

teaches us that the view of Christ transfigures us. That just as a man going into the state where people are below him, and inferior to him in education, inferior to him in life, and he to go among them and adopt their modes of living and expression, loses his high position by going down to them—he sinks, whereas if we look at Christ, the apostle says, gazing at Him, setting the Lord always before us, from sunrise to sunset, we are changed into His image from glory to glory. There is elevating power in the study of the coming of the Lord. None of us deny for one moment that people have taken up unscriptural ground on the subject. That people have run into wild excess, and have brought the subject in the eyes of many into discredit, but the truth is here. It is before us, and just as we keep Christ before us, and His coming glory do we, ourselves, become changed into the likeness of His image, so that if He tarries, and we have fallen asleep, we shall awake satisfied with His likeness. We shall see Him when this corruptible shall have been exchanged for the incorruptible, and this mortal shall be changed into the immortal, and we know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

Again, I might speak too of the comfort of this doctrine. We are sometimes called to comfort those who mourn, and I think that so often whilst people comfort the mourner with whatever doctrine they have at their command, they fail to see the mode in which the apostle Paul would comfort those that weep the loss of friends. So ten people get no further than the language of David when he said, the child could not come to him, but he could go to the child. True, but we go to the