Great is thy faithfulness."—LAM. iii. 20.

"O Saviour! we adore Thee,
We bless Thy precious name,
That Thou abidest faithful,
That Thou art still the same.
As when Thy children saw Thee,
And heard Thy loving voice,
'Behold My hands,—and touch Me,
O fear not!—but rejoice!'

We cried to Thee for succour,—
We looked for light to Thee,
Thy smile our souls has gladdened
With holy radiancy!
And now with quickened footsteps
We'll run our heav'nly way,
Until the shadows vanish,—
Until the break of day!

We've sat beside the river.
And tasted of Thy grace ;
We long to drink the fountain,
And see Thee face to face !
Sweet, sweet have been the moments,
That we have spent in prayer ;
But oh ! the holy worship,
Wherewith we'll praise Thee there !

Come let us blend our voices,
With yonder choirs above,
Swell ! swell the mighty anthem
Which tells that "God is love !"
Soon shall the fainting warrior,—
Soon shall the pilgrim band
Have fought the last great battle,
Have reached the promised land !

Almighty Lord we bless Thee !
Eternal Father,—Son,
And Holy, Holy Spirit,—
Mysterious Three in One !
Thou hast done mighty marvels
Before our wondering gaze,—
We've learnt that Thou art faithful,
In all Thy words and ways !"

AFTERNOON.

The gathering in the Iron Room in the afternoon was occupied with the subject of *Missions*, *especially Medical Missions*, and was presided over by the Rev. W. H. AITKEN, who, after a hymn had been sung, read and commented upon parts of the 9th and 10th of St. Matthew.

After General ALEXANDER had offered prayer, Dr. BURNS THOMPSON, who is labouring in the Cowgate, Edinburgh, addressed the meeting:—

But for the purpose of speaking to you upon the subject of Medical Missions, I should not have been here to-day. But when asked to come to give a narrative of our mission history, I felt that it was not a very alarming task. I thank God that I have been present at these gatherings. Since Wednesday I have heard so much of God's blessed working in this great city, and the many princely efforts that are being made to gather in the outcasts, that I think I shall speak with far greater heart than I should have done, had my remarks been called for on Wednesday. I can't help magnifying mine office, for I believe it is the most godlike work to which man ever was called, though I should be sorry were it thought that I was speaking depreciatingly of efforts of a different kind.

Perhaps the best way of opening up this subject may be to give a little narrative of our history. About sixteen years ago, at the close of my last course, when just about to enter a Theological College, with a view of studying for the ministry, to go to China, I was visiting in one of the low districts of Edinburgh, when an incident occurred that changed the whole current of my life, and accounts for my presence here to-day. When thus visiting, I went into one of the lowest houses of a certain district in Edinburgh, about twelve o'clock in the forenoon, to invite the inmates to a prayer-meeting that was to be held on the following Sabbath evening. I had scarcely got into the house

when a sharp little Irish woman came springing into the middle of the floor, and approaching me abruptly, said, "What do you want, Sir?" I was not as experienced then in visiting as I am now, and the question disturbed me. Although it was twelve o'clock, her son was lying on a settle at the side of the room, and looking up at me, he said, "Put him out, mother." This disturbed me still more, and led me to make a remark. I said to the woman, "I was just coming round your district, and I thought I would look in and see you. You are not looking well." "Sure, and it's not well that I am," was her reply. "I think you would be better with a little medicine," said I. She was entirely of the same mind. I knew at the time no more about medicine than the man in the moon. I got her to give me a cup, and away I went to the nearest druggist's, and got a dose of castor-oil. I brought it back and presented it to the poor woman, and she received it amidst many expressions of gratitude. On the Monday following, as in duty bound, I called back to see my "patient." It was evident that she had looked upon me as a medical man. The thought of being one never entered my wildest dreams. When I went on Monday she received me with open hands, and actually came out with me to the end of the street with my hand in hers; she made the sign of the cross upon her forehead, and struck a covenant of eternal friendship between us. I got access to that house ever after. and was freely permitted to tell of the great salvation offered by Christ. Now, although on the eve of going out to China, it struck

me that the study of a course of medicine might be as useful to me as a course of theology, for I knew the great plan of salvation, and I knew also that the blessed Saviour went about healing the sick through all the cities, so that it was "never so seen in Israel." I knew also that when He sent out the Apostles, He gave them power to heal the sick, and in that power there was the obligation; and it may also be remarked that when He sent out the seventy home missionaries, He gave them an express command, "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." This was almost the invariable practice of the Apostles. That is what came to me when making up my mind for the path of duty. We Christians feel justified in changing the holy Sabbath from the seventh day to the first, on the mere ground of Apostolic usage. There is nothing else for it in the New Testament, except that Christ and the Apostles did it. If this is to guide us in making a change so stupendous, surely we are justified in adopting medicine as a means to the glorious end of introducing the Gospel to outlying heathendom. Christ's plan was unmistakeably this. Indeed we think we hear Him say, "Into whatsoever city ye enter, if you would secure a favourable hearing for Divine truth, give the people what they need, and give them what they can all appreciate, and heal the sick." There were other thoughts that came out of that precious Book of Life, to show the way in which this Medical Mission was to be exercised. The power

of the Apostles we know to have been very extraordinary in healing the sick, but it seemed to be only amongst the heathen. The great Apostle Paul, who was not a whit behind any of the disciples, was not able to cure Timothy. He said, "Take a little wine for thy stomach's sake." Why not have healed him, or sent him something that would have acted miraculously upon him? Again, we read, "Trophimus have I left at Miletum, sick." Why cure Sergius Paulus, and leave his friend lying ill? More striking still, Epaphroditus was sick nigh unto death, and Paul's heart was broken down lest he should have sorrow upon sorrow. He could not cure him. He could not, although his breaking heart yearned over him. Why? Because that was not the sphere for the miraculous work. It was in the wide outlying circle of heathendom. "Into whatsoever city ye enter, heal the sick." Such were the Spirit's words that led me to study medicine; and I can't help thinking that a more careful study of the Divine Word would have led us long ere this to one of the most godlike efforts ever called for on behalf of fallen man. I won't detain you by debating the events of my study of medicine, but during the time there were many precious opportunities afforded of becoming acquainted with the value of this form of agency.

I come at once to the Mission in the Cowgate, Edinburgh. Having completed my professional studies, I associated myself with the Edinburgh Medical Missionary Society. It had been in existence for sixteen years previously, and it had sent out mission-

aries to foreign fields. There is an important command in this blessed Book relative to proving the deacons; and by all means, say I, let those be proved who go out as missionaries. We found that the gentlemen who had been sent out to labour in the foreign field often turned aside from work, to engage in that of their own professions. In consequence of this, many of the directors of the Society were anxious that all sent out afterwards should be both trained and tested, so that the Cowgate Institution, whilst a Home Mission Agency, is at once a training and a testing school, to prove what manner of spirit they are of. We have this comfort, that whilst many fell back before this Agency was established, of sixteen who have left us since, and who are now *bonâ fide* medical missionaries throughout the world, one only has turned aside to any profession.

It is hard for the people of England to realise the wretched habitations—if such they may be called—of the people amongst whom the Cowgate missionaries labour. The ignorance is extreme. I remember going down the Cowgate where some children were singing, "There is a rest for the weary," and I went to see a man who was suffering from acute rheumatism. After my examination of the man was over, I said, "Oh, my dear fellow, won't it be nice when all this work, and toil, and struggling is over, to get to the other side and have rest." A neighbour went in the day after, and he said to her, "Who was speaking to the doctor about me, I wonder. How does he know that I have a lot in Ireland? Faith! he's right, and

whenever I am better I will go across and get a rest." This man's only idea of rest was to cross the Channel. A poor woman who came to my meeting for some time, appeared to listen with much interest to what was said. I sent one of my nurses to speak to her, and try to ascertain if I was making myself intelligible to her. The nurse said, "Do you think you are getting any good from the doctor's meetings?" The reply was, "The only good that ever I got was a pair of stockings." Such is a type of the class amongst whom the Medical Mission labours. Every description of difficulty was presented to us. We were told that the doctors would be against us. That was not the case. We were told that it was Jesuitical. I am not sure but that that is a recommendation, for the Jesuits were wise in their generation. At all events, because they used a good thing for a bad purpose, it was no reason why we should refrain from using a good thing for a good purpose. We printed over the door, to prevent any misconception, "Mission Dispensary." At first only two or three came, and whilst I was at pains to do their bodies good, I took care to let them know that I had an interest in their precious souls, not merely by speaking to them, but by reading to them God's Word. The intelligence soon went round the district, that there was a missionary or a preaching doctor, and we also got names far less complimentary. Little by little, by carefulness and prayerfulness, and God's blessing on our efforts, the number of attendants at the Dispensary increased, so that, by the end of the year, 1,300 separate individuals had come into

our little waiting-room, where a lady was waiting to read the Scriptures to them, and where we ourselves every day had a prayer-meeting and an exposition of God's truth; and then we visited them in their own homes, where we have precious opportunities of dealing with them there. The second year we had 3,000; the third year 5,000. This was more than I could overtake, even with the help of my assistants. In order to keep them down, I thought that I would bring God's truth with more point and power, if that were possible, to the hearts and consciences of the people. Instead of keeping them back, the numbers next year increased to 7,000. These last two years there have been 9,000 separate souls passing through our hands in that little Dispensary, every one of whom is plied with God's truth for their soul's salvation. I have kept a nurse for the last two years, to send patients away, because we were not able to undertake so many. Who are these people that come to us? They are just the very people we are never able otherwise to reach. Formerly I had my district prayer-meetings, and there was a lady-visitor. We had what we call a "star," and perhaps we would get half-a-dozen old wives, just the women who need such effort, and perhaps once in a while a man dropped in, of the real type over whom the missionary's heart yearns. But now, day by day, we have in that room a precious gathering of just the class we want, just the pink of ungodliness, the *élite* of raggamuffianism. They come and sit at our feet, the Roman Catholic without penance

or purgatory, and the street outcast without his foul language: and these hear God's precious Word, and not a few have experienced the new birth. No fewer than four thousand Roman Catholics are at my feet, and hear these expositions of Scripture from me; and some of them, after having done for them all that man could do, and after having had extreme unction, have asked the nurses to tell them more about the precious Blood that cleanseth from all sin. There are two things that we claim for this form of agency, and that commend it very much. The first is, we get access to homes from which the ordinary Christian labourers are excluded; I speak of Edinburgh. A missionary went up a close a little distance from our Dispensary not long ago in broad daylight. He had not been speaking many minutes when the women turned out and tore his coat off his back, and he was glad to escape with his life. My nephew, who is also conducting a Dispensary, was visiting in a certain quarter, and just as his footstep touched the stair a tract was flung in his face, and the door went to with a great crash. He knocked. The man behind the door, when he opened and saw who it was, said, "I beg your pardon, I thought it one of that tract distributing body. Come in," and in less than ten minutes my nephew was sitting at his fireside, and reading out of the Scriptures, speaking of his ungodliness, and pointing him to the Saviour. A young man, unknown to the people, thought it a good opportunity to proclaim God's truth. He had not been there many seconds before he was attacked, and

severely beaten, and in three minutes he came up the Cowgate weeping, and it was only by keeping him under the care of one of my own students that he escaped, for the people then thought that he might have some connection with the Dispensary. Many times before my study of medicine, when I went to visit, what strange dissatisfied looks I have had to encounter in the homes of the poor, especially when engaged in some household occupation; and many a time I have stood and considered whether I should go in or not. There is nothing of that kind now. No matter how important may be the duty in which the housekeeper may be engaged, she, or he comes away in a moment directly the doctor shows his face, and he receives a joyous, hearty welcome. Not only do we get into homes from which the ordinary labourers are excluded, but in these homes we stand upon an entirely different platform. It is the only way of reaching their ears and of doing good to their souls, by first taking an interest in their bodies. The only means of saving the former is through Christ, but how shall they believe in Him of Whom they have not heard? And the blessing of this form of agency is, that it opens all homes and all hearts, for all become sick at some time, and all like to get well. "All that a man hath will he give for his life."

During the first six months of this labour it was very barren indeed. The difficulties were so manifold, that my fortitude failed me. I was going to take ship for Tarshish, notwithstanding the bad success of a

former voyager to the port, and was actually on the road to leave my work, when God sent me to see a poor sick woman, whom I found in deep anxiety about her soul, and it then struck me that my Heavenly Father was sending me work to do, from which I was running away, and that I would return and abide the result. That result has been that for the last nine and a half years I have never been without tokens of His grace, and they are always present amongst the outcasts, the drunkards, the infidels, the Papists, and every class over whom the people in this meeting are longing and yearning to bring to Christ. I remember one poor creature, who was not only one of the vilest sinners herself, but was the keeper of one of those dens of infamy, from which mankind instinctively shrink, and whose work it was to lead young creatures astray in the way of ruin and of death. Her den was down at the bottom of one of the Edinburgh closes, and there was a lamp at the end, glaring at night, to attract silly moths to their ruin. She was taken ill, and was in a very reduced state when she got an intimation that there was danger. I went down to see her. A deep horror and darkness passed over her. Her misspent life came rushing like a flood of recollection upon her, and she got into such a state of horror and dismay at the thought of meeting God, that her mental tortures were hardly to be equalled by those of a physical kind. Again and again, every day as long as she was ill, I was obliged to try and comfort her by asking God to remember her in mercy. God did remember her in

mercy. He was pleased to spread over that filthy soul the precious righteousness of Emmanuel; and she lived to adorn the doctrines of God our Saviour. There was an old hoary-headed sinner, the sample of another class. He was a man who had been a street-layer, and much exposed to the inclemency of the weather, and suffered from fearful rheumatic pains, which had given him some most ungainly twists, which did not add to his comeliness. He had a daughter sick, whom he loved. By patient attendance upon her, we softened the old man's heart. The nurse said to him, "What would you think, William, of coming to hear the doctor." He had never been within God's House for forty years. His wife was a religious woman, who often had prayer-meetings in her house, and from which William always absented himself. William thought about this meeting, and in doing so thought it was not so bad to go and hear a doctor as to go and hear a minister, and he would venture for once to come and hear what was said. My subject on that occasion was, "Wash and be clean;" and the God of all grace, who ordered that William should come that night, laid hold of him, and like a sunbeam threw the light of the truth upon his heart, "Believe in the Lord Jesus Christ and thou shalt be saved." For three days he lived in a kind of joyous dream. That man believed in the Lord Jesus Christ after having spent a life of seventy years sinning against that God, who so loved him as to save him from the wrath to come. Many a time have I seen that sinner come and lie upon my carpet, and sob out

his heart before God, whilst he exclaimed repeatedly, "I have been sinning all my life against a God of love." I have a special interest in this case, for when I discharged for the first time the duty of elder in the House of God, when the clergyman put into my hand the cup of blessing, William's hand was the first to whose I had the privilege of transferring it. Yes! even into the hand of that hoary-headed sinner, who was then sitting at the Communion Table for the first time, at seventy-two years of age. All things are possible with God. None are too low to be beneath His care; none too bad to be beyond His grace. One of those infidels who pride themselves upon their hostility to Divine Truth, came staggering into the dispensary on crutches. The lady was reading as usual to three men sitting upon a side seat. The infidel made a great disturbance, and of course interrupted the reading. I came down, hearing the noise, and requested him to be quiet. The lady then went on with the reading. This was more than he could stand; it was too much for him to allow. He stopped it, and said it would be far better to sing one of Robbie Burns's songs. It would help to cheer them up. That poet is very popular in our country. He is nevertheless a great favourite with infidels. I arranged my subject for that day. At two o'clock I went into the room. The man was not a little disturbed to see the Bible coming in again. I commenced my subject, which was, "The wages of sin is death." I said, "This is a world of sorrow and suffering, but would you not expect it to be a world

of sympathy, and yet how sad the thought, as the poet Burns expresses it—

'Man's inhumanity to man
Makes countless myriads mourn.'

Or, as it is more strikingly expressed in this old book, from which the poet borrowed the sentiment, 'The tender mercies of the wicked are cruel.'" The man was rather astonished to hear this. I went on speaking. "This is a world of sorrow, but what is the root of it! We are born in sin, and we have godless hearts by nature, or as it is very strikingly expressed by the great poet Burns—

'The heart aye's the part aye
That makes us right or wrong.'

Or, as it is still more strikingly given in the old book, from which the poet borrowed the sentiment, 'Keep your heart with all diligence, for out of it are the issues of life.'" The man's interest was fairly awakened, and he listened with attention to all that followed. He afterwards apologised for his rudeness, and subsequently he was, I have no doubt, brought to a saving knowledge of the Lord. He went round the country as a hawker. He would gather all the servants in the farm districts, gossip with them, and sing Robbie Burns's songs; and after he was converted he followed the same calling, only he sold religious periodicals, and gathered the farm servants to tell them of redeeming mercy; in fact, the man who entered the dispensary as a scoffer, left it a colporteur, preaching the faith he once despised. That is home mission work.

I would say one word with regard to foreign mission

work. I have said that our Home Institution is a training school for medical missionaries. They live with me, and during the last ten years we have not only worked amongst the people of the Cowgate, but we have lived amongst them. The Roman Catholic priest lived at the other end of it, and why should Protestantism be so shy of taking up its quarters there too. The character of our work also made it important that we should live near our sphere of operation. The young gentlemen training with us are at once put into harness, having to assist in every possible way for at least four years. Then they are either graduated at the University, or receive the usual license and qualification to practise as physicians and surgeons in Her Majesty's realms. Our medical missionaries are now labouring in India, China, and other parts of the world. I would especially allude to Madagascar, to which place my pupil, Dr. Davieson went. When he reached the capital, on the succession of Radama II., he found that the Jesuit doctors were in the field before him, and the question arose, who was to be physician to the Court. Whoever this might be he would gain access to the first families of that land, so as to influence their opinions for good. It would appear too complimentary to myself to describe how the doctor succeeded, but suffice it to say that he was appointed physician to the Court of Madagascar. I put the question to every prudent mind in this meeting, do you believe that the history of Madagascar would have been the same had two Jesuit doctors been in power at the Court, instead of

a Protestant Christian, whose heart was burning with love to Jesus Christ? Believe me, a very different history would have been the result. Dr. Davieson's first battle was with the Jesuits, his second with the idols. The idols are the doctors of Madagascar. The principal idol is the great healing god of the land. The doctor had not been long in the capital before certain people were coming secretly to him, Nicodemus fashion, to be cured of their maladies. The public soon came to understand that even the keepers of the idols went to the doctor's house, and this tended very much to destroy their confidence in the idols. At last the Queen was taken ill. Although Dr. Davieson was appointed physician to Her Majesty, yet being the head of a heathen Government, she feared to call him to her aid, notwithstanding that the idols were failing. She was suffering from a lingering illness, and was getting no better. At last matters came to such a crisis that Dr. Davieson was summoned to wait on Her Majesty. At that time the kingdom was very disorderly, but although the turbulence was rather increased by the fact that Dr. Davieson was sent for, I have no doubt his presence exerted a most powerful influence on the present condition of that land. For three weeks he was locked up in the palace. A day or two after his being locked up, a disturbance was raised in the capital, and the Prime Minister wished the Queen to go back to the capital. Dr. Davieson assured him that she could not be moved without injury to her health. The Prime Minister then said that he could manage

to get her to the capital by means of the idols. The doctor remonstrated with them upon the cruelty which they purposed perpetrating, and said further that he (the Prime Minister) knew well that the course he was taking would do her no good. The great idol of health, called singularly "Beelzebub," was brought amidst much uproar to where the Queen lay, and the speaker delivered his message, which was that Her Majesty should return to the capital. The Queen replied, "I shall not go." For the first time in the history of Madagascar had the Government said to the idols, "I will not go;" and the defeated priests ran down the garden shouting, "Beelzebub is defeated." And so it was. During the whole of those three weeks Dr. Davieson had excellent opportunities, which you may be sure he embraced, of speaking for his Lord and Master. I need hardly tell you of the recent changes; how the present Queen was baptized last year, and how no fewer then 20,000 souls were added to the Church in one province alone. The Government of Madagascar felt so deeply benefited by the services Dr. Davieson had rendered, that on notifying to this country the accession of the Queen, Her Majesty referred to the value of the doctor's services. What a position of power a Christian physician may have in a heathen land! He is now every day conducting a dispensary himself, and is training young natives as medical missionaries. We tried that at the Cowgate. We brought several Christian natives to this country, but the result proved that course to be most unwise. The natives went out

puffed up with pride, were thoroughly out of sympathy with their countrymen, displayed their finery, and did all they could to make the natives feel their superiority—the very thing to be most avoided in a missionary. We now adopt the plan of training them on the spot. In Madras our agent has got thirteen Christian natives under training. In another place the agent of the London Missionary Society, Dr. Lowe, had eight gentlemen under training for three years, and they were so thoroughly efficient that the Rajah of the Province, although a heathen, built dispensaries for them at his own cost, and these young men are at this moment doing a *bonâ fide* missionary work. How painfully this contrasts with the conduct of our own Christian Government at home! In Madagascar one of Dr. Davieson's pupils has completed his education, and has been sent into the country as a native medical missionary. Last year I sent out a nurse to the capital to pick up Christian women, and to train them as nurses and Bible women, to be sent all over the country. If God would but raise up servants to perform His work, and especially to act upon the youthful mind for the next ten years, it would be the most blessed service we could render at this time to the Church.

This is a simple sketch of our work. My own heart is full with the thoughts of this blessed, godly work. Even Cicero used to say that "Man never comes so near the gods as when he is engaged in healing the sick." I can't sit down without adverting to the preciousness of these meetings in which we

have been engaged. I feel like the disciples; I could say, "Here let us build tabernacles." It has been very refreshing, but Christian friends, did you not feel, as God in love was pouring the blessing into your hearts, and you were rejoicing in His mercy, did you not feel as if there was a voice saying, "Freely ye have received, freely give." The Conferences are done, and we must now go down to meet the dumb devils waiting to be grappled with, and they will not go out without prayer and fasting. This has been the time of refreshing. Now comes the time of self-sacrifice. I trust we shall all strive to bring our alabaster boxes, and break them over the feet of Him who loved us, and who washed us from our sins in His own blood.

The Rev. W. ETCHES then engaged in prayer, after which the BISHOP OF JERUSALEM thus addressed the meeting:—

Having only a few minutes to stay with you, I have but scant time to speak of my work amongst the inhabitants of Palestine and the surrounding countries. If there was time, I could speak to you of our twenty-four Protestant schools in Palestine, in which about a thousand children of all religious denominations, including Jews and Mahommedans, are faithfully taught the Word of God, by teachers who have themselves learned to love and appreciate the truth; and I could also tell you of a flourishing mission now going on in the north of Syria; of Cilicia and Mesopotamia, where seven congregations have latterly joined our Church, and are visited and ministered to by two converted

Armenians; one who was ordained by me, and another, who was an Armenian Archbishop in Cilicia, and has manifested for the last four years much zeal, love, and patience, under many petty persecutions and much oppression. He has given up all things, in order that he may witness for the Gospel; and there is no doubt there is a great movement in the Armenian Church towards a reformation. The members of that Church, at least a good proportion of them, are now altering their liturgy, and are taking that of the Church of England for their model. We are, for protection's sake, going to advise them to adopt the name of "Protestant Episcopal Armenians." Nor can I refer at any length to the work I have been carrying on in Abyssinia, where 100 Jews and others have been converted. Bibles in the vernacular have been circulated through the country, to the number of about 6,000, and are read when the people have meetings on the Sunday.

Having been invited chiefly to speak of the Jews at Jerusalem, I will strictly keep to this topic, although it will be somewhat difficult for me to make my meaning intelligible to you. In order to understand and appreciate the result of the movement amongst the Jews of Jerusalem, it is necessary to remember in what state they were at the beginning of this century, and even when I visited Jerusalem for the first time some forty-two years ago. They were in some respects superior to the natives; they could read, but unhappily they were feeding on the husks of the Talmud, reading it day and night, believing thereby to acquire the

righeousness, of which Paul speaks as being "not the righteousness of God." And not only to acquire this, but they read it thinking they were thereby conferring a benefit on the whole nation. We visited families, hoping to introduce at least the Old Testament, but we found nothing but the Talmud, which, indeed, was appointed to be read on the Sabbath-day in the synagogues. When we spoke to them of the Bible, and its value as the Word of God, we observed that they were perfectly indifferent towards it; pretending that the Talmud was more holy, and that there was more merit in reading it than in reading the Word of God. However, between the year 1820 and 1830 a number of missionaries of different denominations visited Jerusalem, and had conversations with the Jews, telling them of the Messiah who must have come in the person of the Lord Jesus Christ. This excited their curiosity and awakened the desire to read the Bible, in the hope of finding in it arguments against Christianity. This was very manifest about the year 1830, which induced the Society in London, in 1832, to send out a missionary. But as soon as he arrived the Rabbis excommunicated all the Jews who should visit him, or receive him in their houses; so that he could but pray for them, and occasionally address a few words of Gospel truth to one and another whom he met. Still a desire had been excited to read the word of God in the Old Testament, and a Hebrew edition of the Bible was prepared in London, chiefly for the Jews there. When the copies arrived, the Rabbis discovered that the edition had some

different readings, which were marked by a little sign of the cross. They immediately declared the translation to be impure, and excommunicated all those who should venture to read it. However, instead of gaining their object and preventing the Bible being read, the effect of depriving the people of it was only to increase their determination to have it. When another edition arrived in Jerusalem, a great number of Jews hastened to procure it. As they were so very poor, in the first instance most of the Bibles were distributed gratuitously, but the Jews learned by degrees so to appreciate it as to pay for it. This desire for the word of God has been increasing ever since. Of late years we scarcely give a Bible to any one for nothing, but all are willing to pay for it; and there are few houses in Jerusalem at the present time but are possessed of a copy of the Word of God in the Old Testament. Of course they generally read it at first with the view of finding arguments in it against the truth which the missionaries preach, but they subsequently read it with far different motives; and I am happy to say that of late years many have been found willing to purchase the New Testament also, and read it secretly; and this has very much modified their views of Christianity, and of the Person of Christ Himself. As for the conversion of individuals, for about ten years scarcely half-a-dozen were converted, or at least professed to be so in that time. The late Bishop of Alexandria (formerly a Rabbi) was sent to Jerusalem, which made a great excitement among the Jews, who could not understand how a Jewish Rabbi

should have renounced their faith to embrace Christianity. This excited in many the desire of speaking with him, and these sought to have conversations with him secretly, so as to avoid excommunication. These conversations usually took place around some rocks near Jerusalem, or in solitary places. During the first year of his stay at Jerusalem, he received thirteen Israelites into the Christian Church by baptism, three of whom were learned Rabbis, and two have since become missionaries to the Jews. Since then we have had one year more, and one year less, but the average number of conversions and baptisms into the Christian Church each year in Jerusalem has been between six and seven, who have only been received after a long probation and much instruction. I may say, and that with thankfulness to God, that we have been deceived in but very few cases. It is true they are not what we should desire them to be—powerful witnesses for the truth, as Paul was among their brethren; but they endeavour to live conformably to the doctrine of the Gospel, and are regular in their attendance at our church-service on Sundays, and at prayer-meetings, Bible-readings, and missionary meetings during the week. The Rabbis are our greatest opponents in this work, because they exercise a powerful influence over the people. When any of the people betray signs of their partiality for Christian doctrines, means are resorted to to send them beyond the reach of the missionaries; but these apply to have a missionary sent them, to be further instructed by him. Some of them have since been received into the Church by

baptism. The Jews at Jerusalem are absolutely destitute of worldly goods, and this remark applies to nearly all of them. This is due to the want of commerce, but still more to the invincible tendency of the Jews to die at Jerusalem, arising from a superstitious idea. When the Jew dies in a foreign land, they believe that his soul is obliged to roll for years under the earth, or in any other way, until it reaches the Holy Land, during which time it suffers great torments; whereas if they die at Jerusalem, they are at once saved. When they get old and infirm especially, this feeling comes on, and as they travel to Jerusalem they spend their money on the way, and in consequence are destitute when they arrive. There is a great difficulty attending the conversion to God of invalids. Whenever a man confesses his belief in Christ, his relatives gather round him with tears and entreaties, that he may not bring such shame upon their family as to embrace Christianity. After bearing with such entreaties, which frequently require a great amount of courage, if he does not yield he is treated most cruelly, sometimes beaten, at others put in chains, or at least insulted with the most offensive words; and yet, as a rule, the new Christian bears all this with patience. Thus you see they have many trials to bear in becoming Christians, and their countrymen cut off all connections with them. On the whole, we consider our Mission amongst the Jews as rather preparatory to a future time, when the Lord Himself will pour the Spirit of grace and supplication upon them, and manifest the power of His work in

restoring them to His covenant, and afterwards to their land. We have the greatest proof that the Lord blesses our work, in the fact that the minds of the Jews have been so softened towards Christianity, and especially towards the Lord Jesus Christ; for when I first went to Jerusalem I found that all the Jews being Talmudists, believed firmly as they had been taught by the Talmud, that it was their duty to curse and blaspheme the blessed Name of Jesus. Few would be inclined, or have the courage to do this now. They confess that He was a good and righteous man, and that their forefathers were wrong in persecuting Him. From Jerusalem the Word of God has sounded out to other places where the Jewish element prevails; to Tiberius, Hebron, Galilee, Tyre, Sidon, Damascus, &c., where every year one of our missionaries goes to preach, to visit, and to distribute the Scriptures, both Old and New. During the last four or five years they have succeeded in disposing of them by sale, which indicates that there is a hungering and thirsting in the Hebrew mind after the living Word of God. We are doing our best to bring the Jews to a knowledge of the Saviour, and it remains therefore for us, for you and for the whole Church, to pray earnestly that the Holy Spirit may be sent down to make that Word of Life powerful in the hearts of those Jews, that they may be made wise unto salvation. I commend this cause to your fervent and believing prayer, which I trust the Lord will answer to the glory of His name.

After another hymn,

Dr. OWLES, of Liverpool, addressed the Conference

on the subject of the Christian work being carried on in that town.

It is now some time since, in the providence of God, we were led to enter upon a Mission work in Liverpool. God opened the door and prepared the way, and to Him belongs all the glory that has resulted from that work. Liverpool has the unhappy reputation of being one of the worst places in the United Kingdom, and though now a resident of that town, I dare not dispute that oft-repeated statement. Sin and iniquity abound on every hand, and the part where we are more particularly labouring is notorious for its drunkards, thieves, and vile characters of every kind. It is a part where the beer-shop and the pawn-shop seem to have the monopoly of trade; where the literature is the *Police News*, or something equally injurious to the moral and spiritual welfare of our fellowman; and the very street where our dispensary stands is the place where our dear brother, Reginald Radcliffe, when attempting to preach the Gospel, was stoned and beaten whilst standing up for his Master. As in Edinburgh, so in Liverpool, we determined not to be ashamed of our colours. Many friends recommended us to conceal the word "Missionary," and merely to place over the door a notice that we were medical men; but we felt that if we expected God to be true to us, we must be true to Him. And we also felt that we needed to be true to those amongst whom we were labouring; therefore we put up in large letters, "Medical Missionary Dispensary." The first day there were only four cases; in about a week we had

twenty, and in a fortnight, forty. Very soon we had a hundred, and so the numbers went on increasing, until the accommodation at our disposal was thronged from day to day with people, not sitting but standing to hear the Gospel of Christ. During this last year, after near three years' waiting upon God about it, and waiting, not only upon Him but for Him, we have got a fine, lofty, spacious room, where we have daily wondrous opportunities of preaching the love of Jesus to nearly 200 souls, and very often more. These people include drunkards, prostitutes, Roman Catholics, and the vilest of the vile, and daily, at one o'clock, they listen to the Gospel of Christ; and very many have been brought to the feet of Jesus. I cannot now particularise instances, but will just say that if you would come to us on a Sunday evening, you would find that room filled with hearers, who do not then come for what they get for their bodies, but for what they get for their souls. There you will find one man handing Bibles and hymn-books to the assembly, whose history is briefly this. He has been a deserter from the army and the navy, a drunkard, a prizefighter, and now he is in the truest sense of the term a Christian gentleman, doing all he can to influence those around him for good. In addition to this Sunday service, we have recently commenced a Tuesday evening service, which has been attended with equal success. Then we have some few people with us who are hindered from coming on the Sunday, for the want of good clothes. Roman Catholics are partial to this service—I mean those who are groping their way from the darkness of

Popery to the light of Protestantism. These dare not be openly seen attending a Protestant service with us on the Lord's Day. We have also on three evenings, a night school, which wants more teachers, for scholars abound. Last Monday we had to send away some twenty or thirty of the little urchins who had come to be instructed. As it was there were something like seventy being taught.

In addition to all this inside work, there is, I trust, a great work carried on outside in the homes of the poor. An assistant and myself visit daily some thirty of these homes, and we find access not merely to the homes, but very often to the hearts of the people. Many who receive us, receive our Master also. These visits are necessarily very limited. We could not read or pray with all day by day, but very often after we have made an entrance for ourselves, we have made an entrance for the Bible lady, and whilst one sows the other reaps, but all the glory is to our God. We greatly need lady-labourers, those who really long to sacrifice themselves. Indeed, throughout the whole Christian communion there is a want of more self-denial. I would try just to leave this practical impression upon your hearts, that if we want success we must follow Him, and we cannot follow Him without self-sacrifice. We cannot follow Jesus retaining our possessions and retaining our wealth, and yielding to our cultivated tastes; we must have more sacrifice. The mind that was in Him, must also be in us. We must, dear brethren in Him, make ourselves of no reputation; we must come down, before we can get

up to Christ. If Jesus leads, it will not be to earth's pomps and joys; it will be to houses of mourning rather than to houses of feasting and mirth; and to labours of love by the bedside of the sick and dying, in the lowly garrets, the workhouses, the hospitals and the prisons of our land. Wherever there are broken hearts to bind, wherever there are wounded spirits to heal, wherever there are famished bodies to feed, wherever there are immortal souls to save, there will Jesus lead; and there will His faithful servants follow. Oh may you and I be faithful unto Him. The power for such service as I have been describing must come from Him, and the dependence of those who undertake it must rest upon His promises. As the eyes of servants wait upon their masters, and as the eyes of handmaidens upon their mistresses, so our eyes wait upon our God, and when we meet Him at last, we shall say "Not unto us, not unto us, but unto Thy name be all the glory."

Mr. PEARCE said:—

I rise to give a little information relative to what we are doing for the good of souls across the Channel, where there is a mission field, in importance second to none. The work in France has entered upon a new phase entirely, within the last few years. The work done during the Paris Exhibition has been the means of opening the door for labour in France, to an almost incalculable extent. After it was found that the Word of God could be freely distributed, and that tracts and books could be circulated, it pleased God to put it into the heart of a very dear sister who laboured for

many years in Paris, to go to a number of fairs, and there to rent a stall for the sale of religious publications. Over that stall were such inscriptions as "God is love," or "God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him, might not perish but have everlasting life;" and there in the midst of a gay, worldly, French crowd, was this testimony for God. Bibles, tracts, and books were sold at the stall. At about ten of these fairs the Word of God has been proclaimed in this unobtrusive way. That work has now been extended, and the lady has been lately arranging with the authorities, so that two evangelists have accompanied her, and these have had numbers of conversations with the people across the stalls, and in the evening an open-air service has been held. This work has caused an immense stir through the North of France, where a great distribution of religious literature, by means of a Bible carriage, has taken place. I have had a most interesting account from the central part of France, of a Bible carriage there, which is accompanied by an evangelist and colporteur, who have gone from town to town, and village to village, and have had personal intercourse with the people, and have preached to them the Word of Life. I went with my wife to those places through which the colporteur and evangelist had gone, and we saw for ourselves the influence they have had upon the people. Our object has been to try and find Bible women, to carry on the work which these agents have begun. I also, in company with my wife, visited the South of France, and in a certain town

addressed a company of women, gathered on Sunday afternoon by a Christian lady there. We exhorted the Christian women to consecrate themselves to the Lord and His service. Many entered heartily into the work, and gave more or less time to the work of Bible women. They are holding meetings now, and it would seem as if a gale of heavenly influence had been following the work in the district. Although we have the promise of two or three Bible women, yet more are needed. I want your prayers for this interesting field of labour. If you take the map of France in your hand, and go over its provinces and its departments, there is hardly a single witness for Christ in some of them. There are several societies labouring, but very feebly. They have small means, and they do not seem to know how to reach the people, and especially the working classes. We get at these classes in England, but not in France. I hope God will raise up many Bible women.

A word with regard to Paris. Our dear brother Reginald Radcliffe, and other labourers, were very successful in speaking to the people through interpreters, during the Exhibition season. Meetings are still being held there, and I want you to pray that the power of God and the Holy Ghost may attend those which are to be held this winter, so that many souls may be awakened and brought to a knowledge of Jesus. One lady in Paris is commencing a work amongst seamstresses, which is likely to be attended with good fruits. God is calling into His vineyard most unlikely persons to witness for Him. I earnestly desire an

interest in your prayers for France, where the harvest truly is great, but where, alas, the labourers are few.

A hymn was then sung, and the Doxology pronounced, after which the meeting broke up.

Evening.

On this evening a large number assembled in the Church to partake of the Lord's Supper, whilst others gathered in the Iron Room, where evangelistic hymns and addresses were delivered.

The meeting was opened with prayers by the Rev. P. Maclaren, of Brighton, Dr. Owles, Mr. Wetherley, and a person in the body of the hall.

Dr. Owles then spoke :—

I desire, dear friends, to take as my guide in what I say to you to-night, the subject of the day,—the realisation of the anointing of Christ's people, as the great motive of holiness, and the source of power in the service of God.

I think we have in that word *realisation* the great secret of vital Christianity; that which distinguishes between profession and practice, between word and deed, between the name of life and life itself, between the form of godliness and the power thereof; and it seems to me there cannot be any realisation of any one word of God's truth, but in the power of the Holy Ghost. If there is an unconverted soul here to-night, I cannot convince that one of sin; I may reprove him, in our sense of the word reprove, I may declare God's denunciation against him, I may sound in his ear the

terrors of the law; but nothing but God's Holy Spirit can convince the man of sin, can make it a reality to his soul that he is a sinner; and make him cry out under the burden of his guilt, "What must I do to be saved?" If there is an anxious soul here to-night, I cannot lead that soul into peace, however persuasive the words, however clear the statement of Gospel truth, however earnest and affectionate the appeal; none but God's Holy Spirit can call that soul to righteousness. And as with the way of peace, dear friends, so with the way of holiness: it must be a real thing with us, in the power of the Spirit of God. We must practically and experimentally know what it is to be washed in the blood of Jesus, and to have the anointing oil of our God upon us. We may be in the place of holiness, or in the place of service, but we cannot be in the power of the one or the other, until we individually in our own souls realise, in the power of the Spirit, those wondrous words which you may remember having read in the 14th chapter of Leviticus. It is said there that a leper when he was pronounced clean by the priests, was not permitted to go into his tent, until he had cleansed himself, washed his clothes, and shaved off his hair; that is, until he had taken away all his uncleanness; and then he could enter into communion with God. Now so it might be with some of us to-night, who are here. We may be holy in God's sight, but we cannot practically realise this unless we cleanse ourselves, unless Christ cleanses us; unless in deed, as well as in word, we crucify the flesh with its affections and lusts; unless we yield ourselves

unto God, and our members to be instruments of righteousness unto holiness. It must be something more than adoption,—the great fact that we have died, and that we have risen with Christ. But I would just add one word of caution, and that is, that we do not place this realisation as the substitute of faith. Sometimes sinners say, I cannot think my sins are blotted out, because I cannot realise it. What we have to do is, first to believe the testimony of God's Word, and then we have the fruits of a living faith.

I will call your attention to one or two passages bearing on holiness and service. I will not attempt to separate these two, because they are connected together in God's Word. We cannot be holy without serving God. One text I would ask you to turn to, to prove that statement is to be found in the 17th and 18th verses of the 14th of Romans:—

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

"For he that in these things serveth Christ is acceptable to God, and approved of men."

Again we cannot serve God without being holy, for that would be offering strange fire, instead of pure fire, on God's altar. Both holiness and service result from being on resurrection ground with our Lord Jesus Christ. In the 6th of Romans the Apostle has set forth the believer's death, and the believer's resurrection with Jesus. He says in the 22nd verse, "Now being made free from sin;"—that is being in Christ, that is by reckoning ourselves to have died when Jesus died; and knowing that as death hath no more

dominion over Christ, so it has no more dominion over us; knowing that because Jesus lives we live also. "Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." There is an analogous passage in the 74th and 75th verses of the 1st of Luke: "That He would grant unto us, that we being delivered out of the hands of our enemies," that is, having our enemies slain at the cross, having death behind us, sin behind us, Satan behind us—"being delivered from our enemies, we might serve Him without fear, in holiness and righteousness before Him all the days of our life."

There is the same truth in the Old Testament. Israel in Egypt could not serve God: hence the cry, "Let My people go, that they may serve Me." They had to go three days' journey into the wilderness, a death and resurrection distance, ere they could sacrifice to the Lord. Pharaoh tried hard to get a compromise. In the first instance, "Ye shall not go far away." Then, "The men shall go, but the women and the children shall be left;" then, that the men, and women, and children should go, but the flocks and herds should be left. But Moses would have no compromise, not a hoof should be left behind.

And dear friends, we must have no compromise, we must not listen to the enemy, we must have ourselves, our families, our property, our all, not a hoof must be left behind, on resurrection ground, as bought by the blood of Christ. And if you ask me why I speak of this, in connection with the subject, it is because this

most blessed anointing is the realisation of being endued with power from on high. We read in the 30th chapter of Exodus, that God's holy oil cannot be poured out upon man's flesh. In the 3rd verse it says, upon man's flesh shall it not be poured; that is not upon man as man, not upon sinful flesh, not upon righteous flesh; God's anointing oil cannot be poured upon man's flesh at all, however amiable the character, however prodigious the intellect, however earnest and affectionate may be the heart. All these come under the designation of man's flesh, and cannot be anointed for the service of God, they must be first crucified; like Isaac they must be laid upon the altar, and then God may give them back in resurrection power. The new man must be anointed; Christ in us must be anointed. Aaron alone could have the anointing oil on him, because he typified our Jesus. But Aaron and his sons with him could not be anointed until the blood was shed, until the blood was sprinkled; then came the anointing oil. So Christ and His Church together cannot be anointed till Christ is dead and risen again. That is what Jesus meant, I think, when He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Again, "Except a corn of wheat fall into the ground and die, it abideth alone,"—He could live alone—"but if it die it bringeth forth much fruit." Still more plainly He speaks in the 7th chapter of John: "He that believeth on Me, out of his belly shall flow rivers of living water; but this He spake of the Spirit, which they that believe on Him should receive; for the Holy

Ghost was not yet given." Can it be said of us, we have received the unction from the Holy One? do we experience Christ's death and resurrection in our souls? Can we experience this anointing power from on high? In proportion as it is a fact with us that we have died and risen again, shall we be anointed with the Holy Ghost. Then by the Spirit we shall have access to the Father; then through the Spirit we shall wait for the hope of righteousness by faith; through the Spirit we shall mortify the deeds of the body. Holiness will not then be something that we put on occasionally, as with the religion of the flesh, or the sanctimony of the carnal mind; it will be something that influences our thoughts, words, acts, every day of our life; in the drawing-room, in the workshop, in the kitchen, as well as in the church or in the chapel; in our intercourse with relatives and friends, with masters and servants, as well as in the assembly of the saints; in all our business transactions with the world, as well as with the Church. "Holiness becometh Thine house, O Lord, for ever." Oh! dear friends, this is what we want. We should not speak of a tree as fruitful, because we see here and there one fine specimen of fruit, but only when we behold all the branches yielding fruit abundantly. So it is not one great act for God now and then, or one gift of the Holy Ghost exercised in power, that constitutes a just man; but having one's thoughts, acts, temper, spirit, persistently manifesting Christ. The head, hands, feet, heart, and mind, all pervaded with the same Spirit, all fulfilling the pleasure of His goodness and the work of

faith with power. Then shall we say what Paul said: "I, yet not I, but Christ liveth in me." Then shall we bear fruit that will remain; then shall we serve God acceptably, with reverence and godly fear. Oh! may God give us to realise these things—with death behind, judgment passed, hell escaped, standing in Christ; with nothing but the glory of God before us.

If there is any sinner here, who is willing to come into this possession, dear fellow-sinner, you may have it. God has given you Jesus. God has laid your sins on His own Son. He Has put Him to death, He has wounded Him for your transgressions, He has bruised Him for your iniquities; and if you will believe in Him, God will treat you as Jesus deserves to be treated. If you will accept Jesus as your substitute on the cross, then you may have Christ's place on the throne. If you will take Jesus to you as your own, God's gift to you (for He has given Him, whether you receive Him or not), you may have Christ's place in heaven—"God so loved the world that He gave His only begotten Son;" and, "as many as received that gift, to them gave He power to become the sons of God." May God bless His truth, for Christ's sake. Amen.

Prayers were then offered by Mr. WETHERLEY, and the Rev. Mr. MACLAREN, of Brighton. A hymn was sung, and some minutes were passed in silent prayer by the whole assembly.

The Rev. W. ETCHES then spoke, from part of the 17th verse of the 3rd chapter of the 2nd Epistle

to the Corinthians :—"Where the Spirit of the Lord is, there is liberty."

I am very thankful to God, my dear friends, that our brother who has just sat down was led to draw your attention specially to that word *realise*. Curiously enough, that word has laid very much on my heart, when I was alone, asking God what I should say to you, before I came to this meeting; and I do feel we can hardly draw too much attention to that word —or rather to the thing which that word represents.

It has been very truly said by the Psalmist, that man walketh in a vain shadow, and disquieteth himself in vain; and I think the more a spiritually-minded man sees of the world, the more he is convinced of the unreality of the world. Man walks, not only in a shadow, but in a lying shadow. The thing in itself is unsubstantial and vain—unsubstantial though it may be, it is also false. But, beloved brethren, when we come out of the natural life, and into the new life, everything ought to be real. There are those of us who, having passed through the first great change, feel that to be a reality. It was no mere imagination when the burden of sin fell upon us; all of us have felt it more or less. And it was no mere fancy when the dread burden was lifted off. We feel with joyous hearts that we are free.

My dear friends, there is a danger, after having long experienced this first relief, of our getting into an unreal state of soul—a state in which our theology is all very perfect—in which we are quite ready to adopt all the language that we find in the Epistles of St. Paul;

but in which we fail practically to apply to our own hearts the new light of life. And just then comes this danger, my own painful experience of which gives me to know how necessary it is, that the warning voice should be listened to. It is because of this that I again desire to draw your attention to the word *realise.*

We realise, when we take for truth that which actually exists, and until we get to that point we do not realise. The Bible word for realise is, believe. That word is used in more than one way in the Bible. You will very frequently find that the word is used in its fuller sense, as expressing that faith by which man lays hold upon the truth of God. And, beloved brethren, if we only brought ourselves, or allowed ourselves to be brought by the power of God, to live a life of believing, all this unreality would pass away; but it is just because we get into a way of making statements and not believing them, that we allow ourselves to become so unreal.

What is the great reality that we have to do with to-night? The great reality presented to us is that the Holy Spirit of God does dwell in our hearts, if we will only believe it. St. Paul says in the 8th of Romans, "If any man have not the Spirit of Christ, he is none of His." Who is meant by the "Spirit of Christ" there mentioned! We see in the earlier part of the verse that He is called "the Spirit of God," showing evidently that it is the Holy Ghost. We must remember that each Person of the Trinity is separate, It is to Him, whom we call the Holy Spirit, that this allusion is made. "If any man have not the Spirit of

Christ, he is none of His." Now, beloved brethren, if the Spirit of God dwells in us, He dwells in us as a power; He does not sleep, but He dwells in us to enable us to do what we want to do. If I call in my faith, I do not go appealing to my own natural powers, and ask myself, "Am I able with 10,000 to cope with Him that comes against me with 20,000?" These reasonings may be well enough for the natural man, but they have no place in the experience of the man walking in the power of the Spirit of God—the Christian experiences abiding, constant strength. We are weak; perhaps some of us feel so weak when we hear of battles and fighting, that we almost feel as though all these things were beyond our experience. Brethren, this is altogether out of God's law. It is not God's will that we should go from weakness to weakness, but from strength to strength. If we do not realise that strength is near, how can we fight? If we go to battle without the realisation of the fact that God's power will be manifested when the proper moment comes, we shall be like the men of Ephraim who in the harness of war, turned their backs in the day of battle. It is God's will, brethren, that we do not realise power, until the moment comes for the putting forth of that power. I do not suppose that Samson felt materially stronger than you or I, until some opportunity came to put forth the strength, but of course the power was there. It is so with us. It ought not to be our aim to obtain consciousness of being charged with the Spirit first. If we succeeded in that object, if we were convinced that we were so

charged, it would probably have a tendency to inflate our vanity; so that God, instead of being honoured, would be dishonoured through His own gift. God bestows His gifts just when they are wanted; but He calls upon us to believe that they are actually ready and waiting for the moment of their need to arrive. I look at God's Word, and I find throughout that this is the way in which God has acted towards His people. When I look where the children of Israel are by the Red Sea, what a contrast is there between the children of Israel and the figure of Moses. On the one hand all confusion and wild terror: "Why hast thou brought us out of Egypt? are there no graves there that thou has brought us into the wilderness to die?" On the other hand, all is deep repose in God. "Fear not," says Moses, "fear not: the Egyptians that you see there now, look at their glittering armour, as they come! soon you will see them no more." What made the difference between these two classes of persons? Just this: that the one man realised the presence of God, and the others did not: therefore the multitude of the Israelites were all in terror, while Moses rested in the calm enjoyment of conscious strength.

Look for a moment at the case of another child of God, who, as soon as he was enabled to realise the power of God, at once became a hero—Barak. See him shrinking from the battle, hiding under the protection of a woman. But Deborah inspires him with courage; she tells him that the Lord hath gone out before him, and his heart grasps the truth. Look at him going forth with men ready to risk their lives;

behold him performing exploits, and turning to flight the armies of the aliens. Look again at the case of Elisha, by the river Jordan, with the mantle of Elijah in his hand. He had offered to Elijah's God the prayer that a double portion of the Holy Spirit might descend upon his servant: there had been no outward manifestation of an answer; he was not conscious of any extraordinary power, but he goes to the bank of the river, and takes the mantle in his hand, and strikes the water, and says, "Where is the Lord God of Elijah?" The man took it for a reality, that the request which he had proferred had been granted, and therefore he expected that those obedient waters would draw up in a heap, and allow him to pass: in the name of God he smote them. Look at the case of Gideon: see him in the winepress beating out his wheat, fearing prying, hostile eyes. Hear his complaint, "If the Lord be with us, why is it so with us?" But look at him a little while after, when God has been dealing with him, and has brought him out of that state of unbelief, into a state of realisation of the power of his God. He has been down to the camp of the Midianites. Listen to him now; he goes from tent to tent, fear has all passed away, and he lifts up his voice, and takes the very language which God had uttered a short time before. A few verses previously, you will notice God says to him, "I have delivered the host into thine hand;" but at that time Gideon had not realised the truthfulness of God. Now at length he is awakened to the fact, and so he is enabled to take the words of God, and to go from

camp to camp, and to say, "Arise, for the Lord hath delivered our enemies into our hand."

Brethren I need not give any more instances; it is the same throughout.

At this point there occurred a disturbance in the Hall, occasioned by a boy in the street throwing a stone on to the roof, which rolled from the top to the bottom with a loud rumbling noise. People looked at each other, some in surprise, some in alarm. A cry of "Fire!" was uttered by one or two persons, then all rose from their seats, and some few rushed to the doors; but Mr. Etches, and the other gentlemen on the platform, succeeded in somewhat allaying the excitement, and a hymn was begun. The cause of the noise was soon explained, but for several minutes after the alarm had subsided ladies, continued to leave the room.

Mr. ETCHES resumed:—

I think that sudden interruption may carry its own lesson with it, to hearts willing to receive a lesson. These poor bodies of ours are always subject to a certain amount of physical terror. But dear friends, if it had been something of more concern than what did happen, would there not have been something more than physical terror, in many a heart now present.

I was just going on to speak to you about the glorious liberty which belongs to those who have the Spirit of God dwelling in their hearts. Now there is one feature of that liberty which this circumstance urges me to press home upon you. The true child

of God has the blessed privilege of being free from inward terror. Oh ! dear friends, quick as that sudden sound was heard, swift as the flash of lightning, one of these days, the glory of the Eternal God will be manifested upon this world of ours, and in that moment, there will be two classes of emotion—one of rapturous joy, and the other of agonising terror; which will be here? (laying his hand upon his breast).

Has the Spirit of God given you liberty from fear? Are you prepared, now, to stand in the face of God and of His angels, and in the face of devils, and to say, I have no cause for fear; the Lord of hosts is with us; God is our refuge, therefore will we not fear. Though the solid foundations of the world be swept from beneath our feet, and be rolled together; though the heavens dissolve with fervent heat, or the stars drop from their orbits; and one cry of terror passes up from the world, yet I will not fear. But, are you all ready?

Now I am one of those who believe, that those great spirits of whom we have been speaking, the Spirit of God, and of the devil, do really exercise an influence upon the course of human affairs. And I believe, that it was the spirit of evil that put it into the mind of that boy, to throw that stone upon the roof; and I also believe, that it is the intention of the Spirit of God, to take that little incident, and make it a sort of test, by which we may examine ourselves. If that little incident had been the precursor of that universal crash, which shall one day take place, oh! my unconverted brother, how would you have felt? And if

a little thing like that can strike terror into our hearts, how shall we meet the flaming eye of Him, who shall read in one glance the mystery of our sins, and in one word doom us to punishment. Liberty! What a blessed thing when a man feels on retiring to his bed at night—Well, if God calls me in my sleep, I shall escape the outward suffering of death, and shall come to be present with Him. What a blessed thing for some of our working men to be able to say, on going forth to their dangerous labour, and leaving their wives and families,—Blessed be God, it will be all right with me. Happy man! Dear friends, before you can be free from fear, you must be free from sin. If you feel that sin is clinging to you, that sin has bound you down, down to the depth of degradation; until you are free from that bondage of sin, you cannot be free from the bondage of fear. Glory be to God! where the Spirit of God is, there is liberty. I believe that the Spirit of God is come into this room to-night, to lead us on to victory; He comes from our Captain, Jesus. Jesus is here by His Holy Spirit, and He is here to give sinners liberty. Well, you say, how will He do it? I will show you. Hitherto we have been the slaves of motive. You see that little word *motive* on our paper. The Spirit of God is the great motive for the Christian's holiness. Hitherto you have been the slaves of motive—what kind of motive? The devil has put before you all kinds of material objects—before one wealth, before another entrance into society. He has given you so attractive a view of the world, that you can hardly get your eyes away. To

another, he holds up the bauble of pleasure; you gaze at it, the colours seem to be so brilliant and all so attractive, that you cannot get your eyes away. And thus, dear friends, by proposing one motive after another, he leads you on; and all this while you are under the unhappy delusion that you are really free. Cannot I follow whatever I like? Cannot I do whatever pleases me? Yes, but in the very fact that this, that, and the other thing pleases them, and that those things, which really belong to them, pass unheeded, and do not please them; in the fact that that lower nature is stronger than the higher nature, that the animal is superior to the man, the material within them superior to the spiritual, in that very fact we trace the mystery of the dreadful bondage of Satan.

Now I take it, that whenever a man has been drawn away in a directly opposite direction to that in which his interests lay, however he may be so guided, he is a slave; and this, dear friends, is just the sort of bondage in which men of the world are held. The apostle says we have not received the spirit of bondage—the wordly man has; and when we look around, brethren, we see the whole thoroughfare is crowded with men in bondage: some bound by drink, some by uncleanness, or some other sin; but all bound by a common aversion to God. They will not have God, they do not desire God, they keep away from God. What makes them do so? Satan, with all his gilded toys, strives to keep their attention from God, and prevents, so far as he has it in his power (or rather I should say, so far as these poor souls allow him to prevent),

this gracious influence acting upon them, which would otherwise draw them to God

These last meetings of ours are always very solemn. Speaking to you now, my heart goes back to last year. There are some here to-night who then came to the concluding meeting, with a sense of bondage and slavery; they are now rejoicing children of God. Dear friends, another thought comes into my mind. It is this: how many were worshipping with us last year, who are not with us now? We have lost one or two dear friends who spoke to us from this platform; they have gone to sleep in Jesus. We think of many others who were then present, but who did not take such a prominent part, who have been called away. But I fear there are some beside those. I cannot tell; the Lord only knows; but I think there must have been; and if so, oh! my brethren, what would they give to be for one short hour with us to-night? But they are in bondage, eternally chained, and when another Conference comes round they must be there still. Oh! great God! save us from it!

Then there is another spirit, and that is the spirit of liberty. He gives us motives too. What kind of motives? Not those poor motives which merely feel for these bodies; motives of Jesus, that feel, first of all, for this poor desolate heart of man, whose longings the material world cannot satisfy. Jesus comes, and He looks at that heart—the Holy Spirit has made it crave for something, has given it an inexpressible desire, which the world cannot fill. As He looks at that heart, He comes and

speaks to it—"What wilt thou that I should do unto thee?"

Oh! dear friends, are there any of you that will be true to your hearts? Is there a willingness on your part to receive the motives which Jesus has to suggest? Sinners, let me draw aside the veil of unbelief. Sinner, let me show thee thy Saviour. Sinner, see the Man of Sorrows gazing upon thee: read the mystery of love in those pierced hands, that torn side, that broken heart. Sinner, let Jesus show thee Himself by His Spirit. Then, indeed, we have got a motive for life, a motive for death, if necessary. In the force of this motive, our martyrs have walked peacefully to the stake or the scaffold. We have a motive which no power available by man can destroy: the love of Christ constraineth us. Not our love to Him, but His love to us. We gaze at our loving, bleeding, dying Saviour, and every time we gaze at Him, He seems more beautiful to us; and saints and sinners are all gathered round the cross. However far we may advance in our Christian experience, the highest saint as well as the deepest sinner, we all alike exclaim, "There my rest shall be, close to that bleeding Saviour." We never have got away from there, and by God's help, we never will. And as we lie there, some new revelation of the Holy Spirit of God is made to us.

All these motives are really coincident with our highest interest. Men of the world think, if you are persuading them to be really religious, you are persuading them to forsake their own gods. The man whose eyes

are open sees that his interests are coincident with real religion. Oh! brethren, when we get close to Christ, it is not such hard work to die to nature: we must die to live. If we get away from Christ, then life is darkened.

Now, dear friends, which of these great powers are you going to bow to? The Spirit of Truth will set you at liberty, but the spirit of lies will set you in bondage: which is it to be? If the truth makes you free, what can make you bound? There is no power in hell, there is no power on earth, that can do it, and I am very sure that there is no power in heaven that will do it. Who shall bind those whom Christ has liberated? What manacle of hell shall keep down that glorious liberty? May God give it to all of you.

After two short prayers and a hymn, the Benediction was given by the Rev. R. B. TONGE, and the meeting separated.

It is probably known to all who have attended these blessed Conferences, that in consequence of the insufficient accommodation now at Mr. PENNEFATHER'S disposal, a large Conference Hall is at present in course of erection. The need for this may be estimated by the facts that this year several hundred applications for tickets had to be refused, and that during the Conference week the arrangements for refreshments and afternoon meetings necessitated the dismissal of the 900 children attending the schools. Nor is this all. The ordinary parochial operations in

connection with St. Jude's Church are sorely crippled by want of accommodation.

The church is quite overcrowded. There are also very important meetings held from time to time, for which there is no adequate accommodation. It was therefore decided to erect a building, consisting of a Central Hall, seated for 2,200, where the Conference Meetings will be held, and services for the working classes; and behind this a variety of rooms for meetings and classes of all descriptions, and for the use of the "Association of Female Workers," which has its centre at Mildmay Park, but whose members are labouring in various parts of the globe. This Association was first formed at the Conference of 1862. Want of funds, and that alone, prevents the whole plan being carried out at present. The estimate for the Central Hall and the basement below—containing refreshment rooms, &c.—is £8,000, whilst the erection of the remainder of the proposed building will require an outlay of an additional £3,000. In the spring of this year (1869), a gentleman, who had never been present at the Conferences, placed the sum of £5,000 in Mr. PENNEFATHER'S hands, which enabled him to begin a part of the work; and the foundation-stone of the Central Hall was laid on the 4th August, when prayer was offered by several ministers, and the following Special Hymns were sung:—

"With songs of holy gladness,
We gather here to-day,
Beneath the vaulted heaven,
This corner stone to lay.

Thine Arm, O Lord Jehovah
  Has circled us around,
And now Thy smile of blessing
  Hallows this spot of ground.

Oh! may the joyful tidings
  Of the Redeemer's grace,
Sound forth as sweetest music
  From this appointed place,
Waking up life eternal
  In many a stricken soul,—
Opening the eyes of blind ones,
  Making the sick ones whole!

Here may the Holy Spirit,
  Unite in fervent love,
The children of God's family,
  Co-heirs of thrones above,
And train them for the glory,
  Where saints together meet,
In one unbroken circle
  Around the Saviour's feet.

Lord, in Thy mighty power,
  Shed forth from hence Thy light:
Across life's troubled ocean,
  Amid sin's gloomy night,
May sailors in the tempest
  Seeing the cheering ray,
Steer safely through the waters
  Until the break of day!

No lighthouse will be needed
  When seas have ceased to roar,
And mariners have landed,
  To breast the waves no more!

'Till then—we hear the watchword
'Arise! Arise! and shine!'
Help us, O God, to witness
We have no light but Thine!"

W. P.

"O Lord of Hosts Thy gracious ear
Has hearkened to our cry.
And Thou hast led us forth to-day
With joyful melody!

Henceforth may Thine approving eye
Rest on this House of Prayer!
'Jehovah Shammah' be its name,
Because—'The Lord is there!'

Saviour! Thy blessing *has* made rich.
(Without it we are poor.)
Still strengthen. Lord. our feebleness
And multiply our store!

The barley loaves that Thou didst break
Fed thousands on the plain:
Oh! daily may our eyes behold
Such miracles again!

The angry tempest ceased to roar,
When walking on the wave,
Thou camest in Thy Majesty
Thy chosen ones to save!

And yet with love unchangeable,
And undiminished might,
Thou watchest o'er Thy feeble flock,
And guardest day and night.

Then mighty Monarch of thy Church
'Gird now upon thy thigh
Thy sword of radiant truth and pow'r,
And ride triumphantly !'

Here may Thine enemies submit,
And friends Thy Name confess,
While on our banner we inscribe
'The Lord our Righteousness !'"

W. P.

In addition to the £5,000 already mentioned, Mr. PENNEFATHER has received another £1,000 from a friend, together with smaller sums from other sources. It will therefore be seen that about £2,000 is yet wanting for the completion of even the Central Hall, and £3,000 more, if the whole plan is to be carried out. It is expected that that portion of the building already in course of erection will be ready in the spring of next year; the completion of the plan as a whole rests with those to whom have been given the silver and the gold.

It can hardly be necessary to do more than to state these facts, and mention the anxiety felt at Mildmay on the subject: "For if they have sown unto us spiritual things, is it a great thing if they shall reap our carnal things?"

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ERRATUM.—Page 198, fourth line from bottom. *for* Rev. W. H. AITKEN, *read*. Rev. W. ETCHES, Vicar of Morton-in-Marsh, Loughborough.