

even as Christ Himself has said, "If I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also."

After the Church has entered upon this, her proper hope, the power of evil will be set aside, and Christ will establish the *kingdom* in power, and blessing, and glory. It is "the kingdom and *patience*" now; then it will be "the kingdom of God come with power." To make way for this, the merely nominal church, or the aggregate of that which has stood in the outward profession of Christianity (not the members of Christ) will be "spued out of his mouth," will be rejected as the sphere within which His power in grace has hitherto worked, but shall then work no longer. For the time will then be come for the immediate and definite application of the passage, "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." (Rev. xxii. 11.) Babylon will be judged, and the whole power of evil will be set aside.

In a word, full communion and glory for the Church with Christ, and the judgment of the world, with the resulting blessings under the reign of Christ, is that which believers ought to look for.

As to life, the eternal life which was with the Father, it has been manifested to us in the person of Christ, and He has become *our* life. Hence His precepts, and walk, and words, which were expressive of the life in Him, in the midst of earthly circumstances, become the rule and direction of that life in us. "God has given to us eternal life and that life *is in his Son*; he that has the Son has life; and he that has not *the Son of God*, has not life." Hence, we have fellowship through the Spirit with the Son, in whom our life is, and, consequently, with the Father also. But inasmuch as this life—our life—is in Christ in the power of resurrection, a life which He took after death, we shall never have our full place and glory until we are risen, though "to depart and be with Christ," as it is expressed by the apostle, "is far better."

In sum, it may be said, that the presence of the Holy Ghost, consequent upon Christ's exaltation, when He had, by His obedience, and sufferings, and death, accomplished eternal redemption, and His coming again in glory, are the practical hinges of the true character and position of the Church.

It may be added here, however, that the death and resurrection of Christ is the witness of the world's being entirely lost; for not only have men shown their moral distance from God by the rejection and crucifixion of Him who, in character and claims, was God's representative here on earth; but they have proved themselves to be under condemnation and death, since righteousness and life before God are alone in Him, and through Him, whom they have rejected. Hence the righteousness established before God, in Christ as the second Adam, is the foundation, and only foundation, of God's present working in love towards the world, lost and ruined as it is; and, as Christians, we belong actually, as well as morally, to a *new creation*.

Still the presence of the Holy Ghost, forming the unity of the body, is the centre and hinge of the whole doctrine of Christ, now exalted on high until He comes again in glory. As to *the manifestation* of that unity—a manifestation, be it remembered, that once existed—all is scattered and ruined. Of this there needs no proof; while the attempts that have been made to establish it upon false grounds have rendered the difficulty of realizing its blessings and effects still greater. But this difficulty has not altered the duty of the servant of Christ; nor has it enfeebled the love of Christ towards the members of His