

LIMITED EDITION

NOTES OF WINCHESTER CONFERENCE

June 4 to 7, 1927

LONDON

C. A. HAMMOND

3 & 4 LONDON HOUSE YARD

PATERNOSTER ROW, E.C.4

WINCHESTER CONFERENCE

JUNE 4-7, 1927

SATURDAY EVENING. Prayer meeting 7.30.

Scriptures read : Romans xii ; Matthew ix. 27-31 ; Mark vii. 32-37.

LORD'S DAY MORNING. Prayer meeting 7.30.

Reading of Psalm lxxxiv.

Breaking of Bread 11 a.m.

Scriptures read : Zechariah iii. 8-10 ; vi. 9-13 ; ix. 9 ; xii. 10 to xiii. 1 ; xiii. 5-7 ; Isaiah liii ; John xii. 23, 24, 27, 28 ; Psalm lxix. 1-21.

AFTERNOON. Bible reading 3 p.m.

First a brother from The Hague, on behalf of Holland and other brethren on the Continent, gave messages from them and read one from Switzerland sending greetings (Ephes. vi. 23-24). Dr. Wreford replied for all. A brother from Philadelphia spoke briefly for the U.S.A.

Reading on 2 Timothy iii.

In the course of the reading it was pointed out that the "last days" have now begun. The preaching of

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the word and shewing the Lord's death will continue unto the end. John speaks of departure from the *Person* of the Lord, Paul and Peter from the word of the Lord. "Holy Scriptures" (ver. 15) refers to the Old Testament. In verse 16 both Old and New Testaments are included in the term "scripture." Peter describes Paul's Epistles as "scripture" (2 Peter iii. 16). Paul quotes from Luke's Gospel as scripture (1 Tim. v. 18). Timothy venerated the Old Testament (ver. 15), but needed instruction in the New (ver. 14). The necessity of continuing in the unchanging truth is the great lesson of the chapter.

EVENING. Preaching of the gospel. P. Schwefel.

Hymn : "Come, hear the gospel sound." **Prayer.**

Revelation i. 4-6 ; v. 6-10.

The first time we find singing in connection with God's people is Exodus xv. They had been slaves in Egypt ; God alone could deliver them. . A people sheltered by the precious blood of the lamb, brought through the Red Sea, were the people who sang in Exodus xv.

Hundreds of years after David sang the songs of Zion. God's people had learned something in those hundreds of years : not that they were better, but that God's mercy was great. "The Lord is good : His mercy endureth for ever ;" so all His redeemed people can sing.

There are many songs in the Old Testament, but where in the New is a song ? In the Gospels, Acts,

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Epistles we find no song. Yet we must have a song. Look in Revelation. Shall we find it there, in the book of judgment? A special blessing is promised to those who read it (Rev. i. 3). It tells of the glorious triumph of the Lord Jesus; it tells of the glorious inheritance of the saints of God. The closing of this present time of grace is near. There will be wrath poured out upon the unbelieving. Now in the book of Revelation, which tells of coming judgment, you would not expect a song. There are *two*.

Here stand two songs in perfect order, in chapter i. and chapter v. The first is sung on earth, the second in heaven. The first is "Unto Him that loveth us and has washed us from our sins." If you do not learn to sing the first song on earth you will never sing the second song in heaven.

Before the first song the Holy Trinity stoops down. "Grace and peace, from Him which *is*, and *was*, and is *to come*"—the One who fills past, present, and future, the Eternal One; yet He speaks to us so friendly. God looks down on you and greets you. But this grace can only be active when you bow to Holy Scripture and believe what God has said. Then the third Person of the Trinity joins in the greeting (ver. 4), in presenting grace and peace to men. And then the second Person of the Trinity, the Son, joins in: "from Jesus Christ." God the Father loves us, God the Son died for us, God the Holy Ghost is here to shew the way for us, and what the matchless grace and love of His heart has done. The Holy Spirit brings the Lord Jesus before us in all the perfection of His adorable

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Person, and shews us His threefold glory (ver. 5). The future will display His glory, but we may know Him as " Prince and Saviour even now " ; then I must sing, when I know *Him* " To Him that *loves* us." He loves you now, " and has washed us " not will, but has, and we can sing.

The second song we shall sing in heaven. In Revelation ii., iii. we see the redeemed on earth ; in iv., v. we see them in heaven ; in vi. judgment begins, before the Lord Jesus comes in glory. In chapters ii., iii. we see the church on earth ; it is not mentioned again till the appendix at the end. During those judgments all the redeemed are with Christ the glorified Head at the right hand of God. We have the Song of creation in chapter iv., the Song of redemption in chapter v.

There is no cloud, no tear-drop in that happy land. Soon we shall be there with all the redeemed, and all sing together as we cannot on earth the new song of " Glory to the Lamb." Three words are the same in all languages, Jesus, Hallelujah, Amen. Suppose three men met, Chinese, English, German, all Christians ; one says " Jesus," the next " Hallelujah ! " the last " Amen." They can join and rejoice in these three words. " What will it be to dwell above," with glorified eyes, bodies, lips, tongues ? Then we shall sing the new song together of the preciousness of the blood and the worthiness of the Lamb.

Learn the first song to-night, then you will join in the new song.

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MONDAY MORNING. Open meeting.

Hymn 232. Prayer.

M. J. N. Voorhoeve (The Hague) read a few words (vers. 9-13, 20-24) from John xvii.

The whole chapter is a beautiful prayer of the Lord Jesus Christ. He recalled his visit to England in 1911 with four other brothers from the Continent. They came with sad hearts because of the division in 1910. They felt there was only one way to help, not by writing, but by speaking heart to heart. This time he had come with another heart.

They prayed together during their crossing. No one met them on their arrival. They were perplexed and downcast. At breakfast in their hotel they noticed on their plates a message from the Lord "that they all may be one." They were comforted by this word.

Now he wished to speak about the privilege of being one in the Lord. In the one prayer of our Lord Jesus we have three times that same dear expression (vers. 11, 21, 22). The brethren a hundred years ago found the truth of the one body, which we still have and must hold fast. It is by the blessing of the Lord that we have eyes to see that we are members of one body. In 1 Corinthians xii. 13 the body is spoken of as "Christ." It is Christ and His members, for by one Spirit we are all baptized into one body. In Ephesians iv. we read, "There is one body and one Spirit."

This does not mean that we all think the same, though it is well to have the same mind and speak the

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same thing. But the foundation of our coming together in the name of the Lord is that we and all the members are one in Christ.

All have the mind of Christ, but we have different thoughts; even if good, they may be different, as different trees have different leaves. We must take care not to think that to have the same thoughts is the foundation. Jesus Christ the Head of the body is the foundation and we are His members. We cannot do without each other.

Let us keep this wondrous truth by the grace of our Lord. We may thank God that the old brethren kept this truth. Now we must hold it fast, and bring others to have joy in it too.

Three things are said about oneness in this chapter. The one *body* has been mentioned, but here we have the one *family*. See John xi. 52, where we find that the Lord Jesus by His death would bring together the children of God scattered abroad. We have this family in John xvii. 11 (see New Trans.). The Lord Jesus came to gather the children together as one. Now He prays in that Holy Father's name that they may be kept.

We are all members of that one family, and we recognise one another as children of the one Father. We have closer ties than those of an earthly family.

In verse 13 we read that the Lord came to speak to them that His joy might be fulfilled in them. The first time He speaks of this joy it is connected with *abiding* in Him (xv. 11). The second time joy is connected with asking the Father in the name of the Lord (xvi. 24). The third time is xvii. 13. The fourth

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time is 2 John 12, "that our joy may be full." Three times the Lord said, "*Your* joy," but here it is "our joy." When we meet and see each other face to face our joy is full. The Lord likes us not only to know Him, but the things He has spoken, and to speak of them together.

The third time "that they may be one" (vers. 22-24) is future. We shall see the personal glory of the Lord Jesus. We shall see *Him*. Then all will be one: no differences, no divisions, no distance, no different languages. This unity the world will see when the Lord comes in glory.

Now as to the present (ver. 21), the Lord prayed that "they all may be one." In the Acts we see the fulfilment. The saints were all one. By our sins we have lost that blessed time, and it is not possible to regain it. But the thought should always be with us. Let us look at every brother as a brother in Christ, a member of the one family, and remember the prayer of the Lord.

We praise the Lord for the way He has worked in these times, but we also desire that other brethren may be with us. We must, however, hold fast the truth, though we must not stumble over little things. We thank God for the help received from English brethren and their writings, but we mourn over their divisions. May the Lord give others the desire to hold fast with us the Person of the Lord, the word of God and the oneness of the body.

The Lord said, "Believe ye that I am able to do this?" (Matt. ix. 28). We cannot, but the Lord can.

Other things are taken from us, but the memorial

of the Lord's death stays with us to the end (1 Cor. xi. 26). When we meet at the table of the Lord we say, "We are one with all brethren in the Lord."

(It is hoped that a fuller report of this address will appear in the *Bible Monthly*.)

Hymn 327 : " Lord Jesus, are we one with Thee ? "

Mr. A. J. Little. Matthew xviii. 2, 20.

The Lord Jesus associates the great truth of gathering to His name with the calling of a little child (ver. 2). He takes a child as the pattern of the spirit that should characterise His disciples, its trust, modesty, simplicity, dependence. To be in reality and truth gathered to His name we must be in the spirit of a child, not seeking great things, not boasting of a position. Those who years ago found in this chapter what they were looking for were sensible of the ruined condition of Christendom; their consciences were exercised, their spirits broken and their eyes wet with tears, and in that spirit they sought light from the word of God as to their path. Not in a spirit of Pharisaism, but still learning and believing in the one body, they sought the resource of grace. For God is, and remains, the God of all grace. He always provides guidance for saints in all ages.

They found it here (ver. 20). " Where two or three are gathered together to My name, there am I in the midst of them." As long as this broken spirit was maintained things went on as they should. When boastfulness and pride began, then that declension

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and trouble came in of which we should be so ashamed. May the Lord give us to feel and own it ; and yet to rejoice in His resource. The more we realise our weakness, the more we shall rejoice in our Lord Jesus Christ and realise what it means to be gathered together to His name. That name is only adequately known to God ; but His Spirit ministers to *us* the glories and excellencies of the Lord Jesus Christ.

And if He is in the midst, what is seemly in His presence ? There is One who will really lead our praises. To recognise that we are in the presence of Him who said, " I am in the midst " will correct many things.

We, who walked apart so long, are to-day rejoicing to be together again. We should be thankful to God, but let us watch and pray lest we boast about it (2 Chron. xxxv. 18). Before the great and terrible judgment came upon His people, God raised up Josiah, and this passover was kept—none like it since the days of Samuel the prophet. Yet we read "*after all this*" (vers. 20–24) Josiah had too much confidence in what he had done ; he did not act in the humble way he should have, nor heed the warning given, and the sequel was serious. May we take it to heart ; not that our joy may be less, for it is in the Lord ; and in looking to Him our joy is full. As the apostle Paul could say when a prisoner, " Rejoice in the Lord alway, and again I say, Rejoice."

Referring to 2 John 12, did not the apostle John count on the faithfulness of the elect lady and her children, and set before her a solemn responsibility ? (vers. 9–11). He counts on them to act according

to this, to act faithfully ; *then*, when he should meet them face to face their joy would be full. There is a joy in the Lord above all circumstances ; and there is that which depends on faithfulness. Compare John xiv. 3 ; xii. 26. One is in pure sovereign grace : the Lord will not be satisfied till He has us in the Father's house, and we too shall be satisfied then. But in the other (xii. 26), it is being with Him as those who have served and followed Him. Since the two trees in the garden, grace and responsibility have gone side by side. May we have the spirit of a little child, and have recourse to all that grace that is ours in Him, and rejoice in Matthew xviii. 23.

Hymn 321. Prayer.

MONDAY AFTERNOON. Hymn 300. Prayer.

Various brethren gave accounts of the Lord's work abroad with the object of enlarging the circle of our affections and awakening our thanksgiving and joy that the Lord is working everywhere.

The brothers who took part were T.W.B., W.M.R., J.N.V., P.S., G.J.H.

Interesting and encouraging statements were made of spiritual activities in Belgium, Holland, Germany, Austria, Poland, Switzerland, Greece, Spain, Egypt, Cape Colony, Lagos, China, Madeira, Jamaica, West Indies, etc.

Among other striking incidents narrated may be mentioned (1) the marvellous way in which the widespread work of God in Egypt began ; (2) the

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commencement of the present large Sunday Schools in The Hague and Scheveningen ; (3) the crowded gospel services in Germany ; and (4) the colportage work in Flanders and other parts of Belgium.

On leaving the meeting for immediate return to the Continent, M.V. promised to convey the Christian love of those at the Conference to the brethren in Holland, at the same time giving a hearty invitation to any who could do so to visit Holland. At this juncture the whole assembly rose and sang " God be with you till we meet again." This spontaneous outburst of loving farewell was an impressive illustration of the Holy Spirit's unity produced in the hearts of those for whom the Lord prayed that " they all may be one."

Hymn 23 " How good is the God we adore."

Greetings sent by letter and telegraph from the assembly at Athens were read to the meeting, giving Philippians iv. 4.

MONDAY EVENING. Address by Mr. W. J. Hocking.

Hymn 86. Prayer.

Habakkuk ii. 2-4 ; iii. 16-17. 2 Thessalonians i. 11, 12 ; ii. 16, 17 ; iii. 5, 16.

The scriptures read are linked by the subject of prayer, especially of prayer with respect to the great matters that trouble the people of God in their divine relationship. The children of God are often more ready to appeal to Him in their private concerns than in those that trouble the church of God. In the first

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case the requirements are plain and easy ; in the second guidance and enlightenment from God are needed in order to ask right things.

The scriptures enlighten us with regard to suitable petitions, so that we need not say we do not know what to pray for as we ought. And it is in our individual intercourse with God in the spiritual matters most precious to Him, as we seek His face for such purposes, that our souls receive the greatest blessing of this nature.

It was so with Habakkuk. In a difficulty concerning his own beloved people, the prophet sought to know from Jehovah what the strange thing meant. The Lord spoke to him in reply (i. 5-11) and told him what He would do. The enemy that was approaching was the rod of Jehovah's anger upon His faithless people. The prophet was distressed. He could not but feel that this punishment was a righteous thing, but he could not understand why God should use an idolatrous nation to chastise His own chosen people. In his ignorance he did the right and wise thing ; he sought the Lord's instruction.

The prophet stood upon his watch-tower, he prayed and waited to hear what Jehovah would say, and the answer came. Do we do this when troubles arise ? If we stand upon our watch-tower our God will speak to us and shed light on all that seems dark. Habakkuk had a vision, and this vision, as we find from the New Testament, was of a *Person* (cp. Heb. x. 37), of the promised One whom God was going to send. The Lord Jesus was the key to the problem. Dimly the troubled prophet saw Him in the vision, but he saw

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Him. And the sight of Christ is always a means of blessing. Though we see but a little, but a fragment of the beauty and glory of Christ, it is sufficient to calm the troubled soul and set the heart at rest.

And the vision of Christ was twofold, as the humbled One and as the glorified One. Habakkuk was to "write the vision, and make it plain upon tables, that he may run who readeth it." The written vision still gives power to the faint-hearted, when we see in it that the great and glorified Head of the church was once a silent submissive Victim in the hands of those who hated Him.

"Write the vision *plain*," for the man who knows it can run in the face of a multitude. Habakkuk saw it, and though he knew but little of its full meaning it encouraged his troubled heart. We know the Lord Jesus as revealed in the New Testament, exalted and glorified. What courage and peace and joy should therefore fill our hearts!

It is the way of God to give such visions of Christ to His troubled people. In Babylon, One like the Son of God came to His faithful confessors in the fiery furnace. The vision of Christ in His coming kingdom was given to the three disciples on the mount of transfiguration. Such visions are recorded that we who read them may run—run, because the power of Christ is with us. We may hasten forward in the Lord's service knowing that He is on our side as the glorified One.

The effect of the vision on the heart of the prophet is given in iii. 17-19, one of the most beautiful passages in the Old Testament. He was transported by the

vision ; his soul was running in the way of obedience, rejoicing in his God, who had made his feet like hinds' feet, able to climb to the tops of lofty precipices. Thus, the saints of God can walk where the unbeliever can never come—on their high places of faith and trust in God.

Though in Habakkuk we have what is for the Old Testament times, it is also for believers to-day. As in the days of the prophets, so now : “ The just shall live by his faith ” (Hab. ii. 4 ; Romans i. 17 ; Gal. iii. 11 ; Heb. x. 38). The living power of the saints of God is faith, active faith. This faith keeps us in the attitude that becomes us as believers in the living God.

In the Second Epistle to the Thessalonians the apostle applies the spirit of prayer to matters that were disquieting the saints of God there. In this Epistle we find them troubled for two main reasons : (1) they were being persecuted and missed the significance of it ; and (2) they did not understand their calling as believers. Without knowing the true nature of the Christian calling we cannot enter into the spirit and power of what is revealed in the Epistles.

They are called to stand beside their Master. As He was and is rejected, so they must take the same place. This may lead to violent persecution, bodily privation ; it did so at Thessalonica, and under it they exercised faith and patience. But the apostle wished them not to regard this tribulation as part of the common lot of mankind. They should recognise that affliction which comes for Christ's sake is different. Then they suffer because they belong to Him, and

because they are accounted worthy to suffer for His name.

Hence in the first chapter Paul prays for them (vers. 11, 12). Two things were necessary for them in the midst of their affliction, persecution and trouble : (1) the practice of goodness should still go on, and (2) power also in their work of faith. The effect of the exercise of faith and of goodness day by day will be to establish a good record in the days to come. The apostle prayed " That the name of the Lord Jesus may be glorified in you " as the happy result of such ways in them. It can only be the result of prayer, because prayer brings the necessary power.

The next prayer (ii. 16, 17) follows the apostle's reference to the difficulties that had arisen in their hearts with regard to the coming of the Lord Jesus Christ. He explains to them their mistakes through false teaching, and shews there was no reason to be troubled or shaken in mind ; then he mentions his prayer for them in view of the foregoing (vers. 16, 17). The feature of this prayer is comfort for their hearts in contrast with the terrors of the day of the Lord which they feared. He links together the Lord Jesus Christ Himself and God our Father, combining in their love to comfort their hearts and establish them in every good work and word.

In iii. 5 Paul prays, " The Lord direct your *hearts* into the love of God "—amid the opposing things of life our hearts enter into the great truth that God is love, so our hearts are further directed into the patience of Christ. Those blessed eyes at Calvary looked beyond the angry mob to an assembly of blood-

washed sinners singing praise with Him and to Him in the glory. The Lord saw that vision then, and He sees it now. He was patient then, and is patient still. Shall not we be patient too ?

In the last petition (iii. 16) the Lord "Himself" is spoken of as the Lord of peace. As the Lord Himself, He and no other (2 Thess. iv. 16), will come to take His saints to be with Him, so He Himself, He and no other, can give them peace. He gave peace on the eve of His crucifixion (John xiv. 27), and also when He rose from the dead (John xx. 19, 26). The apostle desired this choice blessing for them—"The Lord Himself give you peace." The inward calmness and repose of spirit that come from Him are better than all the riches of the world. He who spoke peace in the storm can give us peace always, and by all means. Let us pray one for another that this priceless blessing may be not only for ourselves but for others. The Lord looks upon all His own ; if we cannot be with them all we can pray thus for them all.

Let us by God's grace seek to grasp this power to help our brethren that is within our reach, and pray that God our Father and the Lord Jesus Christ Himself may bestow this inestimable blessing upon all His own, always and by all means.

Hymn 295. Prayer.

TUESDAY MORNING. 11 o'clock Open Meeting.

Hymn 397. Prayer. Hymn 20.

Mr. T.W.B. spoke from 1 Thessalonians v. 12, 13, drawing attention to the important work of an elder

in a local assembly. The apostles at the beginning appointed elders in every city because the work of church government was new. No authority exists at the present time to appoint elders, but there are marks given by which we may recognise those who do the work of oversight. The first given here is "labour," meaning arduous devoted toil. There may or may not be ability to speak and teach. Regularity at the prayer meeting in all circumstances and in all weathers is one sign of devotedness. Paul says an elder should be "given to hospitality" (1 Tim. iii. 2). He should also shepherd the flock, visiting the saints individually. Mr. T.W.B. mentioned two or three instances of wilful neglect of this duty, followed by solemn visitations of God.

Another mark is the admonition of the saints. This is necessary, for instance, when a brother is long and wearisome in his prayers and oversteps the leading of the Spirit in the assembly. Great courage is sometimes needed to reprove the brother, and the one who does so is often considered too strict. But the apostle says he is to be esteemed very highly.

Paul speaks (1 Thess. ii.) of himself and his companions acting towards the Thessalonians in tenderness as a nursing mother, but also like a father they exhorted, comforted and charged every one. The leading brethren, the fathers, should have hearts for the welfare of the children of God, the lambs and the sheep of the flock.

The leaders are to be esteemed not for their words' sake, but for their works' sake. God is a Worker, and He dislikes slothful people. The Lord Jesus was

ever a Worker. He washed the disciples' feet and dried them too. We sometimes forget the latter part. The drying seems to mean that the brother who has been admonished is left with the conviction that we have acted in a spirit of love and for his welfare.

We shall be "at peace among ourselves" when we recognise those that are over us to admonish, exhort and comfort us. A wise father will preserve peace among his children, but not an indolent one. In scripture every single word is important and has its application.

Mr. H. Lepine. Luke ix. 18 ; 2 Corinthians iii. 18 ; Philippians iii. 20, 21.

These three passages bring the Lord before us in His transforming power. He is not only our Saviour, but produces in us the true spirit of disciples day by day. These scriptures help in learning Christ's power, as well as His saving grace.

Two things accompany discipleship : (1) what we are called to *give* up—to deny self ; (2) what we are called to *take* up—to take up the cross. The Lord puts them in their true order (ver. 23) if we would follow him. The Lord was alone praying, yet His disciples were with Him (ver. 18). They learned the lesson of prayer in His presence.

The Lord is presented as the Christ of God (ver. 20), God's anointed for glory ; but in verse 22 as Son of man. As such the first thing before Him was not the glory but the cross. He told His disciples before the coming vision of glory that the Son of man must suffer *many* things . . . and be slain, and be raised

the third day. That ended His path of life in this world.

Now comes out the path of discipleship for us (ver. 23) (cp. John xii. 23, 26) : “ If *any man* will come after Me,” will take the place of following Christ, the first proof of discipleship is, “ let him deny himself.” This is perfect surrender to Him. Then “ let him take up his cross and follow Me.” Our cross comes into view in relation to His. So the apostle takes this up in Galatians vi. 14. Verse 26 is a serious application of the powerful truth of Christ’s glory—a power that will enable me to be a true disciple in this world, to confess His name during His rejection. Of those ashamed of Him will He be ashamed when He comes in His glory. In this way the transfiguration of the Lord is applied in a practical way in view of the future.

Twice we find the Lord praying in this chapter (vers. 18, 28), and on the second occasion there was a response in His being transfigured (ver. 29). Moses and Elias represent the law and the prophets, but they also represent the saints in glory with Christ. Christ is the centre, but we shall be in glory with Him. “ They spake of His decease ” (ver. 31), this was the subject of their communion with Him, and it is our subject when we remember Him in His death “ till He come ” (1 Cor. xi. 26).

In 2 Corinthians iii. 18 we have transforming power again. The word occurs only four times (cp. Rom. xii. 2) : “ Be ye transformed,” transfigured, “ by the renewing of your mind.” A corresponding thought occurs at the end of this chapter. Here we would refer (ver. 14) to the sleeping disciples on the mount

as answering to the state of Israel during the present era. The veil is on their heart. But the veil will be taken away when they turn to the Lord (vers. 15-17). There is no veil for us but liberty given for beholding the glory of the Lord, heart-liberty. We can behold it now by faith, and by so doing (ver. 18) we are transformed, transfigured. There is development. A wonderful transformation is now going on ; “ changed into the same image from glory to glory,” as from one stepping-stone to another. The Holy Spirit is here to engage us with Christ in His glory. There will be glory at the revelation of Jesus Christ (1 Peter i. 7), but even now through Him whom having not seen we love, we can rejoice with joy unspeakable and full of glory. Has the Lord possession of our hearts in the way Paul desired for the saints at Ephesus (Eph. iii. 7) ?

In the closing scripture (Phil. iii. 20) *conversation* covers all that belongs to our calling. The Lord Jesus is not only the Saviour of our souls, but also of our bodies. When He comes He will change—*transfigure*—our vile body (ver. 21) and fashion it like unto His own body of glory. This is conformation—“ we shall be like *Him*, for we shall see Him as He is,” and John adds, “ every man that hath this hope in Him purifieth himself even as He is pure.” He will fashion us like unto Himself, “ according to the working of His mighty power ” ; He is able—the power is in Him—to subdue all things unto Himself. All that is in the world passes away, but “ he that doeth the will of God abideth for ever.”

Hymn 271. Prayer. Hymn 128.

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TUESDAY AFTERNOON. Address by Mr. T. W. Bayly.

Hymn 262. Prayer.

Scripture read : 1 Samuel xvii. 17-40. Attention was drawn to a number of points in the narrative illustrative of the Lord Jesus Christ. The first important point, that it was the Father who sent the Son, gives us at once the type of the Lord's mission to earth (Jesse means Jehovah is the existing One). The name David means "beloved," and the Lord Jesus was owned at His baptism in Jordan as the beloved Son of the Father. The prophets foretold the coming One as Jehovah's Servant, David, the One Shepherd. They did not refer to David the son of Jesse, long dead, but to another David, another beloved One (Jer. xxx. 9 ; Ezek. xxxiv. 23 ; Hos. iii. 5).

The ephah of parched corn taken by David to his brethren was the first-fruits of a new harvest. It spoke of the new blessings brought by the Lord, and afterwards manifested in full measure by the resurrection (Lev. xxiii. 14), resulting from the resurrection of the Lord Jesus.

Moses brought the people ten commandments from Mount Horeb which they could not fulfil, as Elijah confessed to God on the same mountain. But David carried ten loaves to his brethren, as the Lord Jesus brought a sufficient supply of the bread of life to His brethren who stood in fear of their great enemy. He came to them laden with gifts and messages from His Father to see how they fared, and to take their pledge, some token of remembrance from them to show their love to Him.

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David rose up early in the morning to do this errand for his father Jesse to his brothers. Abraham also rose up early when bidden to go to Mount Moriah on the most difficult journey of his life. Rising early is a good habit for all to acquire, so as not to commence the day without the word of God and prayer.

Goliath, the champion of the Philistines who struck terror into the hearts of the children of Israel, is an illustration of Satan who had the power of death, and whom none but the Lord Jesus could meet and overcome. Men were all their lifetime subject to bondage through fear of this enemy, but the Lord Jesus "destroyed" him and took away his power (Heb. ii. 14, 15).

David recognised that Goliath was defying not the people of Israel so much as the armies of the living God, which they were. The living God is a divine title which occurs frequently in the scriptures. God is not far off, but near at hand and ever ready to help. The living God is the changeless One, and Christ "ever liveth" to make intercession for us (Heb. vii. 25).

The slayer of Goliath was promised great power and riches, a bride, and freedom for his father's house. The Lord Jesus received these because of His great conquest. After His resurrection He said, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18). The Epistles speak of the riches of His glory. All former kings and all men have misused power and riches, but the angels who have seen the whole course of mankind say the Lamb is worthy to receive them, and they place them in the forefront of the seven things they ascribe to Him (Rev. v. 12). There is a bride also for Christ, and He has procured freedom for His

brethren. We who believe are exhorted to stand fast in the liberty wherewith Christ has made us free. We are not in bondage to the law, but the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit.

Eliab the eldest brother was angry because David came to them, so the chief priests, the scribes and the elders did not want the Lord Jesus when He came, saying to Him, "By what authority doest Thou these things? and who gave Thee this authority to do these things?" (Mark xi. 28). As David replied, "Is there not a cause?" so the Lord came because the Father sent the Son with messages of love to enquire after their welfare and bring them the firstfruits of the new harvest, and to offer them the bread of life come down from heaven (John vi. 58).

David shewed his love for and his faithfulness to his father's flock by his rescue of the lamb from the lion and the bear. He was an example to the elder brothers and sisters of care for the lambs of Christ's flock. Much courage, grace and wisdom are required to bring back a sheep from the power of the great enemy. But the Lord has done it, and He can give us power to do it also by His grace.

The lion illustrates the terrifying power of the world, which Satan uses to oppose and persecute the saints of God. John wrote to those whom he called young men because they had overcome the wicked one in his character of the "roaring lion," of which Peter speaks. John bids the young men not to love the world, referring to its seductive influences. The bear represents this character of attack upon the believer.

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Saul offered to help David by clothing him in his own armour, as the world often seeks to help us in the things of God. But David refused to go as a soldier, preferring to meet the giant as a shepherd, and is thus a picture of the Good Shepherd who gave His life for the sheep. Goliath had an armour-bearer before him, carrying a shield to ward off attacks with sword or spear or arrow. But the stone from David's sling struck an unprotected part and laid the enemy low.

David beheaded the giant with the sword of his fallen foe, and the Lord Jesus by means of death, the great weapon of Satan, destroyed him who had this power of death (Heb. ii. 14).

We read that after the victory Saul and Abner did not know David, but Jonathan, who was a man of faith, recognised him. In his love for David, Jonathan gave him everything that distinguished him as the king's son. Saul of Tarsus, another young man of the tribe of Benjamin, counted all his fleshly attainments but loss for the excellency of the knowledge of Christ Jesus his Lord. May all our boast be in Jesus Christ and Him crucified.

Hymn 52. Prayer.

TUESDAY EVENING. Address by Mr. T. Davis.

Hymn 325 : " We wait for Thee, O Son of God ! " Prayer.

Reading : Colossians i. Hymn 134.

Colossians i. 3-5. The apostle was writing to people unknown to him in the flesh. He had heard of them from a fellow-labourer. In his heart was

fresh gratitude to God, as he mentioned the faith and love they had on account of the hope laid up for them in heaven. I want to speak of this hope to-night.

Here (ver. 5) in the hope laid up in heaven was the present bond between them, their common portion. They looked to attain, they had a goal to reach, something that to them and to the One who had saved them was a prospect of exceeding joy. But all said about it here is "the hope laid up in heaven." It was a heavenly hope.

You may think that is not much to say about it, but it may be that your whole understanding of the Christian hope is awry, is wrong. The Christian's hope is contrasted with all earthly hopes ; it is *heavenly*.

There are many Christians who deem it their duty to strive for world-peace ; would reproach you if you did not support the League of Nations. The Christian has the best of hopes for this poor world ; but the world can never come into its blessing till its rightful King shall come, and He is now hid with God. Before there can be world-peace there must be world-tribulation. So world-peace—an earthly hope—is not our hope.

Others hope that the world by evangelisation may be won for the Lord Jesus Christ. One has a great deal of sympathy with this desire ; who would not strive for this if it were given for our accomplishment ? But the word of God shews otherwise. The world instead of being won for the Lord Jesus Christ will turn away from sound teaching. To-day men are undermining the authority of the Bible. Christianity is gone when the Bible is gone. Our hope is secure

because it is Christ Himself, hidden in heaven. In Him we rejoice with joy unspeakable and full of glory.

Some hope in the federation of churches ; but that is not the Christian hope, for it is laid up in heaven.

Turn to verses 21-23. The " if " at the beginning of verse 23 is a difficulty to some. It seems to say that holding fast is a condition of being justified. That is not so. The word of God connects the blessing of the gospel with justification by faith. But James tells us " faith without works is dead," and so it might be said that faith without continuance in *the* faith is dead. It is a test. Some progress in the Christian faith, some are " moved away from the hope of the gospel." The real secret is not in the difficulties they have met in the Bible or elsewhere—it lies deep in the heart. The man truly converted does not doubt that the scriptures are inspired of God. Those are not deceived who have the faith of the Son of God in the heart. They have felt their need, have had their need satisfied by the word of God ; and thus satisfied by Him who gave the water of life, they are not disturbed by the arguments of those who will not take the water of life themselves. Faith without continuance is dead ; faith without the word of God is useless. We must know from Him who said, " We speak that we do know." If we do not know Him we have nothing, but if we have heard His voice and do know Him, we want nothing more. Our faith is in the truth of a real living Person.

We will hold to this sound doctrine, the good, wholesome word of God—the bread of life, the water of life, meat and drink for our souls. There is a danger

of being moved away ; only faith can hold on, only the real thing can stand the test.

We have the hope mentioned again at the end of the chapter (vers. 26, 27)—“ this mystery which is Christ in you the hope of glory.” *Mystery* means secret ; but it is now revealed. It was given to Paul to declare it, and as he speaks of it here it is a very wonderful thing. He is speaking to Gentiles ; he was a Jew. God had chosen that nation and given them great blessings and privileges. The Lord had come in their midst, but He was not received and their house was left desolate. On the day of Pentecost three thousand of them awoke to the fact that their Messiah had been, and had gone back to heaven. Left to their own responsibility all was lost. Marvellous that God made that the time of bestowing more excellent blessings than had ever been thought of by men—things that “ eye hath not seen nor ear heard.” For those who turn to the heavenly Messiah there is forgiveness of sins, life to the soul in a new and blessed way only true of those who trust Him—“ Christ in *you* the hope of glory.” Not on earth now, but rejected, and that rejected Christ breathes life as it were into the soul of every one that believes in Him.

What I want to impress is that not only we live, but Christ lives in us. Do we realise sufficiently that the life we have is the Christ-life—a real vital spirit that has the character of God—a divine nature ? There is only one line on which that life develops—that is likeness to Himself. There must be maintenance of

communion, reading of the word and prayer, but the great secret is "Christ in *you*." Not God dwelling in the Shekinah glory upon the tabernacle or in the midst of Jerusalem, but in each individual.

It is part of the mystery that we have been quickened together with Christ, raised together, and seated together in Him in heavenly places ; but it is a wonderful thing that God has conferred upon us even now while here in this world that inward life of His. He has made it a blessed possibility for me, if I walk in obedience to Him, to become transformed into His image.

"Christ in you the hope of glory." Another thing ; this life is not in its element here. Christ came from heaven and went to heaven ; there, where everything is suitable to Him, is its proper atmosphere. It can be lived here to the glory of God but its proper home is there. There it will find its full expression. Here are things to hinder and take our thoughts away ; there everything will contribute to our likeness to Him, where no evil can enter and nought can defile. This life can never be fully satisfied till Christ has the glory that belongs to Him. He is going to have dominion everywhere ; in all things He will have the pre-eminence. But He is to have a Bride, composed of all those who have Christ in them the hope of glory, and she is to share with Him in that day of glory the richest trophy of His grace. It belongs to the Bride therefore that she should "love His appearing." There is something in the heavenly hope that makes all earthly hopes pale and fade—a glory unfading when Christ shall be high over all.

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Then He will appear in His glory, and “ when Christ who is our life shall appear, then shall we also appear with Him ; ” but this life is instinct in us now, and that is why our hearts respond to this hope of His coming. He may come to-night. We know not the day nor the hour. We have the promise of the faithful Lord whose word never fails ; He is coming to take us to the Father’s house, and present His Bride in His Father’s presence before He leads her out in the glory of that great day. That is another mystery, of which we read in 1 Corinthians xv. and 1 Thessalonians iv. Then our hopes of glory will all be realised.

Hymn 344 And is it that I shall be like Thy
Son ? ” Prayer.

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