

house." "O Jerusalem, Jerusalem,—behold your house is left unto you desolate." This was writing with the same divine authority which had sentenced Belshazzar and his feast. But the disciples still eyed the beauty of the stones, and Jesus, in patient grace, but because of their demand, and unanointed eye, had to re-write the doom of that place: "Verily, I say unto you, there shall not be left one stone upon another that shall not be thrown down."

Sad to tell of it then, sad to see it now, sad to know, in our own worldly hearts, the secret of all this darkness. We may be sorry to find it thus among disciples, though prepared to get it plentifully among the children of this world. The kings of the earth, the merchants, and the mariners bewail the fall of Babylon, and we wonder not. They judged Babylon in reference to themselves—they had lived deliciously with her. How could they have eye-salve to know her, and to see her with the mind of heaven? God "remembered her iniquities," but they remembered her as one "wherein were made rich all that had ships in the sea by reason of her costliness." They therefore bewail, when heaven rejoices. The lords at the feast tremble, when heaven traces its doom. But sad it is that saints should be admiring the "costliness" which the mind of heaven has already judged.

What words in our ears, beloved, are all these—what writings under our eyes! O for the anointing which Christ has for His saints! O for power in our souls to judge the king's feast, the Gentiles' greatness, the world's advancement, the jubilee of Babylon, in the light of the rejection of the Son of God, in the hearing of that cry, "We will not have this man to reign over us." Then let us ask ourselves, if we have a pulse of affection or allegiance to Jesus, can we glory in this present moment with all its costliness and pleasures.