

ought to be always in our hearts, but it is always before God. When the daily sacrifice was taken away, the Jew could not go to God ; there was no savour. (See Dan. viii.)

In verses 42, 43, it is, " I will meet you to speak there to thee." It is through Christ we gain everything. Finally, God says (ver. 45, 46), " I will dwell among the children of Israel, and will be their God." It is by the Spirit He does so now. The whole Church is His dwelling-place. He is not merely a Redeemer, but a constant Dweller with the people ; as verse 46 shews, it was not to do an act and then leave them. So it is with the Church in a still more blessed way.

But let us never forget that sin is put away first; then there is the continual savour where God meets us ; and we are consecrated to His service. It supposes that the heart is right ; for I cannot wish to be consecrated to God and have my own will. The death of Christ will never find its intelligent value in our hearts, if we want to escape the consequences of consecration. If we are consecrated, the motive of every action should be that Christ may be glorified. You cannot be happy unless Christ be everything. We may have to condemn ourselves daily ; but when we think what a savour is before God, we go on with confidence.



JESUS CHRIST, the same yesterday, and to-day, and forever. (Heb. xiii. 8.)