

The word, even to those who have been unfaithful even in these important respects and for those who have tolerated such evils, is the same—"Repent."

We think the word is especially meant for the Christian who has tolerated the evils; we do not think that those who have perpetrated the evils are to be excluded. Repentance is open to the vilest, and it is the glory of our Saviour that His salvation extends to the uttermost. Jesus Christ is a real Saviour from real sin.

And if sin is unrepented, of the word of God in its denunciatory aspect will be the treasury from which the weapons of destruction will be drawn.

IV. We have considered this already; and the familiar words are a welcome link between the earlier sayings of our Lord and these later utterances.

V. We must now consider the form which the reward of the victorious Christian will take, and the light thrown on this life and the life beyond the grave by the special words and images used for "him that overcometh." We may say at once here that we regard the final victory as pertaining to the after-life, but that in each case we regard the victory as begun in this life. A heavenly body shines above in the sky, but often casts a radiance on the waters of this life; we anticipate our victory; we have foretastes of triumph, as well as the assured, the final, the *irrevocable* triumph!

We have here then "hidden manna," the "white stone" upon which the "new," the "individual" and "incommunicable" name is written.

The hidden manna is not the "occult" or secret but *reconditum*, or, as the vulgate has it, "*absconditum*"—hidden that it may be found. Christ has been hidden away from us in the Heaven that He may be found of us there as well as here. He is "within the veil," and when we pass on shall in due course see Him as He is. We shall partake of His glorious nature. And as we pass on through this life we have the provision of the hidden manna by the way; the Divine and ascended Christ casts the bright beams of His radiance along the path of our life; and so in a true sense, mystically though really, the believer feeds on the Body of the Lord, receives the Bread of Life, "That Bread of the world in mercy broken," and so the heavenly manna, the hidden manna is given us by anticipation, and in the strength of that sacred feast we are enabled here and now to overcome.

Then there is the "white stone"; I shall not discuss the interpretations that have been given which I do not adopt. The view that seems to myself to have most force is that the white stone meant is the "tessera,"