

MR. MOODY'S CLOSING MEETINGS.

Conference of Workers.

THE labours of our American brethren in this country have now closed, and many (who can tell how many?) are to-day rejoicing in the light of life who were brought into that light through the preaching of Mr. Moody.

The closing meetings on the Embankment have been exceedingly interesting, and not least so the Conference of Workers. It was felt, as Mr. Moody remarked, that many in the haste and bustle of work—even though it were the Lord's work—might have neglected their own communion with God; hence it was resolved that a Conference should be held, in which the workers should unite for the special purpose of waiting upon God and seeking the deepening of their own individual spiritual life.

The daily meetings have been admirably adapted to this purpose—exceedingly quiet and impressive throughout. Much time has been spent in prayer and praise. Hymns of a devout and prayerful character have been chosen; and again and again has Mr. Moody asked that the instrument should stop, and that all should sing softly on their knees, before God, the solemn words of the hymn.

Separation and Service.

On Tuesday the special subject was "Separation from the world and service for God." After praise and prayer, silent and audible, and the reading of *Psa. cxvi.*, Mr. Moody spoke on "separation."

Servants of Jesus Christ.

BY DR. G. F. PENTECOST.

O LORD, truly I am Thy servant; so said David in a Psalm, in which he expresses the desire to render something to God for all the benefits he had received. Now the first thing with us is, we find God has loosed our bonds, the bonds of sin, Satan and death. And the next thing we find is that He has set us free to serve, He has freed us from sin, and bound us to Himself. David acknowledged these bonds: "Truly I am Thy servant." And, if the Apostle Paul rejoices in anything specially, it is that he has been made the bondslave of Jesus Christ.

Now the subject this morning is separation from the world and union to Christ in service for God. When a diver is going down into the depths of the sea, I have noticed that he makes sure that every cord is perfectly safe before he goes down. Before we go down into the world for service let us make sure we are fast bound to God, so that, like the diver at the bottom of the sea, we may be ready on the least alarm to pull the cord and either be drawn out of danger or have a larger supply of life-giving air sent down. Let us count it above all honor and rank that we are servants of Jesus Christ, and let us seek grace to be faithful in that service. If any should ever be pleased to put a tombstone on my grave I would rather they would write there "He was faithful in the service of God his Master" than anything else man could say of me.

Some one says, "The spirit is willing, but the flesh is weak," but God has made a wonderful provision for that. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Many think that is the sorrowful and hard thing about Christianity. The world wants a Christianity without a cross in it, either the cross that atones for the sin, or the cross on which the flesh is crucified. But it is the will of God that we should have such a cross. When that cross is taken up, practical separation from the world takes place. To have fellowship with Christ we must come into association with His cross whereby He put away sin, and also the cross which He puts upon us of self-denial. The condition of salvation—not qualifying condition of course—is cross-bearing all the way along, separation from sin. Before we become servants of Jesus Christ we must settle this question once for all, that we are to turn our backs on the world and follow Him. If the old nature be regnant in our lives we cannot serve Him. And my experience and my reading of the Bible is that the old man in us will never die a natural death, he has got to be put to death.

Separation, then, to God involves something, it involves suffering, only that which suffers is that which deserves to suffer. In proportion as we take up our cross and follow Him we are lifted from the world and separated to Him; and we must be ready to endure reproach from the world, from our own friends, from our own heart. Now a great many are praying for a blessing, are desiring above all things to be faithful Christians; but if we are to have a blessing we must be ready to receive it. If our hearts are full of self, or the world, God will not fill us. We must have the power of God, we cannot do His work without it. The bitterest experience for any Christian is to go out and

do God's work without power for service. May God empty us of ourselves and fill us with His power, so that from this London mission shall arise a great multitude of men and women who will understand that Christianity means more than personal salvation, it means separation from the world, so that in the world we may do service for Jesus Christ.

After prayer and the singing of a hymn, the whole audience bent in silent prayer that God would fill them with fresh power, which Mr. Moody said he wanted, while the majority of those present professed also to desire it, standing up to indicate their request.

Communion with God.

The proceedings of the second morning were equally quiet, solemn, and impressive. Frequent intervals were spent in silent prayer and the subdued singing of some hymn of supplication. A portion of Scripture was read from *1 John 1*.

Confession and Praise.

BY REV. J. J. LUCE.

OUR desire is not so much to talk about communion, to think about it, or even pray about it, as to have it, and live in fellowship with our God. And this is not our desire only, but it is God's desire for us. In *Hosea ii. 23* He says, "Thou art My people, and they shall say, Thou art my God." We generally begin our experience, "Jesus is mine," and then "I am His." We are occupied with what we have got, and then with what He has got. Now, just as we claim Him for our own, so He claims us for His own, and He claims the whole inheritance. He has not bought a share in the concern. He has bought it out and out. He has purchased the dwelling, and then takes possession of the dwelling. Thus we are his utterly, solely, and forever, every day and all the days.

Now, understanding this, we want to know the power of fellowship with God; and this fellowship is only understood by those who have tasted it. I believe that a soul which has once tasted this fellowship can never be satisfied by anything short of it.

Now, we are to know Him, and that is fellowship. He is to dwell in us, and that is fellowship. We are to walk with Him, and that is fellowship; and we are to dwell in Him, and that is fellowship. We are to know Him, not know about Him, but know Himself. Israel knew a great deal about God, yet she was untrue and unfaithful to God, and had committed the crime God denounced as adultery against Him. But Israel was brought to this condition; she desired to find the Lord. The judgment had come—"I will visit upon her"—and you must not be surprised if God chastise us when we wander from Him. Yet that chastisement is the outflow of His love, that He may bring us back to Himself. He says, "I will heal their backsliding and love them freely."

So we come to know the Lord, not so much talk about Him, and theorize about Him, but have a real acquaintance with Him. And not only know Him, but walk with Him. To walk with God means never separated from Him, as in the old hymn—

My Saviour comes and walks with me;
And sweet communion here have we:
He gently leads me by the hand,
For this is Heaven's borderland.

This is our simple Scriptural attitude, leaning on the arm of our Beloved, walking step by step with Him: only thus shall our walk be consistent. Walking with Him, walking in Him, dwelling in Him, abiding in Him, and He walking with and abiding in us. Thus shall we have fellowship with God and fellowship one with another.

Now there are two conditions of fellowship, or, we might say, results of fellowship—confession and praise. If we want to have continuous communion with God we must be continually judging ourselves before God, and if we know of anything or suspect anything that is contrary to God's will, let us confess it. I do not see the slightest inconsistency between confession and communion. It seems to me one result of communion is that we can take our sins direct to the Lord, moment by moment confessing our sins and having them cleansed, so abiding in fellowship.

Then any soul in fellowship must also praise. There is a hymn often talked against—

I feel like singing all the time,
My tears are wiped away,
For Jesus is a Friend of mine,
I'll serve Him every day,
I'll praise Him all the time.

Now we may not feel like singing all the time, but we ought to be praising all the time. "His praise shall continually be in my mouth;" "Let us offer to God the sacrifice of praise continually;" "Rejoice in the Lord always." God help us so to understand our privilege that we may be praising all the time.

Rev. Charles Graham gave an address on *Communion with God*.

Unity and Fruit.

THE last day of the conference was devoted to the consideration of "The Unity and the Fruits of the Spirit." After a season of prayer and praise, the reading of *Gal. v.*, and a few pointed remarks by Mr. Moody, we had the two following suggestive and thoughtful addresses:

Love, Joy, Peace.

BY REV. H. W. WEBB-PEPLOE.

SPIRITUAL life is the grandest possession God can bestow upon man, because it is the life of God, and there is an affinity between those who possess this life and God Himself, so that communion is possible. This is exemplified in the very tastes and affections, if we may so speak, ascribed to God; what God is we are expected to be.

"God is love." "Walk in love as dear children," says the apostle; "as Christ also loved us and gave Himself for us."

Again, "God is a Spirit," or God is Spirit, as it is more properly put; and "he that is joined to the Lord is one Spirit." "We have received the spirit of adoption, whereby we cry, Abba, Father." "If any man have not the spirit of Christ he is not of His." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

"God is light." "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Thus it is to manifest the love, life, and light of God that we are to go forth into the world. Yet, in face of this, some come together, asking, How can we have happiness? What do you mean by happiness?—by being made happy in this life, or even in the life to come? God has a higher purpose for us than mere happiness. Happiness is dependent on circumstances, and the life and joy of the child of God are altogether independent of circumstances. When the Lord Jesus was about to leave this world, He put before His disciples the high privilege that they should be fruit-bearers, bearing much fruit to the glory of God. He gives us three distinct manifestations of fruit, and they are the very three that head the list in *Gal. v. 22*, "Continue ye in My love," "that My joy may remain in you," "that in Me ye might have peace." So in *Galatians* we read of "Love, joy, peace."

Now comes the question, How are we to manifest these fruits of the Holy Ghost in a world that is full of pain, sadness, and distress, and in which we are conscious of the presence of sin? How did the Lord Jesus manifest these fruits? He was essentially the Man of sorrows, and acquainted with grief. Do not let us degrade our conceptions of His sorrow by imagining it was caused by earthly poverty. He had that too, but His sorrow was caused by the sorrow and suffering of sin around Him. All through life He is never spoken of as a happy man; He did not seek the little excitements and pleasures Christians are asking to be permitted to have. Yet He speaks of "My joy," and of "My peace," a profound peace the world cannot give and cannot take away, and "My love." These fruits of the Spirit were abundantly manifested in Him. In the darkest moments He was constantly full of joy. What means all this? It means that the life of God's Son upon earth was one of absolute self-sacrifice, a life given up for the sake of others. "For the joy set before Him He endured the cross." In *Luke xv.* we read of joy in the presence of the Angels of God, it is the joy of the Great Shepherd over His sheep brought back. Thus his joy found its fulfilment in His love, that love which constrained Him to that life of self-sacrifice in order that we might share his joy. "Thou lovest righteousness, and hatest iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." My Saviour was a glad man, filled with gladness and joy in saving men sunk in sin, and conforming them to the likeness of God.

If we are to obtain this gladness of heart, it shall be simply by being filled with the Holy Ghost, and possessed with a desire above all things that others may be brought to know His salvation. And so filled we shall have His love. We shall recognise the unity of the Spirit, and learn to regard our brethren as one in the Lord having one centre, one nature, one hope, and one aim in life—that of soul seeking. This being so we can afford to disregard external differences. Souls are dying, and we are commissioned to bring them to God; and in so doing we shall find joy, gladness, and true heart delight. So absorbed we breathe the atmosphere of love, drink of His joy, and know his calm, deep peace. So shall we manifest the unity of the Spirit and bring forth the fruits of the Spirit to the glory of God the Father by Jesus Christ,

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THE fruit of the Spirit. We are bringing others to Christ who might have known little of the Ireland, there to win a soul to letter—I wonder full of joy. Our Him overflowing result of this splendor by the Spirit of communicative of

Did it ever occur "As my Father I thank God He v fession, but of a Father's brain, ha earth; and so we is so intensely a beautiful echo of t but as One who lo preached like that thirsty ground. T the Gospel of the weary souls to cor is expedient for ye to take His place. He sent us. If he where to find it. sponsibility thus f witnesses of Christ

This is said to gathered on true H may differ in exte on—but our unity differences. We a gave me a definit rining in my heart is in Christ before touch that life, it i only one-half of it. Christ before men; but for Christ before transactions here. of the Spirit. We sonal contact with I He may go down wi ing out demons, cle sees, silencing the teaching.

But there is a per of Christians should before God, never Christ before men lives. Now, is a ser enough? Is it eno and go away and be it is not. Every for the truth is right, b verities of daily exist Now, there was a t of one who loved the do, "Art thou not t Why, it is only the Christ is the Son of Did he so respond? a craven soul, a co Does it not make u orthodoxy there was any examination in and said with truth, "Thee," yet when ask miserable failure—"I gulf sometimes is bet How vast the hiatus of the truth and the fr action! I do not wa that text, and pray it is not one of us who v tion, "Art thou not week is out. "I thou is your answer going Spirit to say, "Thank reminding me of it?"

Young converts—af just entered on the C grey-haired—worldly what is your answer will put it, conscience ing to temptation the not one of this Man? pondency it will ask it, ent? are you not one