

THE REMEMBRANCER

A MONTHLY MAGAZINE

FOR

THE LORD'S PEOPLE.

REGENT COLLEGE - CAREY HALL LIBRARY

"Wherefore I will not be negligent to put you
always in remembrance of these things, though
ye know them. Yea, . . . I think it meet, . . .
to stir you up by putting you in remembrance."
2nd Peter i. 12, 13.

VOLUME VIII.

HAMILTON, ONT., CANADA:

BIBLE TRUTH AGENCY, BOX 274.

1899

THE UNIVERSITY OF CHICAGO PRESS

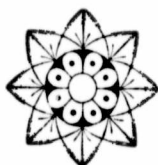
INDEX.

	PAGE
Approach to, and Delight in, God. Sins and Sin, . . .	148
Christ on the Throue of God. (Heb. i. 3; viii. 1, 2; x. 12; xii. 2),	221
Erratum,	236
Fragments,	40, 200, 220
God's Precious Things,	106
God's Rest. (Heb. iv.)	178
"He that loveth his life shall lose it,"	174
Jottings on Jude,	230
Liberty,	74
Lust,	53
Righteousness without Works,	62, 89, 108, 130
Romans v. and vi.,	157
Some Considerations as to our Part with Christ Now, and in Glory,	22
Text,	84
The Administration of the Fulness of Times. (Ephes. i. 10.),	181
The Closing Days of Christendom,	2
The Cross of Christ,	85
The Divine Harp on which the Praises of God are to be Sounded for Ever,	101
The Grace of the Glory of God,	102
The Lord Jesus, in John i. 43—ii. 25,	121
The Manner of the Grace of Jesus,	162
The Man with a Measuring Line (Ezek xlvii. 2—10, 12),	201
The Morning Star,	10
The Power of a Little Truth,	199

	PAGE
The Rivers of Living Water. (John vii. 37-39), . . .	60
The Treasure in Earthen Vessels. (2 Cor. iv.), . . .	212
To be Doing and Not to be Doing,	42
Usefulness,	54
Weakness and Strength. (2 Cor. xii. 1-10), . . .	55

POETRY.

Grace,	61
Jesus on the Cross and on the Throne,	81
Jesus, the Author and Finisher of Faith,	21
The Meeting. (Rom. viii. 35),	229
The Sinner Received and Blest. (Luke vii. 37-50), . . .	161
The Watchman's Cry,	1
"To Obey is Better than Sacrifice",	41
Verses,	9, 29, 101, 207, 231



AGE
60
212
42
54
55

The Remembrancer.

THE WATCHMAN'S CRY.

61
81
21
29
61
1
41
31

“Watchman, what of the night? The morning
cometh, and also the night.”—Isaiah xxi. 11, 12.

“Watchman, what of the night?”

“It is gloomy, and thick, and dark ;
Alas ! wherever I turn my sight,
And seek for a faithful watcher's light,
I can scarcely discern a spark.
I hear the drunken reveller's cry,
The mocker's taunt, and the sceptic's lie ;
But few believe that the Lord is nigh :
All is gloomy, and sad, and dark.”

“Watchman, what of the night ?”

“It is murky, and chill, and drear :
The lamps erst burning so clear and bright ;
The hearts once glowing with warm delight,
At the hope that the Lord was near :
Many are quenched to burn no more ;
Few are trimmed, and their lustre pour ;
Alas ! in so many first-love is o'er ;
All is murky, and chill, and drear.”

“Watchman, what of the night ?”

“Oh list !—'t is the midnight cry !
It fills the sleepers with joy or fright ;
These cheeks grow pale, and those grow bright !
The Bridegroom, He draweth nigh !
The slumbering virgins from sleep awake ;
The wise their lamps fresh-trimmed all take ;
The knees of the foolish with terror quake,
At the sound of the midnight cry.”

“Watchman, what of the night ?”

“The night is fast passing away ;

The Morning-Star, with effulgence bright,
 Shall shortly burst on our raptured sight,
 And usher the longed-for day.
 He cometh! He cometh! awake! arise!
 Behold! the Day-Star illumines the skies;
 Ye slumbering virgins unveil your eyes,
 The night is just passing away."

"Watchman, what of the night?"

The work of the watchman is o'er:

"The morning 's come and also the night,"
 Eternity's darkness—eternity's light.

'Inquire ye, . . . inquire ye no more.'

His word is ended, and work is done;

The marriage-supper is e'en begun;

The conflict over, the victory won:

The work of the watchman is o'er.



THE CLOSING DAYS OF CHRISTENDOM.

I have just been thinking how the great apostate systems, whether civil or ecclesiastical, are destined to advance in strength and magnificence, as their day of doom and judgment approaches. Witness the condition of the *Woman* in Rev. xviii., and that of the *Beast* in Rev. xiii. and xix.

And I ask, is not this present moment, through which we are passing, giving pledges of this? Do we not see the great apostate ecclesiastical system advancing to occupy itself of the world, with something of giant strides? And is not the world, as a civil or secular thing, spreading itself out in improvements and attainments, and cultivation of all desirable and proud things, beyond all precedent? Are not these things so, beyond the question of even the very least observant? And are they not pledges that all is now on the high road to the full display of the *Woman* and of the *Beast*; in their several forms of greatness and

grandeur, which are, thus, according to God's word, destined to precede their judgment? These things, I own, are very plain and simple to me.

But again I ask—is there any notice in God's word, that the *saints* or the *church* are to rise to any condition of beauty or of strength befitting them, ere the hour of their translation come? The *apostate things*, as we have seen, are to be great and magnificent just before their judgment—but I ask, is the *true thing* to be eminent in its way, strong and beautiful in that strength and beauty that belong to it, ere its removal to glory? This is an affecting inquiry. What answer do the oracles of God give us?

Paul, in 2nd Timothy, contemplates “the last days,” in their perilous character, and the ruin of the church, which we have seen, and do see at this day, all around us. But what condition of things among the saints does he anticipate as following that ruin? I may say with all assurance, he does not contemplate the restoration of the church's order as a whole, any rebuilding of God's house, so to speak, any recovery of corporate beauty or strength worthy of this dispensation; but he exhorts those who find themselves in what has become as a “great house,” if they would be vessels unto honour sanctified and meet for the Master's use and prepared for every good work, to purge themselves from the vessels unto dishonour, and follow the virtues and cherish the graces which become them, calling on the Lord out of a pure heart.

Peter, in his 2nd epistle, contemplates “the last days” also, and very unclean abominations among professors, and very daring infidel scorning of divine promises in the world. But he gives no hint that there will be restored order and strength

in the church, or in corporate spiritual action as a whole ; but enjoins the saints to grow in grace, and in the knowledge of the Lord and Saviour, and to be assured that the promise of His coming and majesty is no cunningly devised fable. He speaks to them of an entrance into the everlasting kingdom, but not of a return to a restored order of things in the church on earth.

Jude, also, in like manner, anticipates "the last time," and many terrible corruptions, such as "turning the grace of our God into lasciviousness." But what then? He promises nothing in the way of restored beauty and consistency as in earlier days, but encourages the "beloved" to build themselves up on their most holy faith, to pray in the Holy Ghost and to keep themselves in God's love ; but he is so far from encouraging any hope of recovered order and strength in the church on earth, that he tells them to be looking out for another object—"the mercy of our Lord Jesus Christ into eternal life."

John, in his way, gives us the judgment of the seven churches in Asia, in Rev. ii. and iii. It is a very solemn scene. There is some good and much evil found in the midst of them. The voices of the Spirit, heard there, have healthful admonitions for us, both in our individual and gathered condition. But there is no promise that the judgment will work correction and recovery. The churches are judged, and they are left under the judgment ; and we know no more of them *on earth* ; the next sight we get of the elect is in *heaven*. (See chap. iv.)

All this is serious and yet happy ; and all this is strikingly verified by the great moral phenomena around us, under our eye, or within our hearing, at this moment. For we know that the great

apostate things, the things of the world, whether civil or ecclesiastical, are in the advance, ripening to full bloom of vigour and of beauty, while we see the *true* thing broken, enfeebled, and wasted, in no wise promising to regain what once it had in days of corporate order and power.

But it is well. It is gracious in the Lord, thus to cast up before us, in His word, the high road along which we were destined to travel, and the sights we were appointed to see. And it is happy to know, that our translation does not wait for a regained condition of dispensational order and strength; for, according to present appearances, we might have to wait long enough ere that could be. But mark, further, on this same truth.

At times, when the Lord Jesus was about to deliver the poor captive of Satan, the enemy at the very moment would put forth some fresh energy of evil, and his captive apparently be in its most grievous estate.

This was another form of the same thing that we notice throughout God's word—that the apostate thing is in peculiar strength and magnificence just at the time when its doom or judgment is at the door, and that Christ's thing is in weakness and brokenness, just as the deliverance He brings with Him is at hand.

Joseph, Moses and David, are samples of this also. One was taken from a prison, to feed and rule a nation; another was drawn forth from an unnoticed distant solitude, where he had the care of flocks and herds, to deliver a nation; another was raised up and manifested from under the neglect and contempt of his own kindred, to sustain, by his own single hand, a whole people and kingdom. And what may really amaze us in the midst of such things is this—that some of these

were in the place of degradation and loss, through their own sin, and the judgment of God.

Thus it was with both Moses and David. Joseph was a martyr, I grant, and went from the sorrows of *righteousness* to the greatness of the rewards of grace. So was David in the days of Saul, when David at last reached the kingdom. But David in later times was not a martyr, but a penitent. He had brought on himself all the loss and sorrow and degradation of the rebellion of Absalom—and the sin that produced it all had this heavier judgment of righteousness resting upon it, “the sword shall never depart from thine house.” Nor did it. And thus he was under judgment; he was in the ruins which his own iniquity brought on him; he was the witness of God’s visitation in holiness, when suddenly his house, in the person of Solomon, broke forth in full lustre and strength. And so Moses before him. Moses was a martyr, I grant, in his earlier days, in Midian, and comes forth from the place where his *faith* had cast him, into the honour and joy of being Israel’s deliverer. But, like David, in later days, Moses was under judgment, judgment of God for his unbelief and sin. He trespassed, as we know, at the water of Meribah, and so trespassed as at once to forfeit all title to enter the land of promise. And nothing to the end could ever change that divine purpose. In that sense, the sword never departed from Moses’ house, as it did not from David’s. He besought the Lord again and again, but it was in vain. He never entered the land—and thus he was judged, and still under the judgment, when grace abounds; for he is (in principle) translated, borne to the top of the hill, and not to the fields of Canaan; to the heights of Pisgah, and not to the plains of Jericho and Jordan.

These things were so. But it is better to be judged of the Lord, than to be condemned with the world; for the poor, weak, and judged thing is drawn forth in the light and redemption of God, while the proud and the strong bow under Him.

So, I say, there is no New Testament promise, that the church shall recover her consistency and beauty, ere her translation comes. She passes from her ruins to her glory, while the world goes from its magnificence to its judgment—ruins, too, I add, which witness the judgment of God. The sword has never departed from the house.

May I not say, beloved, in the light of these truths, comfort yourselves as you look abroad, and see what it is that is *strong* now-a-days, and what it is that is *weak*. But let me add—let not the weakness of which I speak, the corporate or church weakness of the saints, be the least occasion for personal moral relaxation. This would be a sad and terrible use to make of the truths we are speaking of, and gathering from Scripture. We are, most surely, to be separate from evil as distinctly as ever, and to cherish all the thoughts and ways of holiness as carefully as ever.

But further.—We may find some hesitation in knowing exactly how to speak of Israel's history, whether it be that of a *martyr* or a *penitent*. It has something of each in it—more, however, I judge of the latter. But whether or not, their recoveries and redemptions illustrate the mystery which we have now before us, that the apostate thing goes to judgment in the hour of its chiefest strength and greatness, and the true thing rises from amid its infirmities and ruins to its glory and blessedness.

They were in a low condition in Egypt, as brick-

kilns and taskmasters tell us, and the exacted tale of bricks without the accustomed straw, just as the Lord was sending Moses and his rod for their deliverance. So again in Babylon. The enemy was insulting their bonds, making merry in infidelity despite of the captivity of Jerusalem and her Temple, when, that very night, the deliverer of Israel entered Babylon. So again in Persia. The decree had fixed a day for their destruction, and that decree would not, *could* not be changed. Their Amalekite persecutor was in power, and all, as far as the eye could reach, was utter destruction—but Haman fell, and the Jews were delivered. And so will it be again with the same people (Deut. xxxii. 36 and Is. lix. 16). “At evening time it shall be light.” The city will be taken; all the peoples of the earth will be round it in its day of siege and straitness; half of it will go into captivity; the houses shall be rifled, and all will be waste and degradation—but the Lord from heaven shall, in that instant, plead their cause. “At evening time it shall be light.” The shadow of death shall be turned into the morning (Is. xxix. 1-8; Zech. xiv.). And again, Cæsar Augustus was in strength and majesty. His proconsuls were in far distant provinces, his decree had gone to the ends of the earth, and the whole Roman world was set in beauty and order, just as Jesus was born (Luke ii.) But the remnant were feeble. The family of David lived at Nazareth, and not in Jerusalem. The Hope of the nation lay in a manger at Bethlehem. A devout, solitary, expectant saint or two frequented the temple, and it was shepherds during their nightly watches who had glories revealed to them. Israel had thus fallen, together with the house of David; and fallen, each of them, by their iniquity

and the judgment of God. The sovereignty of the Romans could command the chief of Israel's sons from Galilee to Judea, to be taxed and estimated like the rest of Roman property. But the Lord was at hand. The Child, who was to be for the fall and the rise of things and people, was just born.

Let us be emboldened according to God, and judge not according to flesh and blood, but by the light of the Lord. And again, I say, as the apostle teaches, it is better to be judged of the Lord, than to be condemned with the world. Judgment has begun at the house of God. He abaseth the proud and exalteth them that are cast down. The candlesticks are visited in the keen and searching power of Him whose "eyes were as a flame of fire"—and as far as we know them here on earth, there they are left—but the place of judgment proves itself to be next door to the place of glory (Rev. i.-iv.)

It is all right and comforting to faith; strange to the reasoning and religion of nature. The church will go from her ruins up to glory—the world will pass from its proudest moment of greatness to the judgment. God taketh the beggar from the dunghill to set him among princes.

Would that the saints of God were apart from the purposes and expectations of the world. "Come out of her, my people."

"The feeble saint shall win the day,
Though hell and death obstruct his way."

The Lord will vindicate His own principles, and establish His own thoughts for ever and ever, though the voices that witness them be feeble, and well nigh lost in the din of the world's exultation.

May the heart of the humbled, broken saint be comforted in Him!

THE MORNING STAR.

REV. 11. 28.

“I will give him the morning star.” And who is it that sees the morning star? He who watches while it is night. All see the sun in its brightness: but those only who are not of the night, yet knowing that morally that it is night, and are looking for the morning star—those, those only, see the morning star, and get it as their portion. They are children, not of the night, but of the day, and therefore look they for the day. When the star rose that hailed Jesus, who was born King of the Jews, there were Annas and Simeons waiting for the consolation of Israel. And who were Anna’s friends in that day of darkness? Simply those who were looking for redemption in Israel, and to them she spake of Him. In them was made good that word in Malachi, “They that feared the Lord spake often one to another.” We see they knew each other, and they enjoyed the comfort in spirit by the truth of Jesus of what follows in the prophet: “To you that fear my name shall the Sun of righteousness arise with healing in His wings.” These were a poor despised few, who were but little known, and less cared for; but they were “waiting” for redemption in Israel, sensible of the ruin and of the evil, because alive to God’s glory and to the privilege of

being His people. In them, feeble as they were, we find a much brighter mark of faith than we do in Elijah when he was calling down fire from heaven. They were not setting the temple right, but were speaking together of God's thoughts. Elijah was setting outward things to rights, but had not faith for inside things.* In God's unfailing grace to the remnant he had no just confidence. Law was the measure of his apprehension; but the Annas and Simeons had the secret of God in their souls ("The secret of the Lord is with them that fear Him, and He will shew them His covenant"), and were walking in the narrow and silent path of faith; not setting the temple right, but speaking to all that were waiting for consolation in Israel. But were they content with the state of things? No; but in separation from evil they waited for the consolation of Israel, which alone could set the evil right. And just so it is in our day, the Christian cannot change Jezebel, nor can he be mixed up with the mere temple-worshippers, the so-called religious systems of the day. He walks,

* Note the character of Christ here. Perfect under the law Himself, He, by the unfailing patience of His grace, bearing all things, makes good the bringing of the voice of the Shepherd to every sheep in the fold. Poor Elijah, devoted as he was, brings down fire on the disobedient, but does not reach the seven thousand that God knew. Christ refuses to bring down fire. He bears the judgment while He kept the law, and at all cost made Jehovah's voice reach the poorest, most guilty, most hidden of the flock. The consequence is, as indeed the cause, the sheep of the flock are His, and all power of judgment is given to Him over all.

while leaving them to the judgment of the Lord, far from violent attacks upon them, in quiet separation from all the evil, patiently waiting and watching during the long dark night of sorrow for the Morning Star of the day of glory. "To him that overcometh . . . will I give the Morning Star," and this Morning Star is Christ Himself. And He is in this way known to those who, though in the night, yet are not of the night, being children of the day. The morning star is gone before the world sees the sun, before the sun rises, before the day appears. But before the sun rises, there is the morning star for those who are watching in the night. The world will see the sun; but the morning star is gone, so far as the world is concerned, before the sun rises. So we shall be gone to be with the Morning Star before the day of Christ appears to the world; and when Christ shall appear, then shall we also appear with Him in glory.

There are three passages which refer to this morning star, to which it is important to refer you. In 2 Peter i. he says: "We have also a more sure" (that is, "confirmed") "word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Israel's prophets had prophesied the full day of blessing on the earth, saying, "Arise, shine, for thy light is come." "A king shall reign in righteousness." And their testimony was confirmed to the disciples by the vision on the holy mount. They prophesied,

too, of events coming on the world which marked out its judgment in all its forms of rebellious will and power, of Nineveh and Babylon, and the beasts which should arise upon the earth—of Jerusalem and its portion as departed from God ; and judgment was thus pointed out, so that there was a warning light which, in the midst of the darkness of this world itself, gave a light which recalled him that gave heed to it to avoid the crime of human will which led on to divine judgment. And this they did well to take heed to, until the day-star arose in their hearts, because it was the light in a dark place. But the day-star itself was something yet more excellent.

The prophecies, indeed, are plain ; their warning clear. They guard me from being mixed up with the spirit of the world, whose judgment is announced. In Revelation I read of unclean spirits like frogs going forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. If I do not even exactly understand who and what the frogs mean, still the grand import of the prophecy is evident ; they are not the power of good ; they lead the kings of the earth to the battle of the great day of God Almighty. It is thus a light shining in a dark place, the night of this world's history in the absence of Christ. But the morning star is Christ Himself, as we see in Rev. xxii. He is the bright and Morning Star. He will be the Sun of righteousness to the world when he ap-

pears; but then there will be judgment. The wicked shall be as ashes under the soles of the feet, as stubble, and the *day* of the Lord as fire. But the star appears to them that watch before the sun appears to the world; for as I can understand by the prophetic warning, that this dark place is going to be judged; that "the night is far spent, and the day is at hand;" yet so it is night now, whatever people may think. And I want the Morning Star in my heart (the hope of Christ coming, before the day, to receive the church to Himself; for the Morning Star is given to them that overcome) to cheer my soul through the long and dreary night, which is yet darker now than it was then, but still far spent, as the darkness of the night always thickens till again the dawn of another day rise beyond on the other side of heaven, and the morning star appear to fix the eye of the watchful and waiting soul, and cheer the heart with a sure and certain hope. And what, then, do we want of the things of this dark place, which is now under judgment for having nailed God's Son on the cross? Do not you, therefore, be seeking the riches, the honours, the power of this world on which Christ is coming to execute judgment. One ray of the glory of Christ will at once wither up all the glory of this defiled world like an autumn leaf. Do not you, therefore, go on mixing yourself up with the world, heaping up riches. What will you do with them when Christ comes? Remember the Lord is at hand. But do I keep separate from this

world merely because it is going to be judged? Certainly not. My whole portion for time and eternity is in Christ; the day-star has arisen in my heart. I am separated from the world by affection, and not by fear.

We have the coming of Christ as the morning star, as a distinct thing from the sunrise; for when the sun rises upon the world, it will be judgment. (See Isa. ii.; Mal. iv. 1-3.) But beside and before all this we have our portion in Christ; we are not of this world, we are redeemed out of it, and belong to the Lord Jesus Christ, and shall join Him on high before He is manifested for the judgment of this world; and, therefore, the thunders of judgment cannot touch us, because we are seated with Him in heaven, from whence the judgments come. In Rev. iv., we have a most blessed and comforting picture of the position of the church. There are the twenty-four elders sitting on their thrones, round about the throne from whence the thunders, the lightnings, and the voices come; and they continue perfectly unmoved. But was this insensibility? Certainly not; for when God Himself in His holy character is mentioned, immediately they fall down and cast their crowns before Him. Neither is this holiness the cause of any fear, when the living creatures proclaim the threefold holiness of Him who sits upon the throne; it is their worship breaks forth, and they fall down and cast their crowns before Him in the full sense of the blessedness of Him who sits upon the throne. Christ,

then, is this Morning Star ; and if the day has dawned, and the day-star has arisen in our hearts, we know our association with Christ Himself, as within that place from which the judgment proceeds.

At the end of the Revelation we have the place of the star again (xxii. 16). The Lord brings us back from the prophetic testimony to Himself—"I Jesus have sent Mine angel"—"I am the Root and the Offspring of David" (this is in connection with His being Source of promise, and Heir of it, as King in Zion, 'Rule Thou in the midst of Thine enemies'), "and the bright and Morning Star." But the moment He presents Himself as the bright and Morning Star "the Spirit and the Bride say, 'Come;' the Holy Ghost in the Church says, 'Come.'" This response is what is connected with Himself ; the mention of Himself attracts and awakens the answer of the Spirit. This is the character in which the church herself has to say to His coming. God, in the love of His own heart, has associated the church with Jesus, and the very mention of His name awakens the cry, "Come!" for it touches a chord which gives an immediate response ; and therefore He does not say here, "Behold I come quickly !" The question here is not *when* He will come, but that it is *Himself* that is coming. He does not speak of His *coming*—blessed though that thought is—but He reveals *Himself* ; and this it is that awakens the response of the heart by the

power of the Holy Ghost. We are *for Himself*, and shall be *with Himself*. It cannot be anything short of this, for He calls us "His body." What a glorious place this is! Not merely *wonderful*, but glorious identification with the Christ of God! No explanation of prophetic Scripture, however nice and true it may be, however useful as a solemn warning as regards this world, can ever take the place in the soul that is taught of God, of knowing its living union with a coming Jesus, of the present waiting for Himself. No mere explanation of His coming as a doctrine is the proper hope of the saint. That hope is not prophecy; it is the real, and blessed, and sanctifying expectancy of a soul that knows Jesus, and waits to see and be with Himself.

The bride hears the voice of the Bridegroom, which at once calls out the expression of her desire of His coming. To this He responds, assuring her of it, and then the revelation closes, leaving this as her own expectation, whatever He may have previously communicated to her concerning the judgment, to which she does not belong. The Lord Jesus is represented as departing Himself, and coming and taking His bride to be with Him. Then, when the world is saying, "Peace and safety," sudden destruction cometh upon them, and they shall not escape.

Paul closes (1 Thes. iv.) with these words, "So shall we ever be with the Lord." And is that all? Yes, that is all; for to the heart that has learnt

to love Him He can say no more. Then he adds, **"Of the times and seasons ye have no need that I write unto you."* Ye are the children of the day, you wait for that. No explanation of this as a doctrine can ever reach the heart. You cannot make a person understand a relationship; to understand it he must himself be in it. An unquickened soul may understand, in a manner, what prophecy means; but nothing short of the sense and taste of being connected with Christ Himself can give the desire of His own personal coming. And why? Because for this the relationship must be known. In Revelation xxii. 16, 17, the relationship is known, affection is awakened, and there is the immediate response. Take a case: A woman is expecting her husband; he knocks at the door; not a word is uttered out of his mouth, but his wife knows already who is at the door; for it is he whom she loves that is there; and thus the natural feelings proper for a wife are awakened, when the chord is touched by that which acts on them. But then the link must be in the heart, the affection must be there to produce the response; the chord which vibrates with this blessed truth must be there to be awakened by it. There is such a consciousness of union with Jesus, through the power of God's Spirit, that the very moment

* I have no doubt that the direct connection of chapter v. is with verse 14 of chapter iv.; verse 15 to the end of chapter iv. is a parenthesis.

He is spoken of in this character the chord is touched, and the instinctive cry is, "Come!" No amount of intelligence merely will produce this. And what a difference between expecting the Lord Jesus, because He has made me and His saints a part of Himself and His bride, and looking for His coming to judge poor sinners. Now mark the practical effect of this looking for Jesus. It takes the heart clean out of the world up to heaven. If my heart is right in its affections for Him, I am looking too straight up on high to take notice of the things around me. Plenty of things there are around in the world, plenty of bustle and turmoil; but it does not disturb the blessed calm of my soul, because nothing can alter our indissoluble relationship with a coming Jesus, as nothing should divide us in hope.

To see this coming of the Lord Jesus for the church changes the character of a thousand Scriptures. Take the Psalms, for instance, those which speak about judgment on the ungodly, such as "the righteous washing their feet in the blood of the wicked." We are not the persons who say this; it is the language of Jews, and of godly Jews too, who will be delivered through the rod of power smiting their enemies when all the tribes of the earth will wail because of Him. But do I want my enemies destroyed to get to Christ? Certainly not. I shall leave them to be with Him. (It is a sorrowful thought, indeed, though we recognize the just

judgment of God, that such judgment will be accomplished upon those who despise Him and His grace.) But as for me, I am going straight up to Christ in heaven. My place is in Him while He is hid in God in the nearest and most intimate union. I belong to the bride, a member of His body, of His flesh, and of His bones. When we have hold of this blessed centre, Christ, and with Him, therefore, of God Himself, then every Scripture falls into its proper place, and we get a spiritual understanding by the Holy Ghost of things in heaven, and our connection with them, and things on earth and our separateness from them; and above all, our hearts get into their proper place; for, being set on Jesus Himself, we are waiting for Him. When He shall appear, we shall appear with Him in glory; but we shall be forever with the Lord.

May the Lord give us such an apprehension of redemption, and of our position in Him, as may so fix our hearts on Himself, that we may be daily walking down here like unto men that wait for their Lord, who has promised to come and take us to Himself, watching in the midst of a night of darkness, aware that it is the night, although we are not of the night; but watching and waiting for the day, having the Morning Star arisen in our hearts. May the Lord keep us from idols; and, above all, from aught that savours of Jezebel, that we may be in dread for fear of grieving Him in any of those things which have come in to spoil and corrupt that which He planted so beautiful, to be for the manifestation of His glory in this dark and evil world.