

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1994**

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

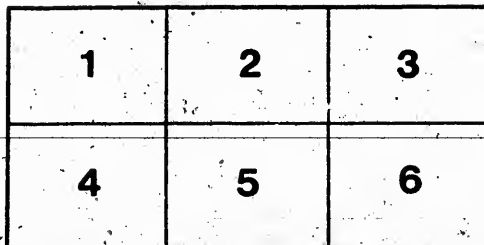
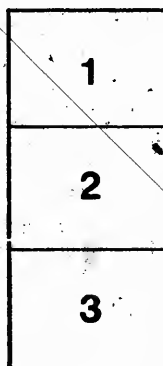
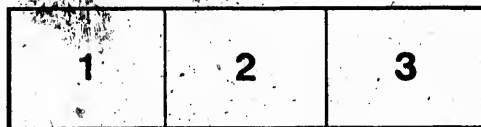
The United Church of Canada Archives  
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

The United Church of Canada Archives  
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



**APPLIED IMAGE Inc**

1653 East Main Street -  
Rochester, New York 14609 USA  
(716) 482 - 0300 - Phone  
(716) 288 - 5989 - Fax

16  
98

# Days of Blessing.

Keswick Papers.

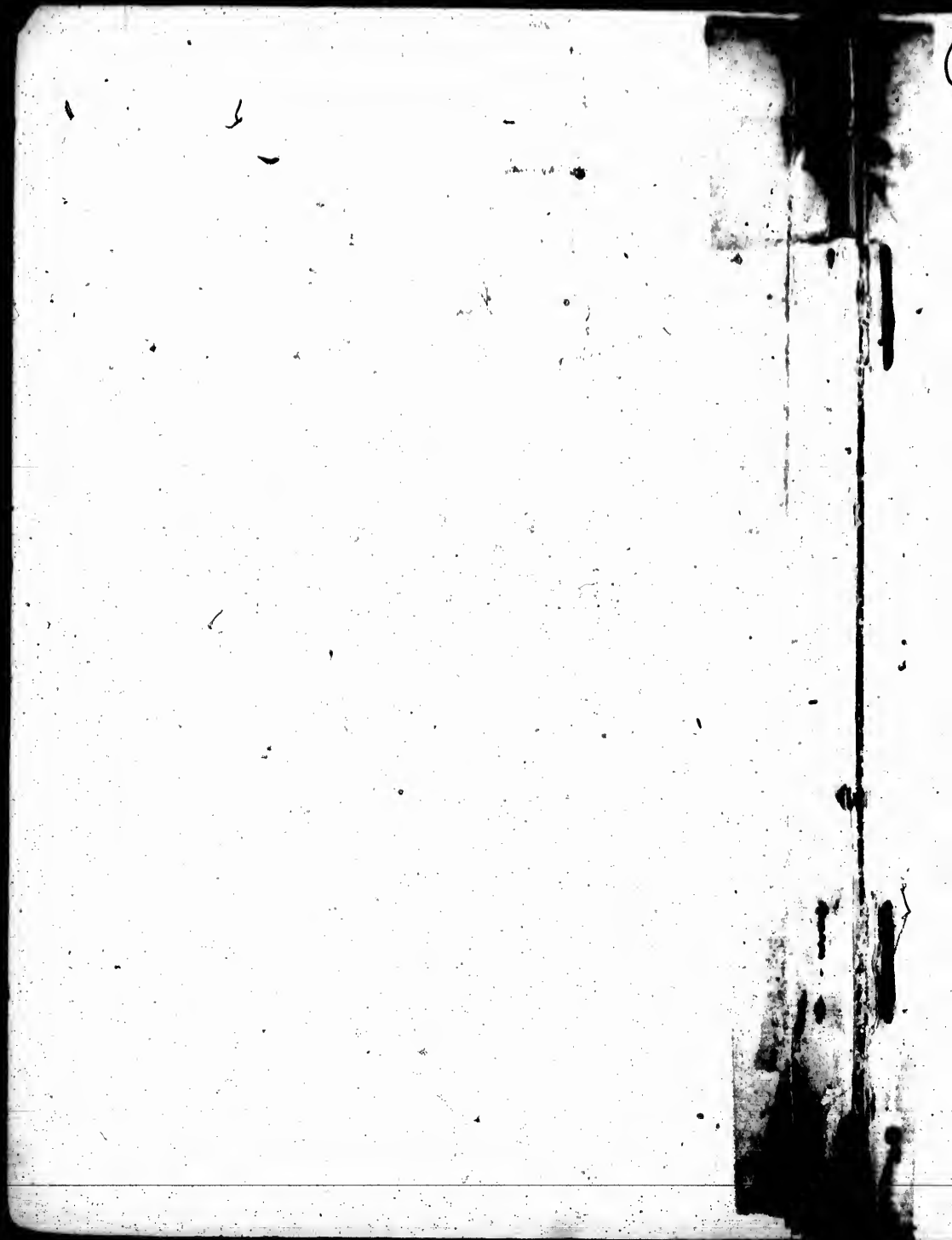
UNITED CHURCH  
ARCHIVES

REV. HUBERT BROOKE.

REV. CHAS. INWOOD.

REV. G. H. C. MCGREGOR.

LLARD  
ACT  
EPOSITORY  
MONTGOMERY



G76  
78

*Willard Collection*

# DAYS OF BLESSING

ADDRESSES

DELIVERED BY THE DELEGATES FROM THE KESWICK  
CONFERENCE ON THE DEEPENING OF  
SPIRIT AND LIFE

REV. HUBERT BROOKE, READING, ENGLAND.

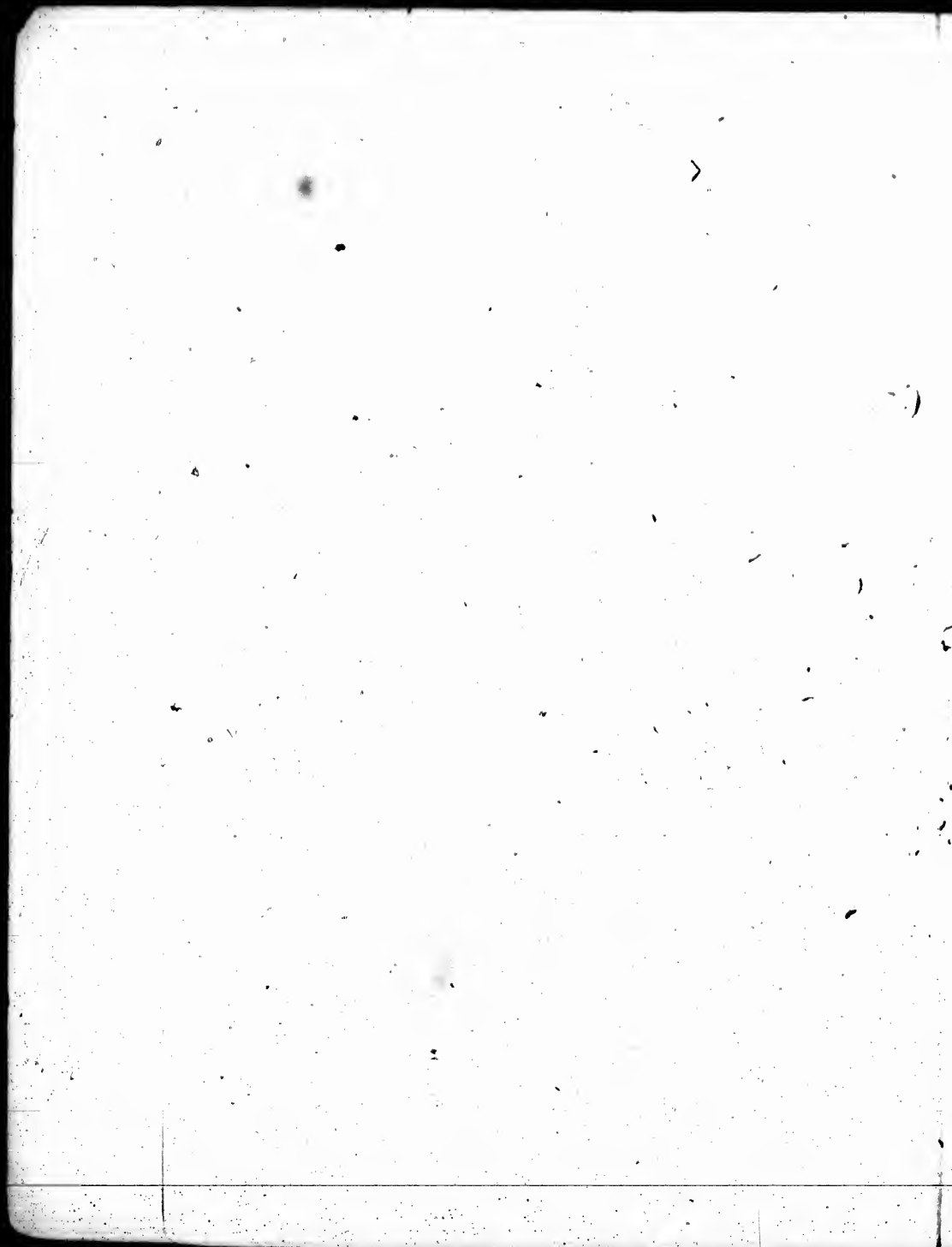
REV. CHAS. INWOOD, DUBLIN, IRELAND.

REV. G. H. C. MCGREGOR, ABERDEEN, SCOTLAND.

Toronto, Canada :

TORONTO WILLARD TRACT DEPOSITORY

Cor. Yonge and Temperance Sts.





CONFERENCE FOR THE DEEPENING  
OF SPIRITUAL LIFE.

---

NOTES.

---

The Conference held in Association Hall in Toronto from the 24th to the 27th of April, for deepening of spiritual life, aroused such a remarkable religious interest that a few notes about it may not be uninteresting to those who had not the privilege of attending. The Conference was conducted by those ministers from the Old Land, who have for the sake of brevity been called the "Keswick brethren," because they are teachers in connection with the widely known Conference held each year at Keswick, in the region of the Cumberland Lakes in England. These brethren came out by special invitation from friends in Canada. Rev. Hubert Brooke, of Reading, England, an Episcopalian clergyman, is the senior member of the deputation. He is a man bordering on fifty, of very quiet demeanor, but with a remarkably clear and comprehensive knowledge of Scripture, and a wonderfully sympathetic tenderness of speech. Rev. Charles Inwood is a Wesleyan Methodist minister from Dublin, Ireland. He has a fine appearance, beaming face and splendid voice, and speaks

with very great power and earnestness. Rev. G. H. C. McGregor, M.A., the youngest of the three, is minister of Free East Presbyterian Church, Aberdeen, Scotland, possesses a wonderfully matured mind; has a very clear and incisive way of presenting the truth, and a manner that has reminded some of the devoted McCheyne. Thus the three men represent three different countries, and three different Evangelical denominations, and so may be taken to represent the true unity of the Christian Church in that beautiful harmony of spirit which enabled them to stand side by side in seeking to lead Christians to a higher plane of Christian living.

What is the explanation of the wonderful interest manifested in those meetings where probably a thousand people come in the busy afternoon of each day to hear a simple Bible Reading; and when the crowd was so great in the evenings that hundreds were unable to gain an entrance?

The interest was not in the men who came, or their popularity, for they were entirely unknown, except to a very few. One can easily understand how Messrs. Moody and Sankey could have large meetings, for their fame is world-wide.

Nor was it because of a general enthusiasm in the object of the Conference. A Sabbath School or a C. E. Convention will draw a large number because of the general interest in these branches of Christian work. But in regard to this Conference, many were in ignorance as to the lines of teaching, and not a few confusing them with dangerous errors, such as "Sinless Perfec-

s. Rev. G. H.  
 the three, is  
 arch, Aberdeen,  
 red mind; has  
 ting the truth,  
 of the devoted  
 ent three differ-  
 gical denomi-  
 resent the true  
 autiful harmony  
 side by side in  
 ne of Christian

nderful interest  
 ably a thousand  
 h day to hear a  
 wd was so great  
 ble to gain an

o came, or their  
 own, except to a  
 how Messrs.  
 etings, for their

thusiasm in the  
 School or a C.  
 because of the  
 Christian work.  
 were in ignor-  
 a few confusing  
 Sinless Perfec-

tion" and "Antinomianism," were in a position of opposition. Then in most meetings of this kind, a very great deal of attention is given to such things as music, advertising and the like. There were no distinguished singers leading the praise, and because of unacquaintance with the hymns, the singing was not really as good as in an ordinary congregation.

Yet these three unknown ministers, without any very remarkable natural gifts, and with the principal of the three laid aside most of the time by illness—simply open their Bibles and present God's truth regarding the privileges of believers in Christ Jesus; and from the very first meeting the people go away saying, God is in this work. There are two things that seem to explain this remarkable result. (1) These men are themselves filled with the Holy Spirit, and as one has said, "are not advocating a theory, but are testifying to an experience." (2) They clearly and definitely present truth that Christians feel they need, and that many are longing for. We say "clearly and definitely," because the same truth in some form has been presented in many of the evangelical pulpits of this city. But a full, clear statement of it by men who have deeply experienced its blessedness themselves, has naturally aroused a profound interest in hundreds of Christian hearts.

Conferences of this kind have so often gone off on "perfectionism" of some kind, that the brethren were particularly careful to repudiate utterly any such doctrine. Mr. McGregor said in one of his addresses, "The profession of sinless perfection is a soul-destroying error. To the very end of life we have to pray, 'Forgive us

our debts as we forgive our debtors,' ” and Rev. Hubert Brooke said quaintly, “ I have heard many persons profess sinless perfection, but I never saw any one that practised it.”

Though there was no prearranged programme—this being contrary to the method of such Conferences—yet there was a very beautiful order of teaching. The first day (Monday, 24th), the brethren dealt specially with the sins of Christians who are leading careless, worldly and unconsecrated lives.

Mr. Inwood in his Bible Reading in the afternoon on Ezekiel viii. 10, instituted a most searching comparison between the sins of Ezekiel's day and now. The temple differed from all other buildings—(1) In being set apart for sacred uses only. (2) In being the place where God specially manifested His glory, and those represent the human and the divine sides in the consecration of the believer as a temple of the Holy Ghost. He pointed out the four abominations by which the temple was profaned, and their modern representatives.

(1) The Image of Jealousy, representing the general spirit of idolatry, and seen in our day in shutting God out of certain departments of the life altogether.

(2) The Chamber of Imagery, representing the pollution in thought, and motive, and desire.

(3) Weeping for Tammúz, representing pollution and wrong-doing in the outward life and conduct.

(4) And the Sun worship of those who had their backs turned to the altar and worshipping the rising sun, which has its counterpart in those who turn their backs on the atoning work of Christ and are running

and Rev. Hubert  
any persons pro-  
w any one that

programme—this  
conferences—yet  
thing. The first  
t specially with  
careless, worldly

the afternoon on  
thing comparison  
ow. The temple  
n being set apart  
place where God  
se represent the  
separation of the  
st. He pointed  
he temple was  
ves.

ing the general  
n shutting God  
together.  
representing the pol-

ing pollution and  
duct.

who had their  
oping the rising  
who turn their  
nd are running

after every new fashion in philanthropy, science and criticism. He then showed how judgment followed this evil, and how the glory of God withdrew first to the threshold, then to the city, and finally to the Mount outside the city. The worship continued but the glory had departed.

In the evening Mr. McGregor spoke on the need of purification from 1 Cor. iii. 10-15, and Isaiah i. 24, 25, and in it showed how the fire of Christ's righteousness would burn everything in our service that was false and unworthy, as we stand at His judgment seat, and that now God will purge the dross—representing the flagrant outward evils—and take away the alloy—representing the inner unfitness and desires to the surrendered heart. God does not eradicate the sinful disposition, but he gives power to overcome the sins that vex and hinder the daily life.

Mr. Inwood followed by an earnest appeal to all to make a full and unconditional surrender to Christ. He said the greatest struggle in many a heart is not with sin, but with the will of God.

The general subject for the second day was the power and faithfulness of God, and the necessity of a full surrender to Him. Mr. McGregor's Bible reading in the afternoon on the names of God was truly a feast of fat things. He showed that whenever God asks His people to take an important step forward, He reveals Himself by a new and appropriate name. (1) El, or Elohim, means the strong one, suggestive of creative power. (2) El Shaddai (Gen. xvii. 1), to Abram when He was about to fulfil His promise, which implies not only

almighty strength, but gracious providence. (3) Jehovah (Ex. vi. 2, 3) to Moses when about to send him to deliver the people from bondage. It implies the absolute eternal existence of God, the absolute sovereignty of God, and His unfailling faithfulness. The names that follow are but unfoldings of that name. (4) Jehovah-tsidkenu (Jer. xxiii. 6), the Lord our Righteousness. Righteousness being a prime necessity for God's people. (5) Jehovah our Sanctifier (Ex. xxxi. 13), or the one who consecrates, implying that they must be a people for His own possession. (6) Jehovah-Jireh, the Lord who provides, and will supply all the needs of His consecrated people. If the wants are supplied, there will be rest, and hence the next name (7) Jehovah-shalom (Judges vi. 24) the Lord our peace. But when there is peace with God, and when we possess the peace of God, the conflict will begin with enemies. So Jehovah-shalom becomes (8) Jehovah-nissi, the Lord our Banner. Satan will aim his deadliest assaults against us, and in the fierce conflict we may forget our Leader and be wounded, but not left, for Jehova-nissi is also (9) Jehovah-Rophi (Ex. vi. 26) the Lord that healeth. (10) Then He is Jehovah our Shepherd (Psa. xxiii.), keeping, guarding, leading His people; and last of all, He is (11) Jehovah-shammah (Ezek. xlvi. 35), an ever present God, the Lord is there. Who will not trust such a God?

In the evening Mr. Inwood spoke on Deut. viii. 7-9. The contrast between the wilderness life and the Canaan life of Israel. God did not deliver them from the bondage of Egypt, to leave them in the wilderness but to bring them into Canaan. They remained in the

lence. (3) Jeho-  
 out to send him to  
 plies the absolute  
 te sovereignty of  
 The names that  
 e. (4) Jehovah-  
 ar Righteousness.  
 for God's people.  
 . 13), or the one  
 must be a people  
 -Jireh, the Lord  
 needs of His con-  
 plied, there will  
 Jehovah-shalom  
 But when there is  
 the peace of God,  
 . So Jehovah-  
 Lord our Banner.  
 gainst us, and in  
 r Leader and be  
 is also (9) Jeho-  
 leth. (10) Then  
 xxiii.), keeping,  
 of all, He is (11)  
 an ever present  
 trust such a God?  
 Deut. viii. 7-9.  
 ss life and the  
 deliver them from  
 n the wilderness  
 remained in the

wilderness because of their unbelief. After showing  
 that Canaan is not a type of heaven except in a very in-  
 direct sense, but a type of the life a Christian may have  
 here, he pointed out four characteristics of this life—(1)  
 It is sacred, and is compared to the keeping of the Sab-  
 bath. (2) It is restful. (3) It is victorious, and (4)  
 It is enjoyable. When Israel got into the land flowing  
 with milk and honey there was no more lusting for the  
 flesh pots of Egypt. They entered Canaan by defi-  
 nitely committing themselves to God. The feet of the  
 priests had to be dipped into the brimming Jordan before  
 a path was made for them. This committal is the first  
 step in the life of faith.

Mr. McGregor followed on Matt. xiv. 22-32, with such  
 thoughts as these:—Peter knew it was possible to walk  
 on the water because he saw Jesus doing it. Seeing  
 Christ's victorious life is what makes us desire a life of  
 victory. Peter stepped out on the bare word of Christ  
 "Come," and found the water like adamant beneath  
 him. When Peter took his eyes off Christ he began to  
 sink, showing that no change had taken place in Peter,  
 and that he was sustained by the power of Christ in  
 answer to his faith. The walk was begun in a moment  
 by one leap—this is consecration, and the walk was  
 continued so long as he looked to Christ—this is the  
 secret of being kept. He took his eyes off Christ, this  
 is the secret of failure. But he was restored, and had  
 he walked long on the water he would have learned to  
 keep his eyes fixed upon Christ. The every act would  
 thus have become a habit or attitude. This he applied  
 step by step to the Christian life.

The third day special emphasis was laid on the work of the Holy Spirit.

Mr. Brooke who appeared for the first time gave a most instructive Bible study in the afternoon on the Christian calling. Basing his remarks on 1 Peter i. He pointed out that believers are called out of (1) An Evil Life (v. 14); (2) An Empty Life (v. 18), and (3) An Easy Life, (v. 6.) Called unto (1) Obedience (v. 2); (2) Sprinkling of the blood of Jesus or Consecration; (3) Holiness (v. 14), and (4) Unfeigned love of the brethren. Then he showed from 1 Thess. vs. 23, 24, how this life is attained and lived. God is faithful, and we are to walk with Him one step at a time.

In the evening Mr. McGregor spoke of the Spirit's work, 2 Cor. v. 17, and Col. iii. 10, as undoing the work of sin, and hence His work is called a new creation. Then he compared the Spirit's work in Redemption to His work in Creation. (1) Giving a knowledge of God and His will. (2) Shedding abroad the Divine Love. (3) Giving man power to do God's will. But man by his disobedience has darkened the understanding, destroyed the affections, and rendered the will impotent. Then he showed with wonderful force and clearness how the Spirit re-creates or renews man, and restores in him communion with God.

Mr. Inwood spoke on the filling of the Holy Spirit as suggested by Acts iv. 31. He showed that it is possible for a man with sinful nature and in a sinful world, to be so surrendered to God as to be filled with the Holy Ghost. Then he referred to the results that followed this filling. (1) Boldness in testimony. (2) Oneness of



laid on the work

first time gave a  
afternoon on the  
s on 1 Peter i.  
d out of (1) An  
(v. 18), and (3)  
Obedience (v. 2);  
Consecration; (3)  
d love of the  
Thess. vs. 23, 24,  
d is faithful, and  
time.

e of the Spirit's  
as undoing the  
alled a new crea-  
work in Redemp-  
ng a knowledge  
road the Divine  
God's will. But  
the understand-  
ered the will im-  
derful force and  
renews man, and

he Holy Spirit as  
that it is possible  
nful world, to be  
l with the Holy  
ults that followed  
(2) Oneness of

spirit, and affections. (3) Generosity and liberality.  
(4) Power on the world. (5) Grace. He then pointed  
out very clearly that it is the duty as well as privilege  
of every believer to be filled, for it is a divine command.

On the fourth day the general subject seemed to be  
the privileges and responsibilities of believers who are  
surrendered to Christ to live a life of faith.

In the afternoon Mr. McGregor took as the subject of  
Bible study the 23rd Psalm.

*~~~~~*

ADDRESS  
ON  
THE TWENTY-THIRD PSALM.

BY REV. G. H. C. MCGREGOR.

---

Sometimes we have very great difficulty in finding a name to describe that life of blessing of which we have been speaking so much this week, and into which so many of you, by God's grace, have been led during these days. Sometimes we speak of it as the life of full salvation; yet I believe that term is apt to be misunderstood. One of our favorite names for it is the name that the Apostle Paul gives us in the Epistle to the Romans, when he speaks about, "The fulness of the blessing of the Gospel of Christ." Now, this afternoon it has been laid on my heart to speak to you in the way of a Bible Reading about some of the characteristics of this life of fulness of blessing, this life which is the consequence of the coming into our hearts in its fulness of God's Holy Spirit. Many who are here to-day were here last night, and very solemnly received this mighty gift, who believe that God is faithful to His promise, and that God fills us with the Holy Ghost. Now, I want, both for the help of those, and very specially for the help of some who may be beginners, to go over the ground we have already traversed, and to lay out before you from God's Word some of the bless-

ings which you may expect to find in your life as the consequence of this filling with God's Holy Spirit. And in order to do this, I want you to turn with me to what is in Scotland perhaps the most familiar portion of the whole Bible—I do not know how it is in Canada—the 23rd Psalm, that we may find the Spirit-filled life; the life of fulness of blessing, set out in all its glory before us there. If you look at this 23rd Psalm, which has been so familiar to many of us from childhood, you will find that in structure it consists of a proposition and then a great number of promises that are deducible from that proposition; the Psalm falls into two unequal parts, the first part consisting of the first clause of the Psalm, and then the whole of the rest of the Psalm being consequences of this first clause. Now, let us spend a little time on the first clause, because it gives us the key to the whole Psalm. You see what the Psalmist here says. He says, "The Lord is my Shepherd." Here is a man who has made a personal appropriation of God; he has not merely heard about God, but has taken God to be his God; he has said, "Let others do what they will, as for me, I am God's, the Lord is my Shepherd." Now, dear friends, that is exactly what we have done. What does this yielding of ourselves for the filling of the Holy Ghost mean except that we invite, we receive that Holy Spirit into our hearts to be absolute master? I do not know any filling of the Holy Ghost that does not involve that; that is what makes it such a tremendously solemn thing; it means the acknowledgment as never before of the Lordship of Jesus Christ; we appropriate Him, we take Him as our Saviour, but, far more, we take

## PSALM.

DR.  
 difficulty in finding a  
 of which we have  
 and into which so  
 been led during  
 t as the life of full  
 pt to be misunder-  
 or it is the name  
 the Epistle to the  
 The fulness of the  
 ow, this afternoon  
 to you in the way  
 e characteristics of  
 which is the con-  
 ts in its fulness of  
 here to-day were  
 nly received this  
 is faithful to His  
 the Holy Ghost.  
 those, and very  
 y be beginners, to  
 traversed, and to  
 ome of the bless-

Him to have as much dominion over us as a shepherd has over a sheep; we put ourselves absolutely into His hands, so that He has the power of life and death over us; and if the surrender for the filling of the Holy Ghost didn't mean that, dear men and women, you need not look for it to bring blessing into your souls. I think that is what makes this whole matter to me so tremendously solemn; it is a surrender that goes down to the very roots of my being; it is the giving over of our will, the very entirety of our being, into the hands of God. But notice here that it is not only a personal appropriation, but a present appropriation; not "The Lord will be my Shepherd," it is "The Lord is." Now, that is true of us now, if what we did last night meant anything. As we have gathered here this afternoon, we are people who have now accepted God as our absolute Shepherd. Now, just think of what it means. What is the relation in which the shepherd stands to the sheep who are under his charge?

First of all, we know in regard to the eastern shepherd that he knows his sheep, they are not lost in the crowd as in these countries hereabouts, the shepherd has an individual care and individual knowledge of the sheep. Another thought; the shepherd guides the sheep. When the sun scorches up all the grass in the lower valley it is the business of the shepherd to lead the sheep to where they will find pasture; and oftentimes he will take these sheep where they haven't the least idea that they are going; they do not know in the least what is the mind of the shepherd regarding them, but it is their business only to follow the shepherd; it

s a shepherd  
tely into His  
d death over  
Holy Ghost  
you need not  
uls. I think  
e so tremen-  
down to the  
r of our will,  
nds of God.  
l appropriat-  
e Lord will  
Now, that is  
nt anything.  
e are people  
e Shepherd.  
the relation  
ep who are

astern shep-  
lost in the  
e shepherd  
edge of the  
guides the  
grass in the  
erd to lead  
and often-  
haven't the  
know in the  
ding them,  
epherd; it

is his business to guide, and it is the business of the sheep to follow, although they may not in the least know where he is leading them. Then another thought, the shepherd guards the sheep. You remember the story we have in God's Word that illustrates that, how David himself took his life in his hand and perilled himself against the lion and the bear, that he might stand between his sheep and destruction. And then we know quite well a shepherd loves his sheep. Someone has described the life of the eastern shepherd, where, living under the clear Syrian skies for weeks together, without any companion, he thinks of the helpless sheep who are under his charge, and men have spoken of the wonderful love and tenderness of feeling that grows up in the shepherd's heart towards his sheep. And the Lord Jesus Christ, knowing all that it meant, said, "I am the good shepherd; the good shepherd layeth down his life for the sheep." Now, men and women, with that idea of the sheep in your mind, read the clause again, and just think of the life that is yours now! "The Lord is my Shepherd," therefore the Lord knows me, knows me through and through, "He knoweth our frame, He knoweth that we are dust, and because He knows that so absolutely, there will always be between our Saviour and ourselves the most perfect sympathy.

I wonder how many of you have felt the need of sympathy, and know the sweetness of it; I wonder how many of you here have been plunged into deepest sorrow? I do not think a man can know what the fulness of blessing is until he knows and has proved it when a wave of sorrow has gone over his head, and

he has stood, amazed and stricken, as blow after blow fell on him; and then, O men and women, the sympathy of Christ becomes a new thing to a man. Or if you are persecuted or misunderstood, what a comfort it is to remember that the Lord knows. Do you know what it is to lie down after a hard day's work, when every muscle is aching with exertion, and just to delight and rejoice yourself in the exquisite tenderness of the sympathy of Jesus Christ? It is one of the greatest blessings a man can have. Then, the shepherd guides the sheep. The shepherd leads the sheep. "The Lord is my Shepherd," what a splendid thought! In the direction of our life there will be no mistake; everyone of you knows, that has actually taken the Lord as a shepherd, that the anxiety about making the best of life, the worry about making the best of life, is taken clean away. If I am the Lord's sheep, it is His business to guide me; if I am the Lord's sheep, He has the leading of my life, and it is only my business to have ever my eye towards him, that I may follow wherever He leads. We come across this thought a little further down, I will not dwell upon it, but what a glorious thought it is, "All things work together for the good of those that love God," if we are really following Him; because this Shepherd never makes any mistakes, and if you are only following Him, my brother, you may be quite sure that you are just in the spot where God would have you to be, and when you are there you have a right to claim for your protection all the blessings and the power of God. I say the Shepherd leads. And then the shepherd guards. Oh, the peace that comes from the

thought of it! If you read these Psalms they are just ringing with the joy of a man who is under the guardianship of Jehovah. "God is our refuge and strength," and the man who sung that said that he would not be afraid though the whole earth was turned upside down, "The Lord is on my side; I will not fear: what can man do unto me?" Then what marvellous peace fills the soul in the vast difficulties of life. I have often said that life is becoming more and more terrible. I wonder if you have noticed that hilarity and lightness is very often the attribute of youth, and as men become older they become graver, because they see the terribleness of living; and I believe, brethren, if it were not for a thought like this, the difficulties of life now-a-days would take the hearts out of us altogether; but oh, to think of going through life surrounded about by the Power of God, kept by the Power of God through faith unto salvation! And that is ours to-day, because, "The Lord is my Shepherd," and therefore I am not afraid. Life can bring nothing that God will not be able to deal with, and to keep me in perfect peace in the midst of it all. I tell you, it is greater than we bargained for; there are mines here, gold mines in which we can dig for the word of God all our days. Then, best of all, the shepherd loves the sheep. They shall never perish, but have everlasting life. I wonder what this means? Well, it means knowledge of God, but I think it even means more than that; strengthened withal by the Spirit, now more than that, that we can be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ.

Therefore, if we are following God is our shepherd. Oh, one can hardly trust one's self to speak of it!

"Oh, Love Divine, how sweet thou art,  
When shall I find my willing heart  
All taken up with thee."

Now, that is only the beginning. Is not that rich, the blessing of the Spirit-filled life that just follows the Lord wherever He leads? Now, let us look at some of the blessings that flow out of this. If the Lord is my Shepherd; if to-day, in this hall, I can honestly say, "The Lord is my Shepherd," then notice the blessings that come over my life one after the other. First of all, there is the assurance of supply for every want, "I shall not want." This means the assurance of supply for temporal wants, because the Lord is Lord of heaven and earth, and food and clothing are in His hand as well as spiritual blessings. Two or three years ago, I think it was, I was running through this Psalm with my congregation at our weekly prayer meeting, and when I came to this phrase—I did not hear about it at first—there was a poor woman in my congregation, (a poor congregation of working people, some of them very poor), a washerwoman, and every single cent in her house was gone, there was not even any food in the house. She was an earnest, devoted Christian woman, and could not make out what it meant. She heard the minister was going to preach on the text, "I shall not want," and she wanted to know what he would have to say, because it looked uncommonly like as if she was going to want. She had told the Lord about it, and she did not exactly see where the next meal was going to come from, but



she came out that night, and I was speaking about, "Your Heavenly Father knoweth that ye have need of these things." I did not know about it, the Lord has now brought me to my last cent, so I cannot tell how that woman felt; but I know that if I was, He is able to do for me what He did for her, and what I spoke about; and that woman was enabled to go home holding with more faith to this promise for daily bread, and she came and told me about it afterwards. She went away home praising God, and she found an order when she got home that kept her busy ever since; she got right into work, and never wanted since. "I shall not want." And there are those in this congregation too, I believe, who could tell the same thing, who have proved the faithfulness of God in this matter of temporal supply so often that they cannot for a moment doubt His power to do it now. Then, dear friends, if it is true about temporal supply, is not it true about spiritual supply? Why, is not that what we have been finding out all this week, that if we will only give ourselves truly unto the Lord, there is no single good in our spiritual life He will not supply. We are learning to believe all that the Lord has written in His book. There are a great many half-believing Christians, who take this promise, and that other promise, and believe it, and who take this promise and that other promise and score them out of the Bible, and do not believe them at all. Now, what we have to learn, and what God be thanked, we have learned this week, is to believe all that God has spoken, to believe that God means what He says when He says, "My God shall supply all your need." But then, there is another



blessing; not only have we the blessing of assurance of supply for every need, but in this next clause, "He maketh me to lie down," we have the blessing of rest. This aspect of the blessed life of fulness of blessing has been brought under your notice very often, and it is a very wonderful aspect. You may say "Dear me, surely a sheep can lie down." Well, dear friends, that is just what a sheep cannot do; before the sheep could rest the shepherd had to make him lie down, and God requires to teach His people how to rest before they get the rest that Jesus gives. Now, have you ever thought of what a sheep requires before it rests? If you will watch a sheep you will find it never lies down unless it has three things. First of all it must be safe; then it must know that it is safe; and then it must be satisfied.

There must be safety, security and satisfaction before the sheep will lie down to rest. And, O dear me, how true that is of the Lord's people. A man cannot be at rest unless he is safe; as long as the thunder of the Divine Law is ringing in his ears, as long as he is under the curse, how can a man rest? But then, dear friends, I do not believe a man can rest even when he is safe unless he knows it. The sheep may be safe in fold, and the wolf not able to get at it, but if the sheep is continually fearing lest the wolf leap over into the fold, the sheep cannot take rest. So it is with those dear children of God who have not the assurance of their salvation, who have not learned to know Him they have believed, to be persuaded that He is able to keep them. That is why they have so little rest, so little joy, and so much fear, and because of their fear

f assurance of  
 clause, "He  
 blessing of rest.  
 of blessing has  
 en, and it is a  
 ear me, surely  
 ls, that is just  
 could rest the  
 God requires  
 y get the rest  
 ought of what  
 will watch a  
 ss it has three  
 it must know  
 d.

atisfaction be-  
 l, O dear me,  
 A man cannot  
 e thunder of  
 long as he is  
 ut then, dear  
 ven when he  
 ay be safe in  
 if the sheep  
 over into the  
 s with those  
 assurance of  
 o know Him  
 He is able to  
 little rest, so  
 of their fear

are all their lives subject to bondage. And then, dear friends, how many Christians have no rest because they are not satisfied. Oh what for satisfaction. Here you have a Christian who says she has given herself to the Lord, but when she wants satisfaction it is away from the Lord she goes. Have you ever heard the story about Rowland Hill and one of his deacons. It is said that upon one occasion Rowland Hill saw one of his deacons whom he heard had been at the theatre, and said to him, "I hear you have been at the theatre." "Oh, Mr. Hill," he said, "well, I have been, but I do not go often there, I go there once in a while by way of a treat." And Mr. Hill looked at him and said, "Oh yes, that is it, is it?" Then he says, "If I hear that you are in the habit of eating garbage, I will say, 'He does not do it, but he takes a bit now and again, by way of a treat.'"

Now, friends, you are laughing, but are you sure that some of you are not laughing at yourselves? I do not know what it is doing in this city, in Canada, but it is the curse of the Church of God in our country, this flying to the world, to the blackness and darkness of the ball-room, the theatre and worldly society by way of a treat, this flying for joy and gladness not to Christ, but to the world. Oh, men and women, no wonder that many Christians have so little rest if that is what they are trying to find:—

"O Christ, in Thee my soul hath found,  
 And found in Thee alone,  
 The peace, the joy, I sought so long,  
 The bliss till now unknown,

None, none but Christ can satisfy,  
 None other name for me!  
 There's love, and life and lasting joy,  
 Lord Jesus found in thee."

Now, if you know what the fulness of the Spirit is, you know what it is to have Christ's rest. You must feel that He is quite enough for you. Oh how He fills the soul, irradiating the whole being with blessedness, and then we can lie down. Now, another—because the blessings are so big that I often start this Psalm but rarely get past the third verse—"He maketh me to lie down in green pastures." When the Lord brings His people to rest, He always makes them rest in a nice place, He gives very special attention to the rest to which He brings His people. "He leadeth me beside the still waters." That is the blessing of guidance. Now, I have not time to go into this at length, but I want to say one or two things about it, because quite a number of you have been speaking about this matter. In regard to this matter of guidance, dear friends, remember that if you have committed your lives to the control of God's Spirit, it is your privilege to be led of the Spirit, it is your privilege to have God's Holy Spirit revealing to you the will of God, what God would have you to do. Now, I want to point out one or two conditions. If we would have this guidance which God is willing to give us, first of all we must ask it, and we must ask it in faith and in sincerity. Then, another condition is this: we must ask with a determination to follow the guidance that we get. Now, I think it is just there so many people go wrong in this matter of guid-

ance. You want to know whether you should go to China as a missionary, and go to seek guidance, all the while hoping in your heart that the Lord will not lead you to China. Two courses are open to you; and you go to seek the Lord's guidance about them, but have a distinct preference for one, and all the time you are hoping, "I do hope the Lord will guide me along that road." Now, friends, as long as we are in that condition of soul, no wonder that we are perplexed about guidance. When we say, "What wouldst Thou have me to do," we must say it as Paul said it, lying at the Master's feet, that He may tell us what He means us to do; and that is where so many of us come short; we want our own way, and because we want our own way, fail to receive that guidance which God the Holy Ghost is waiting to give us. I tell you, men and women, the guidance of the Holy Spirit is one of the most tender things in the spiritual life. He whispers very softly, and when that voice is not heard it is very often because we have gone to seek guidance elsewhere. Have you ever read the life of Elijah? There was a man who only moved when the Word of the Lord came to him, he remained until that Word came to him. I often think it must have been awfully trying at the brook. There it was, drying up day by day. He might think, "I am going to die of thirst; I came here at the Word of the Lord, but there must be some mistake, I must have misinterpreted the guidance," but there Elijah was kept until that brook was dried up, and it looked as if he was to die. And just at the moment came the Word of the Lord, "Arise, get thee to Zarephath, I have commanded a widow woman there to sustain thee."

Look at the guidance of Abraham ; his hand was not stopped until the knife was raised to slay his son. I tell you, brethren, that test of resting is one of the greatest tests of faith that God puts upon His children. But then, besides leading you, He leads always beside the still waters, "He leadeth me beside the still waters." And then, I never can read this Psalm without feeling that between that second and third verse there is a whole life history. David knew what it was to have the Lord as his Shepherd ; he knew what it was to have provision made for every need ; he knew something about this life of rest and guidance ; but after David had lived it for a while he thought he could take the guiding into his own hands ; like Peter, walking on the water, he began to look round about him, and what was the result ? Read those awful chapters in the Book of Samuel, and you will see what may come to him who thinks he has any strength in himself, even although he has been on the mountain top of blessing. David fell utterly and bitterly into the horrible pit, and into the miry clay. What did the Lord do ? Did He crush him ? Did He break the bruised reed, or quench the smoking flax ? No, men and women, he brought David out of that awful abyss ; He made David more useful to the Church of God than he could have been without that awful fall. He made that man write the 32nd Psalm, and the 51st Psalm, Psalms that have been drawing penitents throughout the ages, shouting gratitude to God ; and He made him write this 23rd Psalm, and put this wonderful verse into it, "He restoreth my soul." Do you know how He restores the soul ? First of all

hand was not  
his son. I tell  
of the greatest  
children. But  
says beside the  
e still waters."  
without feeling  
erse there is a  
as to have the  
was to have  
ew something  
fter David had  
ke the guiding  
on the water,  
what was the  
the Book of  
me to him who  
en although he  
g. David fell  
, and into the  
He crush him?  
h the smoking  
David out of  
useful to the  
n without that  
e 32nd Psalm,  
been drawing  
g gratitude to  
salm, and put  
th my soul."  
First of all

there is the diagnosis, to use a medical term; the Lord finds out what is wrong; that is what He has been doing for you, showing where the spot in your life was that was keeping you from the fulness of blessing. Then what the Lord does, if we only allow Him, He exorcises or cuts out that cancerous spot, that overgrowth that has been paralyzing all our power, and then He causes new streams of energy to flow through us. That is what a doctor does; he first finds the malady, he seeks to remove it, and then tones up the system with a tonic and strengthening food. Now, that is what the Lord does; that is what He has done for a great number who are here to-night, He reveals to them their sins, and these rose, it may be on Monday night, asking the Lord in His mercy, to turn His hand from them to put away all their sins. Then He took them away. And what did He do last night? Oh, there is a new light in the eyes of some of you as you think of it, of the power of God's Spirit, and to-day you are different men, because of that toning and bracing up of the system, that investigation of the inner man, through the presence of the Divine Spirit. And now, what follows that? "He leadeth me in the paths of righteousness for His own name's sake." Well, my friends, the word that is used there is quite different from the first leadeth; the idea underlying this particular leadeth, is more like the idea of a commander leading his army; the other one is rather the leading of cattle down to the water, but this is the leading of a commander leading his troops, and, if I read it aright, there is the type of tighter grip over those who are led.

There are some people who think the Christian life is



to be described this way ; " The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures ; He leadeth me beside the still waters. I tumble into the ditch, and then the Lord restoreth my soul, and maketh me to lie down in green pastures ; He leadeth me beside the still waters, and then I am into the ditch again, and then He restores my soul once more." That is the life some people have been living, of up and down, high and low, an utterly fitful life. Now, do you notice what He says here ? The loving Lord has been leading His child, and His child has refused to follow the Divine leading, and has landed in the ditch, and the Lord has stooped down and in His mercy lifted him from the horrible pit and from the miry clay, and now he says, " I am not going to let you do that again, I am going to take a tighter grip on you ; I am going to exercise more strict authority over you than before." It is just like a father having hold of a child's arm, and saying, " Now, child, you are to go with me, I am going to lead you hand in hand, we are to walk along the paths of righteousness." And I do not know of any better description of the life we have been speaking of, than the life of walking with God, close to Him who has restored our souls in His infinite mercy, we holding on to His hand, He with His Almighty hand holding on to us, with His voice saying to us, " I am able to keep you from falling ; I give unto you eternal life, you shall never perish, and no one shall pluck you out of My hand."

But, dear friends, what is the immediate consequence of this life ? The immediate consequence of it is that

the Lord Jesus Christ is always in our thoughts; you cannot live this life without becoming habitually conscious of the presence of Jesus in a way which you have not been before, and the other thing—for I find that I must stop—the other thing that comes into your life is expectation. Have you ever realized, dear friends, that expectation is the measure of faith? If a man makes an engagement with you, and you believe him, you go to the place that he appoints, and you expect him to turn up, and if he does not turn up you are disappointed. Your disappointment is the measure of your faith. Now, there are a great many people who in the morning go to the Lord, and say, "Lord, keep me to-day from sin, keep this temper of mine," and before half-an-hour the temper has got the better of them, and they say, "Oh, I knew it would be so, I couldn't help it." Oh, child of God, is that the faith you have in your Saviour? Did you ask Him to keep you and then not expect to be kept? I do not know that there is anything in this life that one notices more than the growth of expectation of what Jesus Christ is able to do for us, and to us. We are hand in hand with Him, He is never far away from us, and because He is with us there is habitual and constant expectation. We know, that in all things, we are more than conquerors through Him who loved us. Why? Because, "I am persuaded that nothing can separate me from the love of God which is in Christ Jesus." Now, the last half of the Psalm is almost better than the first; it is just continual blessing, blessing and blessing; there is the courage of faith in the face of all the trials of life, the song of glad-

ness accompanying us all through life, and then there is the Alleluia of welcome. "Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." Oh, is it not worth living for, is it not glorious, the life of fulness of blessing?



then there is  
ss and mercy  
I will dwell  
it not worth  
ness of bless-

## FOLLOWING CHRIST.

REV. HUBERT BROOKE.

We will read the 8th chapter of Matthew, to the end of the chapter from the 34th verse. "And when He had called the people unto Him, with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

If there is one character in the world that we are all united more distinctly and definitely in despising, it is one who puts on the garb of a soldier, and takes up the profession of a soldier, and puts on the manners and looks of a soldier, and then, when the hour of danger comes, goes into civilian clothes and hides his head; I do not know anything much more despicably mean than that. If he was a coward and afraid, no one asked him to put on the soldier's uniform; but if he put on the uniform, he is a double traitor if he then

flees in the hour of danger. And I do not know that it is much less mean and despicable if one professes to be a soldier of Christ, and says that he has put on the armour of Christ, and has taken Christ as his Leader and his Captain, and has sung together with others of the warfare, and the armour, and the weapons, and the determination to face the foe, and then when the foe comes along, just runs round to the back to rank himself under the enemy's colors, to the shame of his leader, and hiding away among the foes of Christ at any moment of danger, or even of discomfort. Of course if we knew of such a person, we should be bound to despise him; and if we found that such a person were ourself, we should be bound to despise him just the same.

Now, my friends, while it has not been my lot to be with you during the earlier days of this Conference, I need not tell you that I have followed with the deepest interest and prayer all that has been told me about the meetings, and we cannot help, shall I say plainly, wondering, at the large response made at least one night during this week, when those were asked to stand up and to confess Christ who had—I do not know the exact language in which the matter was put—but who confessed themselves to be out and out, whole-hearted, consecrated for God, and belonging to Him alone. That was as complete a profession that you were ranked under the banner of Christ, and had on the armour of Christ, and were following Christ, as any man or woman could make; if that was true of every heart, God be praised, and I think Toronto will feel the difference. But lest there should be any mistake about it, I would ask you

this closing evening to look first of all at what that life means when it comes into practice. There was once a man who just as he was coming out of church met a friend, who asked, "Is the sermon done?" "No," said the man, "the sermon is not; the preacher is done, but the sermon is only going to begin." The Conference to-night is done in one sense; the speakers have done, and are going, but what you have heard, what you profess to have taken in, is only going to begin now, and it is going to begin its real being just at the lines of these verses we have now read.

When Jesus called the people unto Him with His disciples—don't mistake this, friends, the words were spoken to the whole people: it was a call to anyone who liked to listen. But it was spoken to every disciple, he was bound to listen, and I suppose I am not far wrong in saying if those were asked to rise here to-night who are disciples of the Lord Jesus Christ no one would remain sitting. Well, that settles the matter that it is for you. Jesus Christ called the people unto Him with His disciples, and He said unto them, "Whosoever will come after Me." There He has put before you the real conditions of discipleship, because of course a disciple or follower is one who comes after and learns from his master, and that means that before he comes after him the question is settled, that he has come to him. You cannot go after a man in the sense of following him step by step unless you have come up to him first of all. You have doubtless noticed in these meetings we have been speaking about matters that concerned the Lord's disciples, and speaking to those who have definitely and

consciously come to Christ, and who know that they have a place in Him, so let that be clear at the outset, if any soul here to-night has not consciously come to Christ, then, brother, sister, the best thing you can do is to come at once, and make this the starting point in the life of true discipleship; the Lord is waiting, even now. Blessed Lord, if one soul before Thee has not yet come, draw that soul unto Thyself, for pardon and for peace, that he may start with us all together in the life of discipleship this night. Amen. Then for those who have come to Him, "Whosoever will come after Me." Well, every Christian, of course, professes at once to be coming after Christ, that is the very meaning of the word Christian, one who goes after Christ, they have got Christ in them, and they profess to have Christ's nature, and now they are going to walk in Christ's steps. But when anyone enters the service of a new master, of course the master makes his own condition first of all, and if the proposed servant does not like them he does not enter the service. Certainly no sensible master is going to engage a servant on any other than his own terms, and certainly, the Lord Jesus Christ, the Lord of all, will have no soldier in His ranks, fighting under His banner, will have no rewards and prizes in the great rewarding day, for any soldier who does not take up his conditions at once. There are no conditions that will lead us other than in the right way, of course, and there are a great many people who say, "I have come to Christ, now, what shall I do"? No, friends, it is not for you to say what shall you do, it is for you to see what the Lord wants you to do, if

you are going to take the right position. Paul was the right man when he said at the outset, the first question he asked as soon as he had learned that it was Jesus speaking to him, "Lord, what wilt Thou have me to do"? He started straight away from that very point, just doing what the Lord told him to do. And, dear friends, if you are not intending to do that, I would say, for the Lord's sake, do not profess yourselves Christians, because you will only bring reproach upon His blessed name. The world is bound to look at Christians to see what Christ is like, there is no other way they can know Him, and if a Christian says, "I am a Christian," and does not walk with Christ, he gives false testimony of the Lord Jesus, and the Lord has said, "Thou shalt not bear false witness against thy neighbour." Oh, friends, are there any here to-night that have been bearing false witness to Christ, on whom the world has been looking, on whom, perhaps, some poor, hungering and thirsting soul has been looking to see if Christ can satisfy them, and has found that for all their satisfaction they go off to the world? If that is so what can that poor looker conclude but that Christ does not satisfy, that He may do very well to save your soul at the last, but is not worth taking now. That is what the poor worldling thinks when he sees the professed Christian going to the world for all his amusements and recreations. Now, the Lord says, "Whosoever will come after Me;" He wants people to come after Him, He wants people to go to Him, and the only purpose for which He bids you come to Him is that you may go out in service. You know in the great type, the picture,



1875

the bringing of Israel out of Egypt, He said seven times over, "Let My people go, that they may serve Me." That is what Christian hearts have all heard; let them go from the burden of unforgotten sin, from the awful sense of debt, from the terrible looking forward to judgment to come, let them go from the fears of the coming world, and they have come to Christ, and found that they were let go from these things, and there they put a full stop, where God put a comma. "Let My people go, that they may serve Me," and any soul that stops at that comma is refusing the purpose for which the Lord said let them go, that they may serve Me; that is what any servant does, he is ready to go where the master tells. And then the master of all gives the conditions, and let us look at those conditions; because they are the conditions for divine lives for everyone of you. They are signs that you are to be whole hearted for the Lord. "Whosoever will come after Me, let him deny himself," first; "take up his cross," second; and "follow Me," third. Let him deny himself. It does not say; mind you, "let him deny himself something," it does not say, let him deny himself little things, here and there, or big things somewhere else; it does not say, let him deny himself in his pleasures, or pursuits, or recreations, or business at all, it says, "let him deny himself."

A man says, "Lent is coming on, I will stop smoking for Lent," and he calls that self-denial, and at the end of Lent he has forty dollars more than he would have had if he had smoked; that is not self-denial, that is not denying himself, he has got the whole proceeds of that

in his own pocket, and can spend it on himself. I read in a paper the other day of a woman who said at the end of Lent, "After all it is not so bad, for I got enough by abstaining from sweets to buy a new bonnet." That is called self-denial. Yes, laugh away, but take care when you laugh that you do not ever fall into the same folly yourself. Now, the Lord Jesus Christ says at the very outset, "If you mean to follow Me you have got to deny yourself," not merely to deny yourself something; one is a much more serious business than the other. Do you know what denying yourself is? It is denying yourself as Peter did his Lord, it is the very same word as was used when Peter thrice denied his Lord. How did he do it? That is the way you are to do it. He said about his Lord, "I know not the man," and you are to say about yourself, "I know not the man," or "I know not the woman," when your ways or will stand up against Christ's, that is self-denial. And that is a wide reaching thing. It is not, "what would I like to do to-night," but "what would the Lord like me to do;" to-morrow morning it is not, "How can I make a profit out of this," but, "How would the Lord have me conduct this business," and when the day is over, not "How shall I amuse myself and spend the evening," but "How would the Lord have me to spend it"? It means that whenever a question arises between you and the Lord you should say to yourself what Peter said of his Lord, "I do not know the man," and therefore the whole decision lies with the other man, the Lord Jesus Christ; that is self-denial. He says at the very outset, "Whosoever will

come after Me, let him deny himself." Some people say, "Well, you know, that is extreme, you will get to be a piece of mechanism." My dear friends, is there a single loyal wife in this house who, when she said to the one she loved, "Yes, I will go with you," said "Yes, I will go with you if I may choose my own place of residence, if I may please myself in the morning, afternoon and evening"? If she was a loyal wife, worthy of the name, she said in answer just as the Old Testament woman said when asked, "Wilt thou go with this man"? "I will go." That is self-denial. That is the secret of every happy home in the land, the self-denial of the wife who puts the husband's choice in place of her own; and you, who by God's grace know it, remember you have in that a picture of what the Lord wants you to do for Him. Do not suppose it is impracticable, and going to make you into a piece of mechanism, either. The loyal soldier that will go and fight to the death for his captain or king, what did he do at the outset when he enrolled his name in the ranks of army? He denied himself. You would not go to a soldier and say, "Where are you going to spend the next year"? "Why," he would say, "I have no voice in the matter at all, I am enrolled in the army, wherevèr my general says go, I go."

"But don't you find it very irksome?" "Oh, it is the very best life in the world, I don't have to look after my needs; my sovereign provides me with my food and uniform and home." You know there is no one so free from care as the loyal soldier of a good queen or king, everything is provided for them, and when their time

Some people  
 you will get  
 nds, is there  
 she said to  
 you," said  
 y own place  
 mcrning, af-  
 loyal wife,  
 st as the Old  
 Wilt thou go  
 self-denial.  
 the land, the  
 d's choice in  
 grace know  
 of what the  
 suppose it is  
 o a piece of  
 will go and  
 hat did he do  
 the ranks of  
 not go to a  
 o spend the  
 "I have no  
 n the army,

"Oh, it is  
 to look after  
 my food and  
 o one so free  
 een or king,  
 en their time

for work is over they get a pension, and perhaps their widows after them." The freest life from care you can imagine is just to enter upon a life like that, by one conclusive, life long, definite act of self-denial, saying that from this moment on my sovereign is going to decide where I am to go, where I am to serve, where I am to fight, where I am to retire, right through the whole time of my service. The soldier thinks no great things of it when by one act of self-denial he made his life over to his commander. That is what self-denial means. You know when the Christian is wise enough to hand over his life to the Saviour, He calls His people His bride, and He calls them His soldiers, so that He has the double claim of a husband upon a wife and the commander of an army over his soldiers. When a Christian soul, beginning to know what this is, purposes to do it, to deny himself, it means a life of rest and quiet within that he never knew before. Do you know any murmuring Christian, or do you happen to be one yourself, brother or sister? Well, I tell you what, you have not denied yourself if you are murmuring. Murmuring means, "I can do it better than the Lord." A man goes home, and finds that something crosses him, and he sits down and grumbles. What does that mean? It means that if he had had the ordering of it he would have done it better. And the Christian who goes through life murmuring and complaining is one who says, practically, "If I had had the ruling of my life I would have done it better than that," so he ignores the Lord as ruler altogether. So the Apostle Paul says, "Let all things be done without murmuring," or without dispute. And, you know, a

life of self-denial is a life of freedom from complaints about others. The Lord Jesus Christ is the most perfect picture of a life of self-denial, he denied himself. He said, he spoke only the words of his father, and did only the deeds of his father, and he sought only the will of his father, and, as the very infidel and sceptic is compelled to acknowledge, it is the only perfect life ever lived, and the secret of it, the way into that Christ-like life is by way of the door of self-denial. So when he was reviled, he reviled not again; he had given his life for the Father to rule, and if the Father chose to bring him where He did it was all right, the Father had sent him there. And when our lives are thus given to the Lord Jesus Christ, murmuring dies a sudden death, and we are like that old saint in the days of the martyrs in the 15th century, who praised God for everything that came. When he was taken captive, to be taken to Smithfield and burned there, he praised the Lord; and when he fell off his horse and broke his leg he praised the Lord. He was carried into some wayside inn to wait until his leg was mended, and every day he said, "Praise the Lord," and before the leg was mended Queen Mary died, and then he had double reason to praise the Lord. I suppose someone else would have said it was bad enough to have to be taken to Smithfield to be burned, but to have one's leg broken into the bargain is worse. But you see that breaking of his leg saved his life. That is what the Lord teaches us to do when we can see. Well, we see it now; my heart's desire is to deny myself. And the next thing when you lay down yourself like that, so now he is put out of the

complaints  
 e. most per-  
 ed himself.  
 her, and did  
 nly the will  
 l sceptic is  
 eet life ever  
 Christ-like  
 o when he  
 ven his life  
 se to bring.  
 r had sent  
 ven to the  
 death, and  
 martyrs in  
 ything that  
 e taken to  
 Lord; and  
 he praised  
 side inn to  
 ay he said,  
 as mended  
 reason to  
 ould have  
 a to Smith-  
 en into the  
 of his leg  
 s us to do  
 ny heart's  
 when you  
 out of the

question, then, "Take up His cross;" that is the thing you are to take up, that your own will has laid down. That is another thing that people talk strange nonsense about sometimes. They say, "Oh, the cross is my will given up to God's will; and when we fall into line the cross goes away." That is not a cross. Why, when the Lord Jesus Christ was carrying His cross through Jerusalem, His will was in the most absolute harmony with the Father. It was the very time when He had said, not My will, but thine be done, and then He took up His cross. And some people say, "I have a bad temper, that is my cross, you know." Cross! Nothing of the sort, it is not a cross, that is a crime. If you are bearing a burden which the Lord Jesus Christ has forbidden you to bear, is it anything short of a crime for you to go on bearing it? If you are fettered by a chain the Lord Jesus Christ has told you that He is the breaker of chains, the looser from fetters, and what are you if not a criminal? What are you if you stand there with your hands fettered when you might be free? Well, we should call a man a fool, and I do not know that there is much freer choice when the Lord Jesus Christ who could say to the poor cripple, "Take up thy bed and walk," can as easily loose the fetters now as He did for Peter in prison. Or someone has a quarrelsome member of their household, and calls that his cross. If you use that quarrelsome person right it may be your crown, a jewel in your crown. Well, what is the cross. If you had walked in Jerusalem in the days when the Lord was there, and had seen a man carrying a cross, what would you have

said? A condemned criminal, going to be executed. That is what the cross means, a cross on any man's shoulders meant that the world has judged him to be unfit for their society. Away with such a man, they said; it is not fit that he should live; and they said it three times over in different ways, they complained that he was not fit to live, and that he was worthy of death, that is the way they put their cross upon him. And they did the same with Paul, they lay in wait to kill him. Why? Because he came in to tell them about Jesus. I do not know how it is in Toronto, but in most other towns and cities of the world at the present time there are plenty of places where if you begin to talk about Jesus they would rather you went out. Is it so here in Toronto? If there are such places, of course there are only those people there who do not know the Lord Jesus; poor souls, they do not know any better, but if Christians go in there and let their mouths be muzzled rather than bear the cross and have to go out, I am afraid they are not coming after Jesus, that is all. "If a man will come after Me, let him take up his cross;" let him share my rejection by the world; let him be ready to incur the reproach and scorn of the world as I did, of telling of my Father's love and my way of salvation; and if the story of the Father's love; and if the gentle testimony of Jesus is not welcome in the assembly; out with every Christian from that assembly for good and all. That is what it means, take up the cross, and go nowhere that you cannot speak of Jesus and know at any rate that the message will be received. If you go, where you are told, "Yes, you can come, but please



keep those religious opinions at home," you know what to do. "I go where my Master goes, I go nowhere where my lips are shut." That means denying yourself and taking up the cross. It is a serious matter, it really means standing reproach sometimes. It would mean great change in many Christian lives in the world, perhaps in some that are represented here to-night, if they began to say to Him, "Lord, I want to do for Thee what Thou hast done for me, I want to put Thee as Lord in my heart." And putting Jesus as the Lord in your heart means to bear reproach by the world, to be called a fanatic, a puritan, to be told that you are a stuck-up, self-righteous person. But in all those things, my dear friends, if you are evil spoken of for the sake of Christ, glory in it, for the Spirit of Christ and His glory will rest on you. There was a man telling us the other day, coming across the Atlantic, of (the time when as a soldier he found Christ; he was a private in an English regiment. He found the Lord one night, and he went back to his barracks, and he said to himself, "Now, this being a Christian means kneeling down in prayer before I go to rest," but there were twenty-eight men in that room, and not another Christian among them, and he said he could not do it that night, but got into bed and prayed there. But that would not do, so the next night he got down on his knees before them all. And then, he said, "I got it hot. They were just twenty-seven blaspheming, cursing, gambling men, and I got it hot." "But," he said, "That was twenty-one or twenty-two years ago, and I do not know that in any of the years since I have known such a deep, wondrous

sense of the Lord's companionship as I knew in these days of trial for Christ's sake." That is it, when the world is shut out for Jesus' sake, then you find, as you never found before, that the Lord Jesus Christ is shut in for the disciple's sake.

This taking up the cross is no light thing; the Lord Himself said it was no light thing. It is not to say, "I am going to follow Christ," and the first time the cross is put in your hand to say "No, I cannot bear that." Take up your cross, and follow Me, think of that; follow Me, that is the mark of the true sheep. "My sheep hear My voice, and they follow Me." And it is the mark of the true disciple; "If any man will serve Me, let him follow Me;" it is the mark of the servant of the Lord Jesus Christ, Who said to His disciple Peter, when He questioned him, "What is that to thee, follow thou Me." So if we want to be true sheep, so that all men can distinguish us, not sheep that are ashamed of their master and want to get among the goats, where they would be sure to get hurt by the horns of the goats, if we want to be true servants of the Lord Jesus Christ, there is one thing that the servant must do, follow Him. It is very simple. When Elijah cast his mantle upon Elisha by way of saying, "I want you to be my successor," we are told that Elisha went after Elijah and ministered unto him. That is the only way you can minister. If you want to minister to your Master, you must be close to Him. If you want to follow the Lord Jesus Christ, that must be the one aim of your life, and as you make that your aim, He makes your delight His aim in return. Those who would follow Him have to

make a whole-hearted consecration ; if you would follow Him, you must deny yourself, and take up your cross, and follow Him. And that means going nowhere that He does not go before. I am not going to tell you where that is. I do not know where He is going to lead you, but I can tell you a great many places where He will not lead you ; but I do not think I need tell them at all ; the real question is, do you want to follow Jesus. If you go looking at these things you once loved, it will not be long before you leave Jesus Christ behind, and oh, it would be a shame to leave Him to walk alone.

The story is told in the early traditions of the Church, that the Apostle Peter knew he would be apprehended and put to death in Rome if he did not flee, and he fled, and as he was flying out of the city by night he met the Lord Jesus Christ coming in, and His face was very sad, and Peter said to Him, "Master, where art Thou going?" And the Lord answered him, "I am going in to be crucified again, because my disciple is afraid." And Peter said, "Oh no, Master, I am going," and then he went back to be crucified for the Lord's sake. You see he was fleeing from the cross, and he looked at Jesus, and the cross was welcome when he looked at Jesus. I would ask you, friends, to count the cost to-night, but not in the way that most people count the cost. They say, "If I am going to be out and out for Christ, I shall lose certain friends, I shall not be welcome in certain circles, I shall have to give up certain pleasures and have to adopt certain pursuits, and have to follow certain plans. Well, that is desperately hard." They count the cost of what they will lose, and put it down almost

to a cent ; they know exactly what they will lose if they follow the Lord Jesus Christ, and they forget the other side altogether, what they will lose if they do not follow the Lord Jesus Christ. Have you ever begun to reckon that up ? And you know this is but a short little time that we have to live, and when that little time is over, the glorious time begins. The Lord tells us there are some people whom He is going to welcome with joy, some people He is going to confess before the angels of heaven, some people He is going to have sit down with Him in His throne, some people He is going to have ruling over His people throughout the world, His earthly people, some people who are going to be crowned with crowns and adorned with precious jewels, shining as the stars for ever and ever. Who are those people ? The people who calculated what they were going to lose, and thought it too much; or the people who counted what they were going to gain, and thought it was worth while ?

There is many a successful business man who, after making a calculation and having examined it, has put his all into one venture, and who has come out successfully and had rest and peace and ease for the remainder of his days, but that was a venture in which he might have lost. But I am talking to you of a venture in which you are bound to win, the Lord of all power and might has pledged His word, "If any man serve Me let him follow Me ; and where I am there shall also My servant be ; if any man serve Me, him will My Father honour ;" glory by and by besides coming and making His abode with you now. And there is something more

ose if they  
 the other  
 not follow  
 to reckon  
 little time  
 ne is over,  
 there are  
 with joy,  
 angels of  
 down with  
 g to have  
 His earthly  
 owned with  
 ing as the  
 ble? The  
 lose, and  
 nted what  
 was worth  
  
 who, after  
 t, has put  
 ut success-  
 remainder  
 he might  
 venture in  
 power and  
 rve Me let  
 so My ser-  
 My Father  
 nd making  
 thing more

the Lord Jesus making His abode with those who love Him and keep His commandments, the Lord manifesting His presence with them, the Lord keeping them in perfect peace, the Lord giving them power for His services, the Lord making their life one long life of deep inner joy; they may have outward sorrows, but always well-springs of joy within; the Lord crowning with mercy and loving-kindness, and for every one of those things you have counted so carefully the life for Christ giving you one hundred fold reward. Years ago, in speaking to my own people about giving up anything for Christ, I said remember there is a hundred per cent. in return if you give it up. After the service was over a banker came in and said, "You made a great mistake, you said a hundred per cent., but you know it is ten thousand per cent., not a hundred per cent.; if you gave up one and got two that is one hundred per cent., but this is ten thousand per cent." That is the Lord's way of dealing, and no soul has ever tried Him yet that has not got it. I was told by a person only the other day that once, in a time of great need, the Lord plainly showed them they were to lay out the last \$4 they had for something, and they could not refuse, and laid it out for the Lord, and the very next morning came a letter with \$250 for their work, which they had never dreamt of getting. That is the way the Lord gives back. If you give up for the Lord's sake any pleasure, pursuit, or recreation, He is bound to keep His word, one hundred fold reward. Then on the other side, "What shall it profit a man if he gain the whole world, and lose his own"—ah, don't always say soul, because it is the

same word as in the verse before, life, and when spoken to Christians it does not mean that they are going to lose their souls, it means they are going to be saved, but their lives will be lost. Lot was saved, that righteous soul escaped, but his life was utterly wasted down there in Sodom. Do you know, friends, that it is possible for Christian souls, believers in the Lord Jesus Christ, who have kept their lives for themselves instead of giving them to the Lord, and who have declined to follow Jesus, to come up before Him in the glory, like one that has escaped naked from a burning house? Oh, that is a sad prospect for those who are Christians, a miserable prospect for themselves and a shaming prospect for the Lord Jesus, who gave them all a beautiful prospect. "What shall it profit a man"? The Christian man may make up his mind that the one thing he wants is so much money before he dies. He may get it, but his life will be lost. It is wonderful how men will do that. We were singing just now,

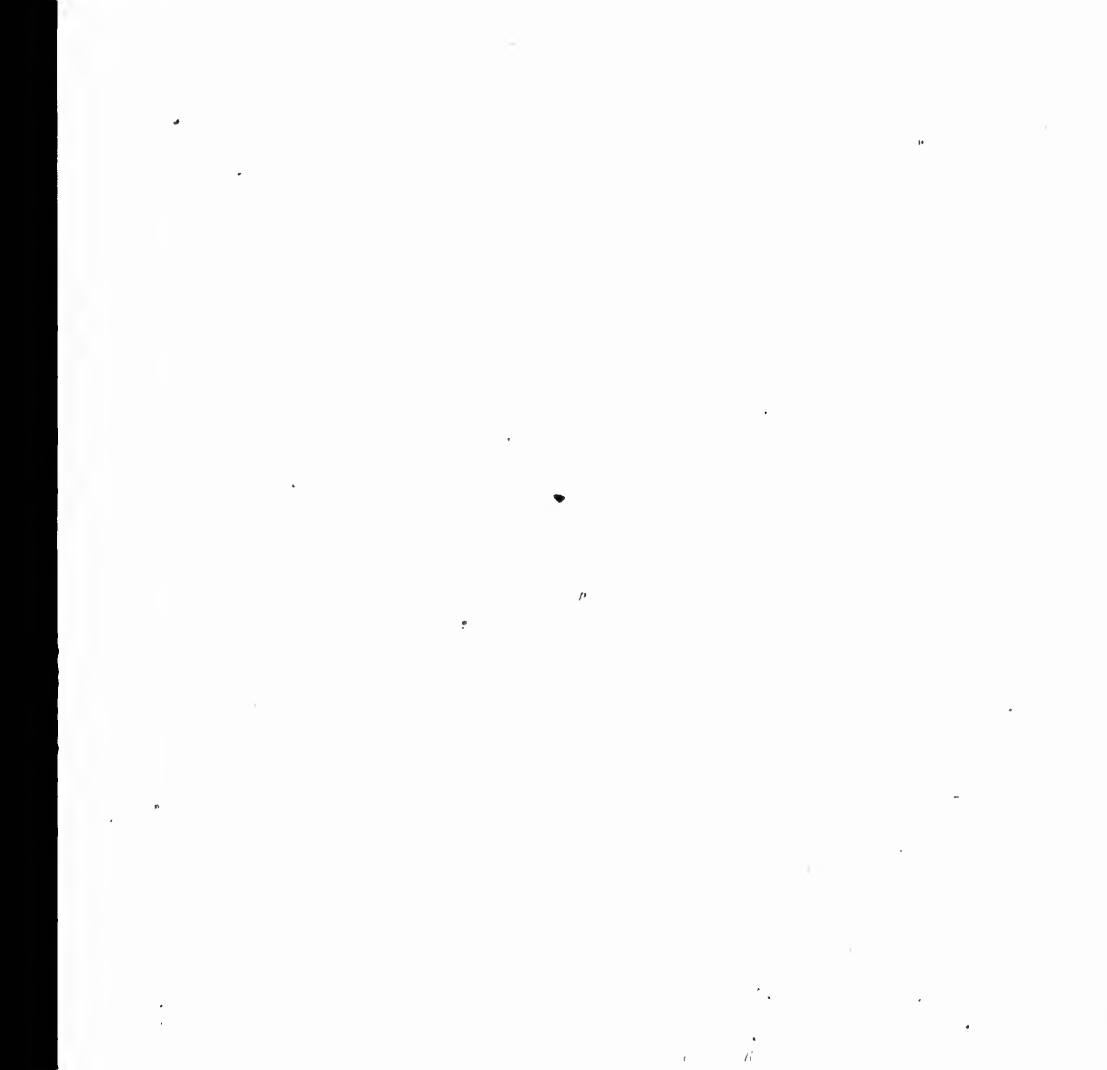
"Seek ye first not earthly treasure,

The love of Christ that passeth measure."

That is the thing to be sought first, if you seek Him first He gives you the rest, "Make you His service your delight, your wants shall be His care." Are there souls here who are fixing their minds on these other things they want first? I will tell you a story that was told me by the old servant of a manufacturer in Yorkshire. He said his old master was determined to make a hundred thousand pounds, and many a time he would have a bale of inferior wool, and he would throw a handful of Saxony into it, and call that Saxony. "Well, Sir,"

this old man said to me, "he made his hundred thousand pounds, and then he died." He was not a professing Christian, but I want to show you what happened where a soul made up its mind to have something definitely. He made his hundred thousand pounds, and he died, and that old man outlived him some fifteen or twenty years, and he told me that his three sons had that hundred thousand pounds between them, and to-day one of them is a scavenger, one a hopeless drunkard, and the other penniless and in debt. That is what happens when we do not put the Lord Jesus Christ first; you may gain the whole world, and if you are not Christ's your soul is lost, and if you have been Christ's and have yet held on to Him somehow, your life is lost; you go up as one old dying one once said when asked, "Are you afraid to die?" "O, no," she said, "I am not afraid to die, but I am just ashamed to die; I have known the Lord for forty years, and I have not served Him as I might have done." Ah, friends, we don't want that, do we? It is just a question of Jesus now; He puts His appeal to us at the end when He says in the closing verse, "Whosoever, therefore,"—this is the conclusion of the whole matter—"shall be ashamed of Me and of My words in this adulterous and sinful generation; of Him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels."

I think Christians do not see why the Lord calls the world an adulterous and sinful generation. It is well to ponder those words; it is no more fitting for the Christian soul to be walking with the world that does not know





and does not want to know Christ, than it is for the fair purity of a married woman to be walking with one whose name we cannot mention. "If anyone is ashamed of Me and of My words,"—that is just what you are when you get into the world in this way—"in this adulterous and sinful generation, of him shall the Son of Man be ashamed;" and then, "If anyone shall confess Me before men"—before this adulterous and sinful generation—"him will the Son of Man confess when He comes in the glory of His Father with the holy angels." Well, friends, it is for you to decide to-night, those are the closing words to you. It is not so much a question of whether you have risen to testify here; the question is, are you going out to testify there in your life, beginning perhaps to-night, and continuing the next and the next, following and confessing Him Who is your Lord before the world, and looking forward to the day when He will confess and welcome you in the glory of His Father. "Choose ye this day whom ye will serve."

## ADDRESS.

BY REV. MR. INWOOD.

John 16th chapter, 32nd verse, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me."

Alone, and yet not alone, because the Father is with me. The part of the Lord Jesus Christ was a very lonely part, and it grew more and more lonely as He neared the cross. When He first spoke plainly of His death, when John, 6th chapter, tells us, "From that time many of His disciples went no more after Him," and even those who remained were not in very close touch with Him, the Lord Jesus was evidently painfully conscious that even those who did remain did not understand Him, He was an enigma unto them.

And then, when He began that last strange march to Calvary, we are told that they followed Him; He went before, they followed after, and as they followed, they were afraid, and in that hour Jesus Christ felt more than ever that He was alone. And then, when the moment came, of which the text speaks; when they all forsook Him and fled, then, to a degree hitherto unknown, the part of the Lord Jesus became a lonely one, the march through the valley of the shadow; and as He entered that lonely solitude the word uttered here was the word

on His heart, "Ye shall leave Me alone," and He felt the pain in the quick of His soul as He said that word alone, for He craved the sympathy of His own: "Ye," My disciples, who were years with Me, "shall leave Me alone."

Then he commenced to brighten, and the heart leaped up, as he said, "And yet I am not alone, because my Father is with me." Then, my dear friends, we read on in the very next chapter, which serves as a key to explain this, "For their sakes," and for your sakes, "I sanctify myself," or I separate myself, "that they also may be sanctified through the truth," that you also may be truly separated or sanctified. That is what true holiness involves; it means peace, thank God it is perfect peace; it means rapture such as you never felt before; it means power such as we were speaking about last night; it means victory such as we were speaking about the night before; it means all that, but it means more than that; it means fellowship with Jesus Christ's suffering; it means conformity to Jesus Christ's death; it means, as we have heard to-night, the taking and keeping the place of crucifixion with the Lord Jesus Christ. Holiness means separation, and separation necessarily involves loneliness. At your conversion, if it was a real conversion, there was a separation, and a sharply cut separation; from sinners, but I have come to think that when one faces for one's self the question of entire sanctification, then the separation is a separation very generally not from sinners, but from Christians. If you elect to tread the path of holiness you will soon find that holiness is not a bit more welcome to flesh and

blood to-day than it was when the Lord Jesus Christ Himself lived amongst men. So the Lord has put it into my heart, in speaking a closing word to you, to present to you to-night this one truth, the loneliness of the separated life, and the compensating presence. Loneliness. —To be left alone. There are three classes of Christian people, so called, three classes of Christian people who will probably leave you severely alone, if, as we desire you to do, you live out the separated life. First of all the ~~those~~ those—and they are many—who do not understand you. Spiritual things, we say, are spiritually discerned, and we often apply that truth to the unconverted, and it does apply to them; but it applies just as deeply and definitely to worldly Christians: the most spiritual truths, the deepest spiritual truths in God's Word, are only discerned by the most deeply spiritually minded people. And so you will find a great many Christian people who do not see these deep spiritual truths, which, God, by His grace, has led you to see this week. Every truth in God's Word has beauty, and at first Christian people can see the beauty fast enough, but only the spiritual vision sees the whole.

If you ponder over a thought such as the wonderful word uttered by the Apostle in his first prayer to the Ephesians, "That the eyes of your understanding being enlightened"—in the modern it is, "The eyes of your heart"—it proclaims this fact, that there are truths, and they the deepest, richest, most glorious possession of God's people, there are truths which you cannot get at through the head, which can only be interpreted by the heart; and people who look at those truths intellectually

do not see them, but if God has been opening the eyes of your heart, and you look out at those truths from the heart rather than the brain, you see them. But when you come in contact with people who do not see them they will think some of you are dreaming, when you talk about, as actualities, what you have been experiencing this week; they will call you mystics, fanatics, extremists, impracticables—a most popular word to-day, a word the devil is using more than any other word to keep thousands of Christian people from facing this question—they will call you perfectionists. People will call you that, although you are as far removed from it as God's word is, and they will call you names like that. They will not persecute you, but they will think, if the work is real, that some of you people are graduating for the lunatic asylum. That is what they will think, as sure as I am talking to you; they will hear your talk, and watch your lives, and listen to your testimony, and when you get into close quarters with them they will listen to you, and then sum up their whole concentrated judgment in that extraordinary statement, "Well, you know, you go to extremes, and one cannot go with you," and so they will politely bow you out. That is the first class from which you will be separated if you live this separated, consecrated, whole-hearted life. Then there is another class, those who do not like holiness itself, and you will find many of them Christian people; they do not like holiness, it is too severe for them, too drastic, too sweeping in its demands; it means giving up, and they know it means giving up so much upon which their hearts are set. Yes, they are quite willing to follow the

Lord Jesus Christ to Jordan, where He was baptized; it does not give a man much pain to be baptized with water, quite willing to follow Him to the transfiguration scene, and have what they call "a good time," they are quite willing to go with Jesus Christ into the wilderness, and take part in passing the loaves from His hands to the hungry multitude, that is, even an honorable position. Yes, they are willing for that, but not willing to follow the Lord Jesus Christ to Calvary; they are prepared to accept the death of the Lord Jesus Christ for sin, but they do not want to be themselves dead to sin. No, they will sing in the meeting, "All the way to Calvary He went for me," but they won't look up into His face and say, "Lord Jesus, all the way to Calvary I will go for Thee." No, they do not like holiness, and therefore they will not have much to do with you. Then there is another class, those who are consciously searched and condemned by you if you lead a holy life. Mark this. Every man in this meeting, or woman, that from to-day lives out—for I do not care anything for mere opinion, holiness that will do nothing—but any man or woman who lives out in Toronto the holy life, will be an incarnated bar of judgment for every Christian who is not living a holy life, and they will feel it, and they will smart under it; they will be searched and condemned by it. Perhaps some of you think this is strong talk.

My dear friends; my heart is smitten as I stand here and remember that it has been true of myself. I have found, next to God's Word, no field that has taught me so much as a close, honest, prayerful study of my own

heart, and I can look back to a time when I had not received this blessing, and I know others who had it. I knew some godly ministers who had, and I know very well how I felt to them. They were holy men, godly men, and if there were any little bit in the address that I could criticise, anything in their manner or action that I could get hold of, I was glad to do it; and as I have looked into my heart since, I have found this, that down in my heart there was a bitterness against those people, because I felt, "That man has something I have not, which I know in my conscience I ought to have," and so the man was like a bar of judgment to me. I used to feel—and my dear brother McGregor was telling us the same thing of his experience—I used to feel almost a hatred of those men, a bitterness of spirit. I see it now, I was searched and condemned by the holy life those men were leading, and I was not willing to yield myself utterly to God. So you will meet with people of that kind, Christian people—I don't mean to absolutely unchristianize them—you will find those people, when they discover that you are living a holy, consecrated life, will just part with you as many of these people parted company with their Lord and Master, and, let me add, the further you advance to Golgotha the more lonely and isolated will your part become. If you Christian people go back to your Churches and champion worldliness, you will be very popular, you will be applauded in some quarters, and the members inside the Church, yes, the Christian members, to a great extent, will applaud you, and say that you are broad, and liberal, and advanced, a man abreast of the age, and all that sort of wretched

cant that has caught tripping scores and hundreds of Christian people. That is what they will say to you if you go in for the easy-going, pleasure loving, worldly type of Christianity; but if you step clean out, if you talk separation from the world, and if you live it, if you let it be known clear out from to-day, when the invitations come, that you are not going to the theatre again, that you are not going to the ball room again, that you are not going to waste your precious moments playing cards again, that you are not going to have anything to do with those worldly societies again, and not going to the secret societies that are steeped with worldliness; if you let that be known, and honestly and truly live it out, unless I am dreadfully mistaken you will find these people leaving you in scores and hundreds; those who to-night would say the best thing they could about you, will be very very ready to say the worst thing in the coming time. They will. Some of the people who stepped out and sought pardon at the very same penitent rails where you found it, some of the people who have joined with you in godly, Christian work, in temperance movements, Sunday schools and Christian Endeavour Societies. Yes, these people some of them will not follow you if you speak out and claim purity of heart and baptism of the Holy Ghost.

There occurs to my mind to-night one dear, sainted brother, intimately known and loved by every member of our deputation, one who sought the fount of blessing some years ago at our convention, but at that time an honored man, the pastor of a leading church, a profound student of God's word, and a profound scholar,



but as soon as that man let it be known that he had definitely sought and definitely claimed, and definitely entered into the fulness of blessing, the friends of a long-honored lifetime slipped away by the dozen, his bosom friends and companions of the same church and ministry cut him, to use an expression you will understand; to this very day some of them will not speak to the man, and have never shown him one single bit of brotherly kindness for no reason whatever but this; this man had sought, and found, and now does not hesitate to preach anywhere, this gospel of rest, peace and power which by God's grace we have been presenting to you. Oh yes, you will have to pay for it in that way, it will mean a really lonely part, but it is enough for the disciple that he be as his master. Let me say one word or two about the other thought before I close. It would be very easy to be left by worldly people and sinners, but to be left by one's own relatives, it will touch some of you there, some of you young people, to be left by your own church associates, to be left by members of your own churches, aye, perhaps some of you to be left by, or criticised or condemned by your own ministers, people whom you love and love in your hearts; the hardest thing is what comes from people in that quarter, and it will come when real radical work has been wrought. Now, what is to become of it? If God has called you to live out this lonely separated life, is God going to leave you? No; the lonely part, and then the compensating presence, "I am alone, yet not alone, for the Father is with me."

Some of you may be familiar with that powerful and

magnificent poem of Russell Lowell on Columbus' discovery of America, and if you are familiar with it, you will remember in that poem the poet describes Columbus when this one great thought had seized him; he describes him as being an exile in the throng of the market; he describes him as being isolated by this secret that is locked up in his own bosom, and, after describing the isolation which comes with the secret, the poet then passes on to speak of the compensation, and of this lonely man, walking lonely amid the crowds of men, he says, "The pent up soul, widened beyond the circle of the stars, and all the sceptred spirits of the past come thronging in to greet him as their peer."

There is something beautiful in it; the man, shut out from his own round about him, by this secret which he believes, though it is by that secret he is isolated, yet by it he is let into kinship with all the sceptred spirits of the past. It is a beautiful conception. But oh, there is something infinitely grander and richer here. God Himself is the compensating presence. What does that mean? It means that He comes to the lonely, separated man or woman. It means first of all, that God comes closer to that lonely soul than ever He did, or would, or could before. God knows, brother, what you have lost by choosing this separated part. God knows the need of your heart created by the very loneliness of the part, and when you have a new need you have a new claim on God's heart, which God is always ready, and willing, and eager to meet.

I can speak from experience here. I know that God does come so much nearer to the soul, there is a reality,

there is a nearness, there is an abidingness and satisfaction, there is a ravishment of soul in God, which somehow one never knows before. There are people to whom God means nothing, as far as they are concerned, and there are other people to whom God means something, and then there are other people to whom God means everything, and that is just what I am talking about here, God coming so close to you that He means everything to you. So while, on the one hand, you may expect a smaller circle of earthly friends, you will have as your compensation a larger God than you had before, and that is what you want.

Just as a room is bright in exact proportion as the sun shines into it, so the human life is rich in exact proportion as God comes into it and abides there. God will do that, and do that for you; God will come closer to you. One other thought before I finish. God will not only come closer to you, lonely one, but God will confide more in you than He ever did before.

The tenderest secrets of human love are not told in the presence of a third person, and so there are secrets of love which God delights to tell us, but He never tells them to us until He gets us positively alone. The lonely worker and walker does hear secrets of love, tender and sweet, he never heard before. You have noticed that, surely, in the life of Moses. It was when Moses, on account of the sin of the people, separated himself from them, that the glory cloud came down from Sinai and rested upon and enwrapped the poor little tent where Moses dwelt, and then God talked with Him, face to face, as a man speaketh with his friend. It was just

the same with Enoch. Enoch's part, I have no doubt, was a very lonely part, so far as human companionship and fellowship was concerned, but he ceased to be lonely when God walked with him. As they walked along, the converse became so close and so sweet, and so precious, that Enoch never noticed how far he had walked until the bright glory of the better land broke upon his spirit, and he found he was at home. And oh, my dear friends, if you tread this lonely path, you will find that God will come into your life, and will whisper secrets of love to you that will be abundant compensation for all that you have lost with the world by leading this holy life. My last word to you is this, If you want to live out this life, make much, oh, make much of the Lord Jesus Christ, get Him within, get satisfied with Him, filled with Him, and my dear friends, you will have no more desire for these miserable, wretched, paltry pleasures than for the man in the moon. Some of you may have heard the beautiful Grecian legend of the siren music, which was so sweet that as mariners went by they got bewitched by the music, and were lured to an island, wrecked and lost. And one day Ulysses came up, and did not want to have his vessel wrecked on the rocks, so he stopped the ears of his sailors with wax, so that they could not hear the sirens, and when he had done that he went and lashed himself to the mast, and they got passed the island of the sirens, and escaped destruction.

But later on, Orpheus came past, and he did not stop the ears of his sailors, and he did not lash himself to the mast, as Ulysses had done; he took his own harp and began to play, and made music sweeter than that of the

sirens, and the sailors did not care for the music of the sirens, because they had sweeter music on their own ship. Brothers and sisters, you want to get the Lord Jesus in your hearts, and get His music, thrilling and satisfying your souls with the sweeter, richer music, and you will have no desire then for the siren music of the world, which will be positively discordant and disagreeable to you, you will find such rapture in Him, and Him alone. Oh, if I thought that anything that has been said or done in this Convention would in any measure whatever turn your thought away from Jesus, I would run away from Toronto in shame and broken hearted sorrow. We want you to think, not of the movement; we want you to get absolutely satisfied with Him, so that if all else goes you are absolutely happy, because you have Jesus, His whole comfort and satisfaction for your souls. Oh, may God bring you, as He has brought some of us, to know what that means, that you can look up to Jesus, as thank God I can do it here to-night, and say, "Praise God, I know now more than I need for the trial."

"I cannot do without Thee, I cannot stand alone,  
I have no strength or goodness, or wisdom of my own;  
But Thou, beloved Saviour, art all in all to me,  
And weakness becomes power, when leaning hard on  
Thee."

Oh, may Jesus Christ satisfy your souls, brothers and sisters, that you will go out and live this separated life, losing these things, it may be, but absolutely resting in His grace and power to live. God grant it. Let us bow our heads in prayer.

