

and may answer our prayers; that, while leaving us in the world, He may separate us from it, our life being hid with Him in God, and our conduct witnessing for Him before men.

"Looking unto Jesus," who, having returned into his Father's house,\* is occupied in preparing a place for us, so that the blessed prospect may cause us to live in hope and prepare us to die in peace, when the day shall come for meeting that last enemy whom He has conquered for us, whom we shall conquer through Him,—that enemy of whom He has made a friend—once the king of terrors, now the herald of bliss everlasting.

"Looking unto Jesus," whose certain return at an uncertain moment is from age to age the expectation and hope of his faithful Church, which is encouraged to patience, to watchfulness, and to joy by the thought that "the Lord is at hand."†

"Looking unto Jesus," that He may teach us how to look to Him, the Author as well as the Object of our faith, and that He may maintain us in that faith even unto the end, He, the Finisher of the same.

"Looking unto Jesus," and to nothing else, as the original expresses it in a single word, which might be translated "looking off," and which bids us at one and the same time to fix our eyes upon Him, and to turn them away from all beside.

To Jesus, and not to ourselves—to our thoughts, our reasonings, our fancies, our tastes, our desires, our purposes. To Jesus, and not to the world—to its lusts, its examples, its maxims, its judgments. To Jesus, and not to Satan, whether he seek to frighten us by his fury or to seduce us by his flattery. Oh, how many useless questions we shall spare ourselves, how many disquieting scruples, how much time lost, what dangerous parleyings with evil, what

dissipation of mind, how many empty dreams, bitter disappointments, painful struggles, lamentable falls, by looking straight to Jesus, and following Him whithersoever He may guide, too anxious not to lose sight of the path which He marks out for us, to cast so much as a glance upon those in which He does not see fit to lead us!

To Jesus, and not to our systems, however evangelical they may be. The faith which saves, which sanctifies, and which comforts us, is not our assent to the doctrine of salvation; it is our attachment to the person of the Saviour. "Is it not sufficient," Adolphe Monod use to say, "to know Jesus Christ, we must have Jesus Christ";\* to which we may add that no one knows Him truly if he does not first possess Him. According to the deep saying of the well-beloved disciple, the light is in the life, and the life is in Jesus.†

To Jesus, and not to our meditations and our prayers, to our pious conversations and our edifying reading, to the assemblies of the saints which we frequent, not even to our participation in the Supper of our Lord. Let us use faithfully all these means of grace, but without confounding them with grace itself, and without turning away our eyes from Him who alone renders them efficacious when through them He communicates Himself to us.

To Jesus, and not to our position in the Christian Church, to the family to which we belong, to our baptism, to the education we have received, to the doctrine we profess, to the opinion which others form of our piety, or that which we ourselves entertain. Many of those who have prophesied in the name of Christ will hear him saying unto them, "I never knew you";‡ but He will confess before his Father

\* "Il ne suffit pas de savoir Jesus-Christ. il faut avoir Jesus-Christ."

\* John xiv. 2. † Phil. iv. 4, 5; 1 Thess. v. 23.

† John i. 4.

‡ Matt. vii. 22, 23.