

HULL CONFERENCE

MAY 26-29, 1928

SATURDAY EVENING. Prayer meeting 7 o'clock.

Scripture read : Psalm ciii.

LORD'S DAY MORNING. Prayer meeting 7.30.

Breaking of Bread 10.30.

Hymns sung : 150, 144, 283, 134, 195, 321.

Scriptures read : Matthew xxvi. 1-33 ; Leviticus xxiii. 9-15 ; Psalm cxviii. 19-25 ; Luke xxii. 7-23 ; John xix. 25-38 ; 2 Timothy ii. 8 ; 1 Timothy i. 11 ; Romans ii. 16 ; xvi. 25-27 ; 1 Corinthians xv. John xvii. 24 ; Jude 24, 25.

(The Hymns were sung from the new edition just published.)

AFTERNOON. Bible reading 3 o'clock.

Hymn 392.

1 Peter i. 1-13.

It was pointed out that this Epistle was addressed to believing Jews, scattered throughout the Gentile districts named in the first verse. They are known as Jews of the dispersion, a number of whom heard Peter speak at Pentecost. Though scattered, they were

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“elect according to the foreknowledge of God the Father,” which goes back before the promise of God to Abraham. They were also set apart by the Holy Spirit to obey as Christ obeyed. This is illustrated in Acts ii., when the hearers of Peter’s address were pricked to the heart by the word of the Holy Ghost, and said, “Men and brethren, what shall we do?” They were being turned into the pathway of obedience.

“Sanctification of the Spirit” is true of Gentiles also (2 Thess. ii. 13). The sprinkling of the blood of Jesus Christ was for their cleansing, in contrast with the sprinkling of the people under the law, which only brought them condemnation because of their disobedience (Exod. xxiv.). The first step in obeying God is believing in Christ. We are to obey as the Lord Jesus obeyed, that is, find our delight in so doing. The obedience of Jesus Christ is our rule of life, not the law as it was given to the Jews.

In 1 Corinthians vi. 11 sanctification is put before justification, which is by faith. In that text washing precedes even sanctification. “But ye are washed, but ye are sanctified, but ye are justified.” This washing is by the word of God, which convicts the unconverted man of sin, and is the initial work of cleansing by water. In John xv. 3 the Lord says, “Now ye are clean through the word which I have spoken unto you,” and in Ezekiel xxxvi. 25 God speaks of sprinkling clean water upon Israel in the coming day, that they may be clean.

The divine title for these believing Jews is not Jehovah, but the God and Father of the Lord Jesus Christ. Their living hope is based upon the resurrection of the Lord Jesus Christ from the dead. Their

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blessing is heavenly and not earthly, and goes beyond the millennium, even to the eternal day. The hope of the Jew was connected with temporal blessing in the land of Canaan as his inheritance.

We are kept by the power of God (otherwise we should surely lose our inheritance) unto salvation, which means the final result of God's grace. We have soul-salvation now (ver. 9), but this salvation ready to be revealed includes the body and glorifies us so that we may share the glory of God. The revelation to the world of the effect of this salvation will take place at the beginning and continue throughout the millennium.

The word of God makes us wise unto salvation of a practical sort. When the apostle says, "Work out your own salvation," he means, You have salvation ; act in accordance with it and bring forth fruits corresponding. For it is God that worketh in you.

The trial of faith is more precious than the trial of gold. The trial is made "if need be." God decides whether there is need for a trial, which is always made in love ; and the reason for it will be manifest in the day of Christ. If we look beyond to this glorious result we are able to rejoice in the trial. The act of faith abides and will be found unto praise and honour and glory at the appearing of Jesus Christ.

Some of the great works of faith by Abraham and others are recorded in scripture see, for example, Hebrews xi., where God picks out the diamonds from the dark mines of Old Testament lives. What millions have found comfort and help and joy in the reading of Genesis xxii. ! So at the judgment seat of Christ acts of faith will be manifested.

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Though the Lord leads His saints through many bitter trials, and though they do not see Him, yet they love Him. We do not hear anything of Israel's love for their leader Moses. The fulness of joy we have in Christ cannot be expressed, it is unspeakable. In Zephaniah iii. 17 we read that the Lord will rejoice over Zion with joy and with singing, and also that He will rest in His love (or be silent in His love, *see margin*).

Hymn 325.

EVENING. Preaching of the Gospel. Mr. T. W. Bayly.

Hymn : " We are glad we ever heard the blessed news." Prayer.

Zechariah iii. When God gave the law He also established the priesthood for worship, and for the help of God's people. The priesthood failed, as we see, in Samuel's day. Then God raised up another, not a priest ; *Samuel*, only a Levite, a type of the Lord Jesus Christ, the one mediator between God and men, Who came in the fulness of time, after the priesthood had failed. Samuel interceded for the people, and God heard *him*. He also offered *one* lamb (1 Sam. vii. 9), type of one sufficient Sacrifice. Under David and Solomon God re-established the priesthood, but they were again unfaithful and had to be judged and rejected ; the temple itself was destroyed by Nebuchadnezzar, the priests scattered.

At the time of the last three prophets God had brought back part of the people from Babylon. But though the temple was being restored, it pleased God

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to shew through Zechariah that the priesthood could not save the people ; they needed a Saviour, One far above any earthly priest, and here in Zechariah iii. 8 He introduces the BRANCH. Joshua (ver. 3) was no doubt the holiest, most devoted and best man on earth at that time, but he was clothed in “ filthy garments,” and these set forth not his sins, but his righteousnesses (cp. Isa. vi. 5-7 and lxiv. 6). Some think, If I do the best I can I shall be let into heaven. There is only one way to heaven ; through the Door, that is, Christ. He says, “ I am the Way,” and you cannot get in by a back way. There is only one way to life by the Saviour, of Whom God speaks in this chapter.

In Zechariah iii. 1, as in Job, Satan is seen as the accuser. He is the accuser of the brethren, and our faults are not forgotten by him. But we have the Lord's answer to the accuser in verse 2. We are all brands plucked out of the fire ; a brand plucked out of the fire has been *in* the fire, which speaks of judgment. Joshua, though perhaps the best man on earth, was unable to stand before God in his soiled garments. The most holy deeds, or life, all come short of the glory of God. Do not think of entering through those pearly gates, leading to the golden streets and the tree of life, without a change of raiment (vers. 4, 5). God will give you the best robe without money or price, if you honestly confess, “ I have sinned against heaven and before Thee.”

Joshua and his fellows were “ men wondered at ” (ver. 8), i.e. men of signs, of something that was coming. “ Behold, I will bring forth My servant the BRANCH.” These men in Jerusalem were just laying the foundation

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stone of the temple, and God says, There is something coming better than you have ever had, the Branch and the Stone. A stone with seven eyes cannot be a dead stone, but a stone with sevenfold perfect intelligence, and therefore a Living Stone, as in 1 Peter ii. 4. It is the blessed Lord Jesus Himself of Whom Zechariah prophesies. Those of us here to-night who have come to this Stone are safe for eternity. The Branch signifies something growing on earth, but with its origin in heaven : the Son of God was without earthly father but was born on earth.

As God took Joshua's filthy robes away and gave him fine garments, so now He gives the righteousness of God in Christ Jesus. This is all explained in the New Testament. The Lord Jesus would remove the iniquity of the land in one day ; the foundation was laid at the cross. The foundation was laid in the death of the Lord Jesus Christ, the completion will be when they see Him ; we find it mentioned in chapter xii. 10 ; xiii. 1.

God in His mercy tells them of certain signs by which they may know the Branch when He comes. In vi. 12 we read, " He shall grow up out of His place," i.e. He was to be a real Man, Who would arise on the earth. Moreover, the Branch was to be not only High Priest but King on the earth (vi. 13), One to Whom all judgment and priestly functions were committed. But ix. 9 shews how the King was to come, " lowly, and riding upon an ass." He came thus ; and if the Jews had accepted Him they would have had salvation, as you will, dear friend, if you will come to-night. " They weighed for My price thirty pieces of silver " (xi. 12) :

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we know that this occurred, that Judas brought the money back, and that the priests, saying, " We cannot put it in the treasury," bought with it the potter's field to bury strangers in.

" They shall look upon Me Whom they have pierced " (xii. 10). That is what the Saviour suffered for you and me, dear friends ! Have you come to Him ? He will receive you and say, " Thy sins be forgiven."

" Man taught me to keep cattle " (xiii. 5) the Lord was the Good Shepherd. " Smite the shepherd and the sheep shall be scattered " (ver. 7) : the Lord Jesus told the disciples that referred to Him in dying on the cross (Matt. xxvi. 31). He was smitten for us ; He was " delivered for our offences, and raised again for our justification."

Finally, xiv. 4 tells of His coming again. May we all expect His coming, first for the bride, then for Israel.

Mr J. Weston spoke, in conclusion, of realising, like Joshua, he was clothed in filthy garments when God was convicting him of sin, when he came to the Lord Jesus. He told of a tramp mending his ragged clothes, that he might be ready to go to Buckingham Palace. Are not we something like that ? God's word says, " Whosoever will may come," but men think they should make themselves ready. No one can get to heaven in his own filthy garments ; they must be changed for the best robe, which the Lord Jesus will give to all who come to Him. Martin Luther tells how in a vision he met the devil, who told him to write down all his sins. Then the accuser said, " It is a very long list ; they cannot all be forgiven ; and you may

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have forgotten some." But Luther wrote across the page in red ink, "The blood of Jesus Christ, God's Son, cleanseth us from *all* sin." And so it is still.

Hymn "How sweet the name of Jesus sounds."
Prayer.

MONDAY MORNING. Prayer meeting 7.45.

MONDAY MORNING. Open meeting 11 o'clock.

Hymn 246. Prayer.

A. J. L. Exodus iii. 4, 7, 8. God is here found in the midst of the thorn bush—not an expected place. He speaks to Moses *out of the bush* and tells him (vers. 7, 8) that their sorrow and grief were seen and heard and known of Him, and He was come down to deliver, and to take them out not only from their sorrow and bondage, but for Himself. God would have a people for His glory, and for a testimony to the one true God.

Exodus xxxiii. 9. Here God speaks not out of a thorn bush, but *out of the cloud of His presence*. He speaks to Moses as never before, as a man speaks to his friend. Moses had grieved sore at the evil he found when he came down from the mount—a mixed worship—he acted on the principle of separation from evil: he "took the tabernacle, and pitched it without the camp" (ver. 7). God here speaks out of the cloudy pillar and signifies His approval of the course Moses had taken.

Leviticus i. 1. In Exodus xl. we see the tabernacle set up in the way and manner that God had instructed, in every detail "as the Lord commanded Moses."

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Then (Exod. xl. 34) “ the glory of the Lord filled the tabernacle,” and then (Lev. i. 1) God speaks to Moses “ *out of the tabernacle of the congregation,*” and gives him instructions as to offerings and sacrifices, all pointing to the Lord Jesus Christ ; first that which is wholly for God, the burnt offering, which sets before us His complete surrender and perfect offering of Himself to God ; then the other offerings, and afterwards the wine of joy. All flows from the burnt offering with its acceptance.

Numbers vii. 89. God here spoke “ *from off the mercy-seat,*” from between the cherubim. Note the connection in chapter v. the camp must be kept undefiled, because God dwelt there : all evil must be put outside (vers. 2, 3), the presence of God demanded it ; in chapter vi. we get personal devotedness, personal consecration to God, in the Nazarite. The camp and the individual are called to walk in entire separation from evil, and the individual to consecration. Then, and not till then, God can come in with the greatest blessing of the Old Testament (vi. 22-27). Then in chapter vii. princes and people can offer for the service of the tabernacle and dedication of the altar ; and God takes note of each one. Now Moses can speak to God (vii. 89), but he must learn that God first speaks to him. God speaks from off the mercy-seat. We know Who is the true “ *mercy-seat.*” God speaks from thence.

Thus God spoke from the thorn bush, from the cloudy pillar, from the tabernacle of the congregation, from off the mercy-seat. But there is something greater still. In Luke ix. 35 God speaks again. Here the Lord

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Jesus Christ is transfigured : Moses and Elias are let into the secret of what is nearest to His heart, and talk with Him of His death—that great subject, and the basis of all our blessing. Then again a voice is heard, *out of the Shekinah glory*, out of the Father's house : “there came a voice out of the cloud, saying, ‘This is My beloved Son ’ ”—the object of all My delight—“hear *Him*.” We want to learn what is pleasing to the Lord Jesus Christ : “*hear Him*.” That is God's word to you and to me.

Revelation xxi. 1-6. Here the tabernacle of God is with men, when sin and sorrow and death are done away ; the holy city is seen prepared as a bride adorned for her husband (ver. 2) ; then, “I heard a great voice *out of heaven*,” saying (vers. 3-8). Here we have God the beginning and the end, the end and the beginning, blessedly seen and manifested throughout the eternal state. Then “I will give unto him that is athirst ” (ver. 6) not only the water of life but the *source* of it—“of the fountain of the water of life freely.”

These things refresh our hearts and cause us to exult in the Christ of God, to rejoice in Him and the place where God has put us. On the other hand there is responsibility. God approved of Moses when he pitched the tent outside the camp—he was faithful in all God's house.

J. P. John xii. 20-50. God's Son is shewn in this Gospel in various ways. God bears witness to the Lord Jesus as Son of God in the resurrection of Lazarus, as Son of David in the entry into Jerusalem, as Son of man to the Greeks coming to Him at Jeru-

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saalem. These Greeks were Gentiles, not Hellenistic Jews ; this was what caused the Lord to say, The hour is come (ver. 23).

All ministry to the nation, to the people, to the dear little remnant that believed on Him, comes to an end at chapter xii., and is only to the eleven from chapter xiii. to chapter xvii.

He speaks of the glory He should take under the title of Son of man (ver. 23) ; of the corn of wheat (ver. 24) as the emblem of the unity of life, first the blade, then the ear, then the full corn in the ear ; life in this world not connected with God—we should hate it (ver. 25) but “ he that hateth his life in this world shall keep it unto life eternal.” His soul was troubled, the shadow of the cross was before Him ; should He say, “ Father, save Me from this hour ? ” Oh, no, that cannot be for this cause He had come—“ Father, glorify Thy name.” Then (ver. 28) “ I *have* glorified it ”—in the raising of Lazarus—“ and *will* glorify it again ”—in His resurrection. This voice came not because of Him (ver. 30), for the Father’s voice was always in His heart. The Father’s voice is in our hearts, and when we hear His voice in the word, doesn’t it make our hearts vibrate, when we think of the Father and the Son revealing these wonderful truths ? When we preach the gospel we should preach not only the death of Christ, but the cross of Christ (vers. 32, 33). He had spoken of His death in the corn of wheat, but now He must bring out the cross. “ The people answered ” (ver. 34). He “ departed and did hide Himself from them ” (ver. 36). This was the close.

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To understand the Gospel of John we should divide it into three parts ; John xii. 36 ends the first part. After this there is no more ministry to the nation ; “ they believed not on Him,” and the evangelist refers to Isaiah (vers. 38-41). Then, in verses 44-50, the Lord speaks not to a particular company, but to the *whole earth*. In chapters xiii. to xvii. we have the ministry of the Lord Himself to His own after Judas had gone out. In xiv. 7, the Lord says to Thomas, “ If ye had known Me.” Who is this “ Me ? ” It refers to Christ as Son of the Father, revealing the Father to the children. It is a just inference to suppose that Thomas might have said, “ I have been with Thee, Lord, for three years ; I ought to know Thee.” True, Thomas, you have known Me as the Christ, as Son of David, as Son of Abraham, as Son of God and as Son of man, but you have not known Me as Son of the Father. Now know Me as Son of the Father, revealing the Father to the children. This is what draws out our affections to one another.

In John xiv. the Lord was speaking to eleven Jews still looking and praying for the kingdom. Now He was going to take them off the ground of law, off the platform of Judaism, and bring them into the fulness of Christianity, with a knowledge of the Father in the power of the Holy Spirit sent down from heaven, into a new relationship. This new relationship claims holiness. And without holiness it cannot be enjoyed.

Hymn 150 : “ Thou art the everlasting Word.”

T. R. Hosea xiv. This scripture shews that even from Israel, by and by, the Lord will have the answer

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of His heart. God's wondrous mercy is seen in the beautiful words of verse 4 : " I will heal their back-sliding, I will love them freely." And all this is equally true of believers now.

We are apt to think that Israel were altogether bad, but there were bright glimpses. So here we see (ver. 7) " They that dwell under His shadow *shall* return : they *shall* revive." There will be a good time for Israel when they will say, " What have I to do any more with idols ? "

In Israel's history, and in the history of the church, there have been bright moments ; these are not over, for He changes not. In Leviticus ix. 21, 22 Aaron had completed the offering of the sacrifices, speaking of the perfections of Christ, and he lifted up his hand and blessed the people—type of Christ as Priest. Then Moses and Aaron went into the tabernacle—together types of Christ as King and Priest ; they came out, shewing that the work was finished, and blessed the people ; and the glory of the Lord appeared, fire came out from before the Lord and consumed the sacrifice. There was the answer of the Lord.

In Romans xv. 16 the apostle speaks of himself as minister of Jesus Christ to the Gentiles, or nations—he does not say " to the church." It is joy to him that " the offering up of the Gentiles," as a sacrifice offered to God, might be acceptable to Him. He loves to think that out of the Gentiles the Lord Jesus Christ will have a people ; he " magnifies his office " and speaks of the Gentiles as an acceptable offering to God. That is something to cheer our hearts. God will have an answer from the Gentiles, the church always having

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its own unique place in the ways of God. So he says (vers. 17, 18): "I have therefore whereof I may glory through Jesus Christ to make the Gentiles obedient, by word and deed." And what we rejoice in is this, that what applies to them applies to us, this blessed word that we are His own, for we are also of the Gentiles that have tasted this wonderful grace in a special way.

Thus we see that God will have an answer from the Jews, from the Gentiles, and from the church of God. It will be the answer of His heart, the answer of God the Lord, to what He has wrought by His mighty grace and the power of His Spirit. Nothing but grace will produce that answer.

Prayer.

AFTERNOON.

Brothers' meeting 2 o'clock.

Sisters' meeting 2 o'clock.

Three o'clock. Address by Mr. Otto Blaedel on the Lord's work in Egypt.

Hymn 436 "Speed Thy servants, Saviour" (vers. 1, 4, 5, 6). Prayer.

Some brethren in England invited me to come to this Conference so as to make known the wonderful work the Lord is doing in Egypt, and the needs there. My dear brethren in Cairo after consultation agreed that it might be opportune for me to go to Hull. By the grace and goodness of our Father I am safely here. (A letter of salutation from our brethren in Egypt was

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then read : as those who are one with us in Christ our blessed Head, they sent a message of love, hoping our meetings would be greatly blessed by the Lord. They asked our prayers for their own Conference which was to take place in Upper Egypt on May 29, 30, 31. This letter, written in Arabic, was signed by six brethren, among them being Moussa Saleh, the first brother in Egypt to break bread, which they commenced in the year 1883.)

Some details were then given as to the country. Egypt, roughly speaking, is a long valley through which the Nile flows, thus making Egypt what it is. It never rains there, and only where the waters of the Nile come does anything grow. There are great irrigation systems, which in the time of Pharaoh were much wider than they are now. Egypt in scripture is a figure of the world, and Canaan of the portion of believers. The peasant in Egypt, by means of canals for irrigating the country, waters his land how and when he likes. God brought the children of Israel from thence into a land where they did not water with the foot as in Egypt (Deut. xi. 10), into Canaan, where, on the contrary, they had to wait for blessing from above—the rain. In Egypt it is not found needful for the peasant to wait on God for water for his land. The people of Israel had to wait on God, being dependent on the rain from heaven, just as the believer is dependent on blessing from above for sustaining his spiritual life.

The most important product is cotton, and many brethren are dependent on the cotton crop. The peasant is called a *Fellah*, viz. a man who tills the ground ; a *Bedouin* means a man who lives in tents

out in the desert and moves his flock from place to place. Abraham, Isaac and Jacob were Bedouins ; many of our brethren are *fellaheen*. They are very poor, and live often in huts made of Nile mud, that mud from which the Israelites had to make bricks. Their live stock and the family very often dwell in the one room, their living is poor, their clothing simple. A farm labourer earns commonly sixpence a day in the south, sometimes only threepence a day. They live in the south on barley bread, baked once a week, which at the end of the week is hard as a stone. Perhaps twice a year they may have meat. A *fellah* generally wears no shoes or stockings, but has a turban on his head ; the better class man wears a fez or *tarboosh*. In the house he takes off his shoes but keeps on his head-gear. This custom of the East is followed by the brethren. In Exodus iii. God said to Moussa (Moses), "Take off thy shoes." Even a girl of twelve must not go out unless veiled. It is against good manners, and against morality, for women to be seen in the street with uncovered faces. A girl is considered ready for marriage at twelve, and a young man at fifteen years of age.

Our brother, Mr. B. F. Pinkerton, who was an American missionary in Alexandria in 1872, learned the truth of the coming of the Lord and preached it. Because of this he was recalled to America by his society. He visited brethren in England, and then went to Beyrout, where he translated writings of English brethren into Arabic, as he knew Arabic well, and printed them. That was the beginning of the work in Syria and Egypt, in the years 1876-7. Our brother

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L. Schlotthauer, who was doing colportage work and preaching round Jerusalem, also learned the truth and joined Mr. Pinkerton in Egypt. They spread the gospel in the towns and villages, and encouraged the believers to come together only in the name of Christ and at His table as members of His body.

It was in 1883 that some believers in Egypt began to break bread simply as members of the one body of Christ. They had separated from the American mission and the Coptic church. Our brother Moussa Saleh was the first Egyptian to pray at the Lord's table. Soon after that similar meetings sprang up also at Assiout, the capital of Upper Egypt. There are to-day about 140 assemblies consisting of 6000 to 7000 persons breaking bread in Egypt.

At first the Lord gave many useful labourers, but these are now getting old and many have passed away. It is wonderful to see how the Lord prospers His work in Egypt among humble people, so that new meetings are continually being formed and existing meetings strengthened, through these simple people. They gather together every evening to pray, to sing, and to read the word of God ; thus others are converted and brought in.

I went to Cairo in 1908. The work there has gradually grown. Our present room holds about 500 people ; and about 150 souls are in fellowship there. In addition to small gatherings, there are in Assiout and some other places as many as 300 or 400 at the Lord's table.

They come together every evening, but do not arrange beforehand the character of the meeting.

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Relying on the Lord to be in their midst, they leave it to Him to direct. Sometimes their meeting is more a prayer meeting, sometimes more a Bible reading or ministry of the word. They are fond of singing. The meetings are very fresh and never the same.

There are seven or eight who give themselves wholly to the service of the Lord. He teaches us not to rely on any servant. He carries on the work Himself. We pray the Lord for more servants, but so far He has not given them.

The strength of the saints lies in their being very simple in mind and in faith. They cling to the Lord. Knowing their own weakness, they rely on the Lord to keep them. If a brother has been absent two or three times, they call to know why, and persuading him in love, they make him to return. There is great love for one another among them, and this bond of love prevents Satan from scattering them.

The Egyptian brethren need good literature. A magazine begun in 1909 is still carried on. We are now finishing a reprint of the translation into Arabic of Notes on Genesis, Exodus and Leviticus by C. H. M., which was first printed in our magazine. The hymn book has to be reprinted, and 5000 copies are needed. As this number only lasts about three years, we would like to find the money to print 10,000, as this would be much cheaper, last longer, and save us much time and labour.

European nurses and sisters are needed as teachers for the children, and to teach the women how to bring up their children healthily. One-third of the babies die before they are one year old, another one-third

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before they reach five years, because of the lack of intelligence on the part of the mothers to rear their babies properly. There is in Egypt at the present time quite an opening for educated young sisters, especially those who can do nursing and teaching, among women and children.

Mr. Jansen from Holland spoke of the great need in Belgium for day schools where God's word is taught ; otherwise the children of Christians have to go either to Roman Catholic schools, or schools where Socialism and infidelity are taught.

Mr. W. M. Roberts spoke briefly on the Lord's work in other lands, especially in China, also in Greece, the West Indies, and British Guiana.

MONDAY AFTERNOON. Young People's Meeting 5.50.

Address by Mr. J. Weston.

Hymn : " I could not do without Thee."

2 Timothy iii. 15. The Holy Scriptures are able to make us " wise unto salvation " in all the difficulties of daily life. We need them every day. John v. 39. They testify of Christ, right through from the beginning. All the Scriptures testify of Him. Luke xxiv. 45. The Lord is able to open our understanding, that we may understand them. Luke xxiv. 27. He can explain to us in ALL the Scriptures the things concerning Himself. We need them all. Acts xvii. 11. The Bereans searched the Scriptures DAILY, and God took note of what they did. We need to do the same. John v. 42-47, Luke xvi. 31. The Lord Jesus said that

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if people did not believe the writings of Moses, they would not believe His words ; that people who do not hear Moses and the prophets would not believe even if one came from the dead to tell them.

EVENING. 6.30. Address by Mr. W. J. Hocking.

Hymn " I could not do without Thee." Prayer.

Hymn : " Though troubles assail."

John vi. 47-59.

In this chapter the Lord Jesus reveals Himself as the One sufficient in Himself to provide sustenance for those that place their trust in Him. He is here set forth as the support of that new life which the believer receives as His gift. In John v. the Lord Jesus presents Himself as the Son of God, with power to give eternal life to whomsoever He will. The fourth evangelist characteristically illustrates the truth in both chapters by examples from the life of the Lord Jesus Christ. The Lord selected the impotent man out of the crowd at the pool of Bethesda, and spoke words of power to him. The man arose and went forth as a witness of what the Son of God in His healing power can do.

Life is received by power from His word, but that life requires support. The newborn soul needs food. When the Lord said to Jairus' daughter " Talitha cumi," His word restored her to life, but then she needed food ; so it is in the spiritual life. Those born again need nourishment ; this need is fully illustrated in the early part of John vi. The crowd followed the Lord Jesus and listened to His words, but they needed

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food. The Lord knew what He would do ; but what about His disciples ? What had they learned of Him and His power ? The Lord asked them what was to be done. But they lacked the true solution and looked only at the human side. How dull they were ! The Lord Jesus was with them, but they had not yet appreciated the power and grace in their Master, they never thought of counting upon Him, they were without faith ; their own weakness filled their hearts. That race of disciples has not died out. . They needed to feed upon Him in a way they had not done previously, and this the Lord brings out in the discourse that follows.

Then again, in John vi., the disciples in crossing the sea were confronted with personal difficulties. The storm rose, the wind and waves were against them, they rowed and rowed but got no further. They faced the storm in their own strength, as fishermen of long experience ; there was no appeal to the Man on the shore Who was praying for them. They had not sufficiently fed upon the truth that everything was to be found in their Lord and Master. They pitted their own skill against the waves ; they failed, and deserved to fail. But the Lord did not fail. He came to them in their hour of peril unexpectedly and they did not recognise Him. Do we not often in the troubles that assail us forget the One Who can succour us, the blessed One on high Who is so ready to help, Who will presently come to us walking on the waves that we may be brought to our desired haven ?

To live does not mean merely to exist, but to perform the functions of life. Without food we cannot

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live, we must have food and be able to assimilate it, it must become part of ourselves. So to sustain our spiritual life there is need to eat of the Bread that came down from heaven.

Some look at this sixth of John as if this feeding upon the Lord Jesus Christ were something quite new in the history of God's people ; but we find the subject of food running in one form or another right through scripture. It is presented first in the garden of Eden. Man was surrounded by fruit in all the profusion and lusciousness of those early days—of one tree Adam might not eat. Because he ate the wrong thing, the forbidden thing, he found himself outside, with no way of re-entering that Paradise. He had then to eat bread that he brought forth by the sweat of his face from the reluctant earth. So in the end of scripture (Rev. ii. 7) we find the Lord promises the overcomer to give him to eat of the tree of life, in the midst of the Paradise of God. The scriptures are *coherent* a wonderful unity runs through the word of God ; it accords with its great purpose from Genesis to Revelation.

God provided food for His people all through their wilderness history. As soon as they were redeemed, instructions were given as to unleavened bread. When on their wanderings, there was manna. When the tabernacle was set up and God came down to dwell among them, one of the offerings was of food, part of which the priests might eat. In the holy place was the table of shewbread, the loaves on which became the holy food of the priests. And if by faith we enter the most holy, and look within the ark, we find the golden pot of manna, laid up to be,

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according to the New Testament, the food of the overcomer. Thus the Lord Jesus is presented in various ways to meet the need of man's life Godward at every point.

In Egypt on the Passover night the Israelites had unleavened bread. Inside their houses, perfectly secure under the shelter of the blood, they had a provision for their hours of waiting in the roast lamb to keep their hearts in peace. They had nothing to rest upon but the word of God. Those who trusted God's word did what He told them. They roasted the lamb and fed upon its flesh. This is a type of the Lord Jesus Christ Who bare our sins and their judgment in His own body on the tree. They were also instructed to take unleavened bread. Leaven is a figure of sin ; and their first lesson as God's redeemed people was that they must feed upon food that had no taint. The food of a child of God must be pure and holy, the unleavened bread of sincerity and truth. Sincerity in the New Testament signifies something on which the light of God can shine and find no imperfection. So with our hearts. The initial lesson for us to learn is that as children of God we have to throw open the shutters of our hearts and let the light of God's word shine in and shew us the truth concerning what is there.

The people passed the Red Sea into the wilderness, and there they learned that on their journey to the promised land they were shut up entirely to the food God gave them from heaven. They wanted bread ; in supplying it, God treated them as He did no other nation, and this is written for our learning. Morning

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by morning there was the “small round thing,” to be nourishment and sustenance for them all through that long journey. They had to go and gather it, to bend themselves to the ground and pick up that which was at their disposal. Does not the manna speak plainly to our hearts of the Lord Jesus Christ, that humble, lowly Man Who came down to give life and rest and peace? In Matthew xi.—an epoch in His ministry—He said that which shewed Him to be the true Manna sent down from heaven. “Come unto Me learn of Me . . . ye shall find rest.” A sufficient portion for all is found in the blessed Lord Jesus.

Then there is worship. We have not only to go through the world and its difficulties to our rest on high; while we are in the wilderness God seeks worshippers. Leviticus gives instruction as to worship. In the meat or meal offering, unlike the others, there was no blood; it was of fine flour mingled with oil and anointed with oil; part was to be offered to Jehovah, the remainder was for the priests; they were to eat it, to make it their own, a part of themselves. Does not this meal offering speak of the Lord Jesus Christ as the One Who so perfectly glorified God in this world? God found His joy in looking on His obedient Son; and there were humble, lowly souls in that day who found their satisfaction and their all in Him, the Man Christ Jesus. Let us, too, feed upon the meal offering in the court of the tabernacle.

Within the holy place was the table of shewbread, and on it were twelve cakes which represented the

twelve tribes before God continually, and when taken away became the food of the priests. Where do we come in here? While we cannot take what belongs to Israel, the Lord Jesus Christ, Who was represented in these twelve loaves, is in heaven for us. He is that remarkable Priest after the order of Melchizedek, and we know Him in that character now, as we are shewn in Hebrew vii. And when we approach with our worship and prayers, when by faith we enter the most holy place, there in the heavenly sanctuary we find our great High Priest in all His glorious power and loving sympathy acting for us. Trusting in Him we may draw near with boldness, eating the loaves in the holy place.

And shall we not covet to eat of that golden pot of manna, laid up in the secret place as a memorial of what Jehovah had done for His people in the wilderness? He Whom it represents promises a reward to the one who is an overcomer, not in his own strength, but by the power that Christ gives. The reward is Himself revealed in a secret place, Christ known and enjoyed in our own hearts as the hidden Manna. Did not Paul and Silas know something of this in the prison at Philippi? Their backs smarting but their hearts full of joy, were they not eating of that hidden Manna? The Lord Jesus will certainly fulfil that promise in a perfect way by and by, when He Who Himself overcame will recognise who is the overcomer. May we not take these things to ourselves, may we not eat them, and find our joy in the Lord Jesus Christ?

The Lord makes it quite clear that we must not only

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eat of Him as the Bread that came down from heaven, but also eat of His flesh and drink of His blood—figures which clearly point to His death. There must be the appropriation of His death. The Lord Jesus makes this imperative. Except a man do so, even if he were one of the twelve, there is no life in him. The crucified Saviour is the righteous basis for our acceptance ; He has laid the foundation.

But the Lord shews it is necessary to go on eating the flesh and drinking the blood, or there will be no dwelling in Him. Romans vi. refers to the death of the Lord Jesus Christ in its bearing upon our walk, and gives practical guidance for the life of a believer. While it is true that He died as our substitute, Romans vi. shews more that the person who believes in Him died with Him. This is an absolute necessity before we can walk in newness of life ; we must be associated with the Lord Jesus in His death. Romans vi. shews how the death of Christ releases us from the slavery to sin in which we were held. We find there a simple, solemn declaration that we ourselves passed through death with Christ Who died ; we have risen with Him and so partake of that newness of life in which the old nature has no part. Not that sin is dead, but we are dead to it ; and when a slave is dead the worst taskmaster in the world cannot afflict him any more. He is free.

You say, 'This does not seem to help me. Because you don't believe it. You must believe that you are dead with Christ as you believe that Christ died for you. Then you will find you have been made free, and can bring forth fruit to God. But the power to do so only

comes through eating the flesh and drinking the blood of the Lord Jesus Christ.

The Lord in John vi. put this truth in one way, and the apostle put it in another, that we may the more readily learn how necessary it is to appropriate the Lord Jesus Christ in every step of our lives. He is sufficient in every way, in every thing ; He is near us to be made use of, bless His name ! near us that we may take advantage of His presence. But how often we turn away from Him and cling to our difficulties, forgetting Him Who is waiting to deliver us. “ This is the victory that overcometh the world, even our faith.”

This subject runs all through scripture, and in this brief sketch we see how fully the Lord Jesus Christ is presented for our help and deliverance. The apostle Paul could say, “ To me to live is Christ ” ; he might be in a dungeon, or on a storm-tossed bark, or chained to a soldier, he might be caught up to the third heaven — “ To me to live is Christ.”

God has given us in His holy word and in the Person of His Son everything we need for our Christian pilgrimage. These privileges are for us ; if we do not take advantage of them, whose fault is it ? In the wilderness, the man who was given manna for his food had to go out and get it, the Lord did not put it in his mouth ; there was as much as he needed, but he must go and get it ; so with the joys of the Christian life. Men had to stoop to pick up the manna, and we have to stoop down in lowliness of mind and pick up the rich blessings of God's grace.

Hymn : “ O Lamb of God, still keep me.”

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TUESDAY MORNING. Prayer meeting 7.45.

Scripture read Psalm xvi.

Open meeting 11 o'clock.

Hymn 111. Prayer.

J. P. 1 Corinthians xv. It is pressing on my heart that we do not sufficiently preach Paul's gospel. We get it fully in this chapter. Paul had preached it clearly to these Corinthians and they had received it (ver. 1); "Wherein ye stand," he says; they stood in the power of that gospel which he had received as a *revelation* from the Lord Jesus Christ. (Gal. i. 12.)

The cross, the atonement, is the *first* subject of Paul's gospel; we should never omit it. "Died for our sins according to the scriptures"—the O.T. scriptures; there were no other then. "He rose again the third day"—the day after the sabbath—according to the same scriptures. The *second* subject is the resurrection. We should preach the resurrection; it is the fundamental doctrine of Christianity, an integral part of this gospel. "He was seen of Cephas . . . of James . . . of all the apostles . . . last of all . . . of me also"—seen of him, the apostle Paul, the greatest man, next to the Lord Jesus Christ, that ever trod this earth—"as of one born out of due time"—an abortion. Look at the humility of this man! The humility of the Lord Jesus Christ had descended upon this man. May we have this humility, and learn our own nothingness, our own inability.

"So we preach, and so ye believed" (ver. 11). They had accepted that gospel—the cross, the resurrection;

the third subject is the coming. Verses 12 and onward are given to correct a very great evil in teaching : " How say some that there is no resurrection ? " " They also which are fallen asleep in Christ are perished," if this were true, but of course it is not true. " Now is Christ risen and become the first-fruits." The wave-sheaf (Lev. xxiii. 10, 11) on the day after the sabbath is typical of the first day of the week, the Lord's Day.

" Behold I shew you a mystery " (ver. 51) : here we have the *third* subject. (1) The cross ; (2) the resurrection ; (3) the coming of the Lord. He does not omit the coming of the Lord ; it should never be omitted in the preaching of the gospel. *Mystery* means secret ; but this mystery is not a secret any longer, God has broken silence, it has been revealed. Brethren, *preach the cross, the resurrection, and the Lord's coming.* The preaching of Paul's gospel produces repentance and delivers and establishes the soul of the convert.

Hymn 344.

P. C. R. Hebrews ii. 1 ; 1 Corinthians xv. 58. I wish to draw attention to the strong force of the argument behind these two words "therefore." In Hebrews this exhortation follows the wonderful statement of truth as regards the Lord's Person and His Deity in chapter i. "Therefore," in view of all that the Lord is, the Son of God, the One Who upholds all things, "*therefore*" we ought to give the more earnest heed to the things which we have heard, to hold fast—not new things, but the things that were "from the beginning," things concerning the Person of

the Lord Jesus, "lest we ourselves should slip away," as it should rather be rendered. What will hold our affections? None other, none less than the Lord Himself, Whose glories are set before us in Hebrews i. The world changes, it grows old, scripture even speaks of its being wrapped up like a worn-out garment; but the Lord, in Whom our faith is centred, the foundation of our belief, changes not—"Thou art the same, and Thy years shall not fail." Let us therefore give more diligent heed to hold fast the things we have heard, the things that were from the beginning.

Now the other "therefore" in 1 Corinthians xv. 58. If we cling to the Person of the Lord, we shall not slip away, but we need much diligence of soul. If we cleave to the Lord with purpose of heart, we shall be able to carry out this second "therefore." This chapter sets forth the gospel, and the truth of the resurrection; and the apostle in concluding his argument says, "Therefore be ye stedfast, unmoveable, always abounding in the work of the Lord." That is the conclusion he draws from the wonderful arguments in the earlier part of the chapter. It is not merely a summing up of the truth of the resurrection, but what is the purpose of the exhortation? He felt that their minds were likely to be preoccupied with the controversy as to resurrection, and to neglect the Lord's work. And so, having met fully all the attacks on the resurrection, he says, Concentrate your energies on what is good. The time should be spent, not in controversy, but in constructive work, that which builds up and edifies the Lord's people and spreads the gospel. Be preoccupied with work for the Lord, and abound in

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it ; whatever the adversary may say, we have the assurance that if our work is in the Lord, it will not be in vain, but will abound to His praise and honour.

W. G. T. 1 Corinthians i. 9 ; xv. 58. A careful reading of this epistle shews a vital connection between these two verses. I would ask you to consider them together. But for the inspired record, we would hardly believe that an assembly of God could be in such a state as this at Corinth. But the apostle reminds them of the faithfulness of God. " God is faithful " ; He will not change. That is the bedrock on which the faith of saints in all ages has rested. In Jesus Christ our Lord we have the full revelation of God, His method of redemption and reconciliation. The apostle reminds the Corinthians that the faithfulness of God is the anchor of our souls, but he goes further, because Christ has come : he says, God has called you to the fellowship of His Son Jesus Christ our Lord. Then he goes on to shew how badly they were acting, not as persons should who have been given such a place. Intervening chapters take up questions the apostle was answering, and he concludes the argument with chapter xv. 58.

" God is faithful," nothing can change in Him ; then there is a way by which I may be restored. The more we realise His faithfulness, the more we see how great is our unfaithfulness. But we have that One now in the presence of God for us, as once on the cross for us. He is there as our great High Priest, with full knowledge of all our sorrows and difficulties, there to succour and sympathise. More than that, He is our Advocate

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with the Father, Jesus Christ the righteous. He has been here, and now is there, to put us right if we go wrong, to bring us back again.

“Therefore,” in the light of that, “my beloved brethren, be ye stedfast, unmoveable.” Writing to these disorderly Corinthians, the apostle calls them his beloved brethren in spite of their failures. He knew the grace of God, as he wrote to Timothy (1 Tim. i. 14). Of course in a matter of discipline Christ has the first charge on our affections, and we prove our love to the brethren by keeping His commandments. But remember how weak and failing we are. Cp. Psalm li. 12 most of our failure is caused through weakness ; but the joy of the Lord is our strength. Thank God we cannot lose our salvation, “On Christ salvation rests secure ” ; but we may lose the joy of it. The distinctive note of Christianity is joy, but we lose it if out of communion. So it was in Corinth.

But “Ye *are* Christ’s body ” ; and on the basis of His abiding faithfulness, and of that fellowship, we are called to act up to it. Thank God, the joy of His salvation may be restored. Our living Advocate is always acting on our behalf, there in all the accepted value of His one sacrifice. Everything else may give way, but God is faithful, by Whom ye were called. Therefore be stedfast, unmoveable, always abounding in the work of the Lord. We cannot do too much for Him Who has done so much for us ; “always abounding, forasmuch as ye know that your labour is not in vain in the Lord.” Gird up the loins of your mind ; God is faithful. Run with patience the race set before us ; occupy till He come ; but we shall never do it

effectively unless we have the joy of the Lord in our hearts.

Hymn 262.

C. G. H. spoke briefly on James iv. 4.

AFTERNOON.

Brothers' meeting 3 o'clock.

Sisters' meeting 3 o'clock.

Miss Ransome spoke briefly on the work amongst women and children in China, especially in the schools where the children were daily taught the word of God. Prayer was asked for blessing on the seed thus sown in faith. This work has now had to be suspended.

Address on Psalm cxxxi. by Miss von Poseck.

Young People's Meeting. 4 o'clock. Address by Mr. W. G. Turner.

Jeremiah xlv. 5. "Seekest thou great things for thyself? Seek them not." Baruch had written down Jeremiah's words in a book, had been sent by him to read it to the people, then the princes desired him to read it to them, and then the book he wrote was taken to the king. This message was sent to Baruch by the Lord. Perhaps he thought too much of himself.

What should we seek? *Joseph* sought the approval of God in his private life; he would not do wickedly, though no one might know. *Moses* sought God's approval in his public life; he forsook Egypt, choosing rather to suffer affliction with God's people. *Nehemiah* sought the welfare of the people of God (Neh. ii. 10).

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Daniel "understood by books" what God had promised (Dan. ix. 2), and sought the vindication of God's word.

These men did not seek great things for themselves, but God raised them to high honour. They speak to us of Him Who sought not His own glory, but took the lowest place ; God has exalted the Lord Jesus to the highest place, at His own right hand.

EVENING. 6.30. Address by Mr. W. M. Roberts.

Hymn : " We are glad we ever heard the blessed news." Prayer. Hymn " Abba Father ! Oh what wonders."

Galatians v. 1. " Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." *Stand !* But to stand you must have something tangible to stand on, properly laid and fitted ; people cannot stand on air. The child of God in another scripture is looked at as a racer, called to run with patience the race set before him, the goal being Christ in glory. Here the word is *stand fast*. The people of Israel at the Red Sea were told to "*stand still*, and see the salvation of the Lord," and God marvellously wrought for them. The instruction to the Christians in Galatia is to stand fast, and I believe this is the hardest thing for Christians in this country to do to-day, to stand on and for what Christ has done for them.

Galatia was a province nearly as large as England, and contained dozens of assemblies of God's people, and the apostle addresses and exhorts them all to stand.

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But we may here ask where ? and on what ? Let us turn first to two scriptures.

Galatians ii. 20. " I am crucified with Christ " ; also vi. 14 : " God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." These shew where the apostle was, and also all those to whom he wrote. He could say, as to himself, " I am crucified with Christ " ; as to the world, " It is a crucified thing to me " ; and as to his own relation to the world, " I am crucified to the world." He had become to the world a cut-off thing, and the world was a cut-off thing to him. There is not a child of God of whom this is not true, that he has started on a career of life that commences at the cross of Christ. His sins were put away there. There also he himself is exhibited as a dead thing, because there Christ died and became his substitute in death. So the ground on which the apostle and the Galatians stood was established on and by the death of Christ at Calvary.

Our verse says, " Stand fast *therefore*." Let us look for the meaning of this scripture and especially the word " *therefore*." It comes after four complete chapters. Let us notice some of the things that are covered by that word *therefore*, and which conduct us into liberty.

(1) Galatians i. 3, 4 : " Our Lord Jesus Christ . . . gave Himself for our sins, that He might *deliver* us." Our Lord Jesus gave up heaven and the Father's presence, gave up everything, and, in the words of the parable, sold all that He had to buy that field. But He did more : " He gave *Himself*," and He gave Himself

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"*for our sins.*" We believe not only that the whole Bible is the inspired word of God, but that the Person Who is the central attraction in the book is now living in glory ; and the central fact in the book is that He died a death which had in it the wondrous quality of making atonement for the sins of His people. When we turn to Calvary we see Jesus dying for our sins ; and in that death He is expressing the deep love of the Father. He gave Himself for our sins to secure our *deliverance*, according to the will of God and our Father.

(2) In chapter ii. 16 (read). We who believe have also been *justified* by Jesus Christ. The apostle reminded these Galatians of this blessed fact, that they were a justified people before God—not by their own deeds, or their keeping of the law. Only one thing will enable a man to stand justified, clear of his sins ; and that is the work of Christ at Calvary. These sinners of the Gentiles had learned through the gospel to look away to the crucified Christ ; through faith in Him they were *justified*. Let us proceed, bearing in mind that we are seeking to find the meaning of that word "therefore."

(3) In chapter ii. 20 : " I am crucified with Christ : nevertheless I *live*." Death was there ; but he turns, for the first time, to talk of *life*—" yet not I, but Christ liveth in me," etc. That brings us back to where we started ; the cross of Christ puts both Jew and Gentile on one ground. Let us look at 2 Corinthians v. 14, 15 " The love of Christ constraineth us " ; there is a spring that moves your heart—the love of Christ constraining it. The death of Christ was the most

momentous thing in the history of the world, the tremendous fact that affects every man in the world as nothing could, and sets him before God as dead—"If one died for all, *then were all dead.*" Have we had the view of our own selves which the world had of the Lord Jesus when He hung on the cross? The dead Christ is the expression of what we are by nature before God. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." We find not only justification by the cross, but *life*. "Therefore (ver. 17) if any man be in Christ, he is a new creature"; this life is in Christ; a new and divine life has been introduced. Turning to Romans v. 17, 18, we see it is by God's righteousness that we are saved and receive life. By one righteous act of Christ dying on the cross I live; the effect is shewn in verse 18: life and justification go together. No one can be justified without his having eternal life. We have the same eternal life as the Romans and Galatians, and, like them, we have "justification of life."

(4) In chapter iii. 2 (read). They had moreover *received the Spirit* by simple faith. This question for these young Galatians was settled at the very start. The death of Christ, which had won for them these other blessings, had also secured for them the Holy Spirit as God's gift. They had *received the Holy Spirit through faith in Christ*. This is also included in this word "therefore."

(5) In chapter iii. 26 we find "ye are all the children of God by faith in Christ Jesus." Really the word is "*sons.*" It is a wonderful thing to be forgiven, but to

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be *sons* is far more. This verse is a golden rope which binds us all together in the same bundle of divine privilege : “ Ye are *all* the sons of God.” The God and Father of our Lord Jesus Christ is our Father, and we are in the position of dignity as His sons. What steadiness of walk should now be ours ! It is the death of Christ that makes us, through faith, sons of God, and not any inward merits.

(6) In chapter iv. 4-7 is another important truth. We believe in the true humanity of the Lord Jesus Christ. The Babe in Bethlehem’s manger was “ over all, God blessed for ever ” (Rom. ix. 5). He was “ made of a woman . . . that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father ”—the very words used by our Lord in the agonies of Gethsemane (Mark xiv. 36). Now exalted, He has sent His Holy Spirit in order to dwell in each believer, and to form in us the same cry, the same words, as the fitting vehicles to express our own affections to God as He used. We know God His Father as our Father.

There is a striking word in reference to this, addressed to the “ little children,” that is, the babes in Christ, in 1 John ii. John says that every true believer is in the light as God is in the light (1 John i. 7), and his “ sins are forgiven *for His name’s sake* ” (ii. 12). The “ little children ” of verses 1 and 12 take in every believer, but the “ little children ” of verses 13 and 18 are the babes in Christ. To them he says, “ *ye have known the Father* ” (ver. 13), and “ ye have an unction (or anointing) from the Holy One ” (ver. 20) “ the

same anointing teacheth you of all things " (ver. 27). Thus we see that the "little children" have all the faculties and attributes of a child of God as truly as the fathers in Christ; they possess the highest knowledge, they know the Father, and have the Holy Ghost to give them access to the Father.

(7) Lastly, in Galatians iv. 7 it says: "If a son, then an heir of God through Christ." What a journey! I was once dead, but have been taken from the place of death and made an *heir of God*. Calvary's cross manifests what the world's thoughts of the Lord Jesus were. But He is now at the right hand of the Majesty on high, raised from the tomb "by the *glory* of the Father," having won by His cross the supreme right as Man to the disposal of everything in heaven, on earth, and under the earth. The crowned and exalted Christ is "Head over all things to the church." All that He is, all that He has, and all that God has endowed Him with, form henceforth the inheritance of His people. Through Christ we are heirs of God.

These privileges present the ground on which we stand, the journey we have taken from death and darkness into divine liberty, "the liberty wherewith Christ hath made us free." We see in all this the meaning of the word *therefore*. Christ Jesus has become our (1) Deliverer, (2) Justifier, (3) Life-giver, (4) has given us His Holy Spirit, (5) made us sons who (6) know the Father, (7) made us heirs of God. These facts in the scriptures we have looked at are the planks which form the solid platform of Christian liberty on which God in Christ has set us. The forces of hell are arrayed to move us from it, to entangle our feet and bring us again

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like the Galatians into spiritual bondage. The Spirit of God solemnly charges our hearts to stand fast in this God-given liberty. Let us then read once more, very deliberately, this verse, as the closing word of our Conference : “ Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” God grant this for His glory’s sake.

Hymn : “ Risen Christ, our souls adore Thee.”
Prayer.

N.B.—These Notes are necessarily abridged, but all have been seen and revised by the speakers. It is hoped that fuller reports of some addresses may appear in the “ Bible Monthly.”