

work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honours Him by expecting Him to work both to will and to do.

And, last of all, even when the soul seeks truly to enter the way of faith, there is the impatience of the flesh, which forms its judgment of the life and progress of the soul not after the Divine but the human standard.

In dealing with all this, and so much more, blessed the man who learns the lesson of stillness, and fully accepts God's word: 'In quietness and confidence shall be your strength.' Each time he listens to the word of the Father, or asks the Father to listen to his words, he dares not begin his Bible reading or prayer without first pausing and waiting, until the soul be hushed in the presence of the Eternal Majesty. Under a sense of the Divine nearness, the soul, feeling how self is always ready to assert itself, and intrude even into the holiest of all with its thoughts and efforts, yields itself in a quiet act of self-surrender to the teaching and working of the Divine Spirit. It is still and waits in holy silence, until all is calm and ready to receive the revelation of the Divine will and presence. Its reading and prayer then indeed become a waiting on God with ear and heart opened and purged to receive fully only what He says.

'Abide in Christ!' Let no one think that he can do this if he has not daily his quiet time, his seasons of meditation and waiting on God. In these a habit of soul must be cultivated, in which the believer goes out into the world and its distractions, the peace of God, that passeth all understanding, keeping the heart and mind. It is in such a calm and restful soul that the life of faith can strike deep root, that the Holy Spirit can give His blessed teaching, that the Holy Father can accomplish his glorious work. May each of us learn every day to say, 'Truly my soul is silent unto God.' And may every feeling of the difficulty of attaining this only lead us simply to look and trust to Him whose presence makes even the storm a calm. Cultivate the quietness as a means to the abiding in Christ; expect the ever deepening quietness and calm of heaven in the soul as the fruit of abiding in Him.

#### COMING TO CHRIST.

Think not for a moment that you have some great thing to do before you come to Christ. Such a notion is of the earth, earthy; the Gospel bids you come *just as you are*. Man's idea is to make his peace with God by repentance and then come to Christ *at last*: the Gospel way is to receive peace from Christ *first of all*, and begin with Him. Man's idea is to amend, and turn over a new leaf, and so work his way up to reconciliation and friendship with God: the Gospel way is first to be friends with God through Christ, and then to work.

And judge ye, every one, judge ye, which is true Christianity? Which is the good news? Which is the glad tidings? First the fruits of the Spirit and then peace, or first peace and then the fruits of the Spirit? First sanctification and then pardon, or first pardon and then sanctification? Your own heart can well supply the answer.

Come, then, willing to receive, and not thinking how much you can bring. Come willing to take what Christ offers, and not fancying you can give anything in return. Come with your sins, and no other qualification but a hearty desire for pardon, and so sure as the Bible is true you shall be saved.

You may tell me you are not worthy, you are not good enough, you are not elect. I answer, you are a sinner, and you want to be saved, and what more do you want? You are one of those whom Jesus came to save. Come to Him, and

you shall have life. Take with you words, and He will hear you graciously. Tell Him all your soul's necessities and I know He will give heed. Tell Him you have heard that He receiveth sinners, and that you are such. Tell Him you come in dependence on His own promises, and ask Him to fulfil His word, and do as He has said. Do this in simplicity and sincerity, and, my soul for yours, you shall ask not in vain.

I am deeply anxious to bring you to the point of *actual application to Christ*. I see many who are conscious of sin, and want to be saved, but never get beyond this. They hear of Christ with the ear, and believe all they are told about Him. They allow that there is no salvation except in Christ. But they seem never to get beyond this *general acknowledgement*. They never fairly lay hold on Christ for their own souls. They stick fast in a state of wishing, and wanting, and feeling, and intending, and never get any further.

But it is not looking at the bread that feeds the hungry man, but the actual eating of it. It is not gazing on the life-boat that saves the shipwrecked sailor, but actual getting into it. It is not knowing and believing that Christ is a Saviour that will save your soul, unless there are *actual transactions between you and Christ*.

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spirit, and then come to Christ. *Arise, and come to Christ just as you are*. He waits for you, and is as willing to save as He is mighty. He is the appointed Physician for sin sick souls. Deal with Him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell Him all your wants. Tell Him you want to be saved, and ask Him to save you. Cast yourself wholly and unreservedly on Christ, and you *shall* be saved.—*Rev. J. C. Ryle.*

#### THE EVANGELICAL ALLIANCE IN DENMARK.

Seven general assemblies of "Christians of all nations," convened by the Evangelical Alliance, have, at various intervals, been held during the past 33 years in London, Paris, Berlin, Geneva, Amsterdam, New York and Basle. The eighth of these (Ecumenical) Conferences has just been held in the Danish capital. The introductory meeting was held in the hall of the University, a palatial apartment, lofty, commodious, and filled, on ceiling and wall, down to the very floor, with the products of native pictorial art. The body of the hall was crowded with members of the Alliance from every continental country, and from America as well. The rostrum was occupied in the course of the evening with no fewer than 16 speakers, English, Danish, French and German, Swedish and Swiss, and Dutch. The assemblage was second to none that has ever met on similar occasions in regard to the eminence of the personages who composed it, whether belonging to civil, ecclesiastic, or diplomatic circles. Count Bernstorff was there from Berlin, and Count Bylandt from Holland. The Lord Mayor of London, M.P., Sir W. McArthur, M.P., the Marquis of Ailsie, and Lord Radstock were there from the British Isles. Denmark was strong ecclesiastically, with the Bishop of Sjælland, the Dean of Copenhagen, Dr. Kalkar, and Dean Vahl. Count Moltke, of Copenhagen, was present, and Prof. Scharling also of the Danish capital. Even Sweden was represented by at least three distinguished professors. There were learned professors likewise—from Neufchatel, Prof. Godett; from Bonn, Prof. Christlieb; from Leipzig, Prof. Cremer; from Berne, Prof. Oetli. France had delegated Dr. Pressense, Pasteur Theodore Monod, Prof. John Monod, and Pasteur Reclin. Russia was represented by the Rev. Dr. Dalton, of St. Petersburg; Greece by Dr. Kalopothakes, of Athens; and Germany had another delegate in Dr. Koegel. Great Britain sent a strong contingent of worthy and distinguished men, churchmen and non-conformists.

America was represented by Prof. Schaff, the Rev. Dr. John Hall and others.

#### THE ADDRESS OF WELCOME

from an ardently devoted friend of the Alliance was listened to with deep interest. Dr. Kalkar is in the best sense, a "grand old man." In the course of his speech he said:—The Christian world had often been witness of great assemblies, but none recorded in national or in ecclesiastical history could compare with that little community at Pentecost, who met with one accord in one place, and on whom the Spirit of God descended. That was the first awakening of the Church into life. Thank God the echoes of that first pentecostal miracle still resounded in the Church of Christ. It was the hope of all true Christians that such days might arrive when the faithful would come in vast crowds from every country, and with one heart and one voice glorify God, even the Father of our Lord Jesus Christ. It was this longing for union among evangelical Christians of all denominations and all nationalities which had called into existence the Evangelical Alliance. On behalf of the Danish Committee, and of those whom the Committee represented, he welcomed most heartily the excellent friends of that Society who had come to the Copenhagen Conference. In the first place he would greet his own dear countrymen to whom it was granted to possess the inheritance bequeathed to them by the faithful witnesses of the last century by Balle and Mynster, Grundtvig and Martenson. Next, he welcomed his Scandinavian kinsmen, who had come from the woodclad countries, and who had cherished the old memories from the heroic age of the North. Turning to the west and east, he welcomed "the men of facts, as he called them, whose home was the British Isles, to whose country belonged the honour of conceiving the idea of a Christian association having aims which had met with universal sympathy, and who, with far-seeing glance, ventured to prophesy that the Evangelical Alliance would yet assemble in Rome and Jerusalem. Welcome also to friends from across the Atlantic, who were now vying with their brethren in the Old World in the glorious pursuit of carrying the flag of the Gospel from country to country and over the deep seas! Welcome to the men of deep thought from Germany, who had taught that science had her treasures and her jewels! Welcome to their kinsmen from the dyke-girdled country of the Netherlands, where heroism had valiantly carried the standard of religious liberty across the roaring waters, and which produced famous scholars who had astonished the world! Sincerely did he and his Danish friends regret that so few of the French nation and also so few from Switzerland had come to join this united assembly of Christians. Looking upon the numerous assembly, he could not but exclaim, "God be praised! That which unites is much greater and much stronger than that which separates us." They acknowledged the same Lord, the same God and Father; and all, in spite of differing nationalities, spiritual gifts, and daily habits of life, confessed their belief in the same Catholic Church, in the same universal articles of faith. No denomination dared to declare itself alone the possessor of the whole undivided truth, because the Apostle had himself called to their mind that to every one of them the grace of God was given by the effectual working of His power. Therefore, on that occasion, a welcome was offered to all, who, in humanity and earnestness, were united to their common Head, Jesus Christ. Stronger than any other were the ties which bound them to Him who loved them with an eternal love; or (as expressed by one of the most orthodox Lutheran churchmen)—"The sympathy between the Christian confessions widely surpasses the antipathy." The password of the Alliance for all in that assembly was—"Peace with them that call on the Lord out of a pure heart." With this welcome he would combine the exhortation of the Apostle—"Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another to provoke unto love and unto good works, not forsaking the assembling of ourselves as the manner of some is, but exhorting one another, and so much the more as you see the day approaching."

A long line of delegates, representative of the different nationalities, then came forward and

#### ACKNOWLEDGED THE WELCOME

—now speaking in English, then in Swedish, some in German, others in French and so on. All, more or less, described the religious condition of their various nations, and expressed their desire for a strong accentuation of the union which already exists among Evangelical Christians. This wish for combined action was all the more emphatically evinced in regard to those countries, which more than ever feared the spread of Rationalism. Speaking for the British Isles, the Lord Mayor of London returned thanks for the cordial wel-

come given by the names of Bick others who were t they would, if still progress the Socie the world. He an Conference that th bound together in The United States ledgments through York, who reporte vigorous evangeli gifts for carrying o especially in heath book of music, in languages, the mer with which he was out any apparent c harmony. The l brought to a close meetings in the his

On Sunday, serv at the English Chu son, and at the Fre Monod; in the afte by the Rev. Dr. W the evening, at the White. Several m in outdoor service

The Conference thesda Mission Ho large hall was well faced by an impres Tolstrup and an eff vice was printed in members of the as throughout the whc gleanings from the

#### Christian

BY REV

The living organi mostly ecclesiastical the individual mem can. The first Chr founded at Jerusale polyglot in the lang cosmopolitan in th And although it is church of "devout Heaven," still Chri from all available s Church such as are l will, irrespective of plete families.

At the same time whole households h This has been the c The first admission church was that of dred and near frie Centurion, "who fe

In Paul's Epistl houses. There wer church which was ir church which was ir mon, he says, "Ar These churches in b bles of the Christia together for purpos private domiciles b build public houses that the families, ir part of the Church Aquila, and Nym

steadfast in the apo in breaking of brea lievers of their sever in a certain sense, tian families now n to call a church in a family, in addition t lievers in a public ought to have a dom recognition of God.

conducted by the p them there should be of Holy Scripture f vants. By the incu the maintenance o daughters should be admonition of the I in such a case. The the Psalmist: "Tha up by the sides of thi be as corner-stones, palace."