

Sermon preached by MR.R.KINDERMAN at "Rehoboth" Chapel,
Swindon, on Thursday evening, 4th June, 1959.

Psalm 46. 4, 5.

"There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early."

The Lord was pleased in the Old Testament days to grant to His Own people who were belonging to this city oftentimes such a view by faith of His kingdom and His glory and His grace, and by felt experience so to enter in, that they were enabled under that Spirit's teaching to write that which has been left upon record, and to the end of time will be known by the people that are here spoken of, and of whom you have already sung. (Gadsby's 1013.) If the Lord grant us in His mercy, and to you that have felt and known it, some gracious reviving of the Spirit of the grace of Christ, I believe we can come in with what you have sung ~~(this evening)~~.

"Content all honour to forego,
But that which comes from God:"

looking in hope to that which the Lord has laid up in store for His church, to which He will bring them.

And yet, my friends, the text speaks very graciously and solemnly of the sovereignty of God's electing love. Oftentimes personally do I feel, - and it is according to truth, - the Lord would have been just to have marked the iniquity of every person born, and consigned us all, the whole world, to an eternal hell. It is His love and His mercy, it is according to His Own sovereign will, that He has a people for His praise, and it is a mercy sometimes to feel a little of that, you that know it; then you have nothing to boast of in yourself; you have nothing to look to, nothing to trust in in yourself, yet you have all to trust in in Christ, and that does give honour to God. Oh, the people that are here spoken of, the people that God has chosen for His eternal praise, they constitute what the apostle in the Revelation saw as he was taught aright, - a number which no man could number. There were those out of the tribes of Israel and of every country, tongue and tribe, a people chosen and, by the eternal blessing of God, they must be made manifest that they are citizens of this country, that they belong to this city, that they are eternally chosen to the praise of God.

Not only that, but the psalmist was enabled to speak of the provision which God has made in His love for His church. Oh, what a mercy if we are brought to feel our interest there! Sometimes I do feel, and I believe it is so with many of you here, that when in some humble measure the truth of the kingdom of Christ is brought into the heart, when living faith enters into it, there is a desire in the soul personally with Moses when he said, "Remember me, O Lord, with the favour that Thou bearest unto Thy people; O visit me with Thy salvation." Oh, the certainty of this grace!

"There is a river." We have read (Revelation 22) of the foundation, the truth, the fountain-head. It is the eternal love of God; it is His immutability, the promise and

oath of His grace, which are eternal as Himself, that He has purposed to make manifest His love to a people; and I say, not because of what we are. That love flows freely. When the Spirit of God reveals it we hate everything that is contrary to Him.

But the psalmist speaks of the streams which "shall make glad the city of God." It seems to set forth that they are a people that need gladness. They are a peculiar people. the city of God. They are a separated people. It is by the power of the Holy Spirit. There is an appointed time that "rolls on apace, not to propose, but call by grace." Is not there a testimony in many of your hearts to the truth of that? The Lord grant it may be in each, if His will! It is a mercy at times to be enabled really to give praise to God for His own work, and to honour Him. Oh,

"There is a period known to God,
When all His sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in."

It is appointed. This city of God, that complete whole, the church in Christ, - known under various names: His bride, His body,- all complete in living union, eternal union, to the Lord Jesus Christ. Oh, the grace of that! What a truth! What a truth when the Spirit brings it and causes one to feel a personal interest there! Many of you may say in that point,

"What if my name should be left out
When Thou for them shalt call?"

Well, we read respecting the fruits that are made manifest of the inhabitants of the city; and, my friends, it is "by their fruits ye shall know them." I know that will try. But there are fruits. It is a solemn matter if we have no manifestation of the power of God in our souls. If we belong to the city of God, then we are not destitute of the exercise of mourning. When the divine light of the Spirit is brought, that new creation made manifest, there is a longing desire, there is a thirst, there is a mourning, there is the appetite given which is distinct and separate from that which is of the flesh. Flesh can only go as far as it is revealed, and not into heavenly things. I am not particularly going into these points, only just this, it is a mercy to be preserved from that which is false. There is a false religion, there is a feigned religion, but that belongs to the flesh, and that ends in the flesh; and it is known by its fruits. My dear friends, the solemn point is this, that only by the Holy Spirit is real honesty brought. You that are under divine teaching,- I venture this thought, - God has made you honest, honest with yourself. You will not claim what you do not know; you will not speak of what you do not know in truth. You will not speak in such ways that you may appear to come in with the people of God, or by some mock humility feign to be one of them. You want to know it; you seek to know it. There is an exercise of spirit to have it proved.

Here the psalmist speaks, by the Spirit of God, of that which shall make glad the city of God. When the Spirit of God comes with divine power, when that quickening grace is brought, from that moment you that know the power and teaching

of it, and have it, from that moment you have a life that can never be satisfied outside of that source from which it came. That is the work of God. We may sometimes be helped to tell where we are. It is a mercy if before a heart-searching God we can speak with honesty. The psalmist at times speaks. He told the Lord that He had searched him: "Thou hast searched me, and known me; Thou hast considered my case and my integrity and uprightness of heart." Was that in the flesh? No; he was speaking of what God had implanted; and in the deepest extremity of your soul at times, where that work of grace is, you can plead on the ground of Christ's merit, that there is something that can never be satisfied out of Him. That belongs to the personal workings of the Spirit. The unity of the church is built on that, - that is, here below. The sacredness of that! But that is a personal work. Apart from that we have no real religion. But there is a seeking for it. I felt particularly in speaking of this, the city of God - they are a people that need; they need what the Lord has manifested here; and He has made provision for His church, because they are spoiled for the world; not indifferent to the things that are lawful, not indifferent to those things that are needful. The church of God, the city of God, often are led to read in the epistles the exhortations that are given, and those directions, under the Spirit, as to how to live in this present world, how to conduct themselves; what are the fruits of the love of Christ, how that works, in masters, in servants, in the church of God, in the home, in every place. Oh, my friends, there is everything that is needful. So that it is not an indifference, but there is something that is separate and different from the natural man, and that is a craving, a desire, for what this world can never yield. One of our poets has wisely and graciously put it: "Happiness, thou lovely name!" Were we to ask the world, a sinner in unregeneracy - or one of the city of God, until the Lord called you by His grace, - what your view of happiness was, it would be very different from the exercise of a living soul. It would be a craving for what this world has to offer. But all that it can offer can never bring gladness to a sinner under divine teaching. Nothing here can satisfy. There might have been a time, - doubtless in some of your cases there was, - when you did not really understand that language. You may have sung it as you came to chapel, but you could not understand it. It just took my mind back to when I used to sit in Manchester chapel, and often wondered how the people could understand. I could not understand what they were singing, and used to think they were some strange words, But it is a mercy when you are brought into the light of the truth of it. And what a difference! How different the hymns now appear. You can walk with the exercises of this man of God, and say "Happiness? Yes, I once thought it was here. That was my flesh. Now I have got something that cannot be satisfied with all that earth can offer." Were the enemy sometimes to take you even to the pinnacle of the temple, and show you all the kingdoms of the world, where God has put an aching void you would have to say, under His divine teaching, that doesn't bring happiness.

"Object of my first desire," said that man of God,
Jesus crucified for me."

It flows from this river. Every spring flows from that.

"Every grace, and every favour,
Comes to us through Jesus blood."

Precious blood, sinner! It is, to the city of God. Oh, that will never lose its power. The song of the redeemed in heaven will be "unto Him that loved us, and washed us from our sins in His Own blood, unto Him be glory, and dominion, for ever and ever." Ah, my friends, that is the city of God. If you and I are inhabitants of this city, then we shall know something of the reality of Christ's atoning sacrifice, the preciousness of that blood; something you never knew in unregeneracy, never longed after. I say, whatever religion you had, you never looked into that; but God has spoiled you for all outside of Him, and your mourning is caused by a feeling of being separated from that. Your mourning is because you cannot feel secure in yourself; maybe because you have not felt the pardon of sin, and you are a sinner, and you mourn over it. Another poet says, - as we often quote, but I love the truth of it, "A sinner is a sacred thing." I know we need much grace to speak it because of the powers of the enemy. It is not a question of condoning sin. "Shall we continue in sin that grace may abound? God forbid!" But oh, the city of God are sinners, real sinners, sensible sinners, mourning sinners. They have broken the law, and are under the curse of the law. Why, when God brought that to some of you in exercise of soul, - I am not speaking of the measure, but when He brought that into your soul, brought you to mourn, how many of you wondered sometimes whether a deserved hell would be your end? You cannot speak lightly of death, some of you. You need that same grace that Simeon had to speak of that. Ah, he knew the streams! They made his soul glad. He saw the atoning sacrifice of Christ, although he took Christ in his arms as a Babe and He had not yet suffered in His Own flesh; He had not been crucified; but by faith Simeon saw it all and rejoiced in it. There is no gladness apart from the flowing of those streams. Oh, they flow through Christ. And this is for the rejoicing and comfort of the soul, and it is for the silencing of every enemy in the soul. When once a sinner is born of the Holy Ghost, from that moment till you die you will be the subject of the devil's power more or less. You will! He will hate you with a cruel hatred. He hated Christ, and ever has. When Christ was born, no sooner was He born as the God-man into this world than the enemy tried to have Him put away. Look at all those boys that were slain, and the crying of Rachel for her children because of that! That was raised up in the hardness of the heart of Herod with one design; that was the enemy's work to seek to destroy Christ; and the Lord spoke, "Take the young Child, and His mother, and flee into Egypt, and be thou there until I bring thee word." You look! Oh, the greatness of God's mercy! I speak of that as the power of the enemy; and now that Christ has ascended and conquered, every one that has been called by the Holy Ghost, Satan is your enemy. He is not an enemy to the world that lies in sin. He was not your enemy until you were born again; and he is not an enemy to false religion. But He is an enemy to God's children, to the city of God.

Because of that they need the gladness of God's truth, the power of His grace, and the mercies that flow through a conquering Christ. Ah, "there is a river, the streams whereof shall make glad the city of God." Why, there is mercy! You that have known what it is to come under the condemnation of the law, - and that opens up a truth that I would just look into:

we are in solemn days really in the church of God. I do not speak that in a wrong spirit. Mark this, it is no different from what it was in the days of our forefathers, when those godly men of old used to speak of the law and God's dealing in a sinner's conscience. Truth has not altered. False religion has altered, or brought more in, but truth has not altered. But I tell you this, the city of God are a people that God teaches His law here. If you and I are not taught the law of God before we die, we shall know it solemnly at the day of judgment in its condemning power and in a just and eternal and deserved hell. That is solemn. It is a mercy. I do not mean by that you go home and ask to know it. No; but the Lord brings it. How did you plead for mercy? How did that cry come? Well, you know in respect to the law of our land, - I know very little really, but I know this much, when one that is guilty, and condemned to die by the law of the land, is reprieved, what must it be! When mercy is brought! And what is it to a sinner under the power of God's truth, when you have to say, "The law is good"? Some of you have said that. You have said, "The law is good, the law is holy, the law is just, but I am a sinner; I was born under a broken law; I am condemned by God" Ah, this belongs to the truth of God; and the Lord has made and manifested a gracious provision for every inhabitant of this city. Oh, how it dovetails in! What a sacred union between Christ and His church, that every citizen, every member of the city of God is blessed; they are included in the precious truth of mercy. And it flows. Oh, what a stream that is! "Shall make glad the city of God."

Well, it has made thousands glad. Have not you and I sometimes read in the word of God cases that have really helped and strengthened us? And some of our poets have taken up the theme; - a guilty Manasseh, a Mary Magdalene. Why, you have said, I am just as bad as these; I am no better in myself; I am full of all that is evil; but God caused the stream of His love to flow into her heart. If ever a woman was favoured under the divine blessings of God, Mary Magdalene was; and it is left on record as a testimony of what the Lord is pleased to do to the citizens of this city. When the Lord Jesus Christ rose from the dead, He made Himself manifest to Mary Magdalene, and those streams of mercy did flow. Ah, my friends, mercy and pardon and love and grace, and heaven, flowed into her soul, for it was the word of power; and "where the word of a king is, there is power." It was the word of the risen, conquering King of His church Who had risen, Who was to ascend into heaven, with His church; and He said, "I ascend to My Father and your Father, and to My God and your God. I say, if ever a poor sinner was favoured, it was Mary.

Have you never coveted earnestly the best gift? Ah, there is nothing to be desired like the love of Christ flowing into a poor sinner's heart. Don't you feel her soul was glad? Could not she give a testimony to the mercy of God, and a looking forward in hope to the time when she would be "with Christ, which is far better"? She had a testimony; and as a sinner blessed she could speak like many did.

"The dying thief rejoiced to see
That fountain in his day."

Oh, it flowed! He was one of the city of God. I speak in truth and in reverence to God's electing predestinating grace, - he was not to die until mercy reached him. This is not a trifling with matters. I have said sometimes in respect to the dying thief's case, it would be a solemn position for any sinner to trifle with it, and want to live in the world and have a fill of it, and say, "When I come to the last I will be like the dying thief." You may never come to it; you may never have a death-bed; and the Lord may take you from time into eternity in such a time as you think not. But it is recorded to show the blessings of the truth, the power of Christ, the fulfilment of this truth. Oh, there is a river, this love of God flowing through Christ, made manifest by the eternal Spirit. Sacred union! It flows through that channel, and it is blessed. I say, he rejoiced. "This day thou shalt be with Me in Paradise." That poor sinner's heart was glad; that dying sinner rejoiced; the fulness of Christ's pardoning love was felt; he knew the power of that precious blood that was shed. Oh, he knew it! He felt it. He was favoured to enter into the Person of Christ.

"There is a river the streams whereof shall make glad." And they shall to the end make glad the city of God. Oh, God brings it. Why, you that mourn, I say, you that are condemned, if you are here under the condemning power of God, I can say this, the Lord will prove His blessing and His truth and His "shall". You may have the adversary tempting. You may even be tempted that you will die without hope. I have thought sometimes of Jairus; I have felt sometimes to walk with him. You know what took place. He saw another blessed, he saw that woman healed of her infirmity, he saw the blessings of the streams flow from Christ by the power of it manifested in that woman; and he had come with a case, and they came from his home: "Trouble not the master any longer; your daughter is dead." Ah, what a power the devil has! Why, sometimes you may feel, and say, "Lord, there seem to be so many favoured and so many blessed, but myself." But the Lord spoke to Jairus; He spoke to him in respect to believing; and the case was dealt with. Oh, the mercy of God? How faithful God is to the sovereignty of His grace! "There is a river, the streams whereof shall make glad the city of God." I say, they flow through Christ. Oh, His mercy, His pardoning love, His righteousness!

The city of God are a people that are given wisdom. It belongs to every one, every citizen. Here is the unity. They are made to feel their nakedness. Do you mourn over your nakedness, sinner? The natural man does not; the carnal mind is enmity against God, and false religion has a righteousness of its own, a fig-leaf righteousness. I fear it. I will tell you how far that will go; that will carry a person to the end, to death's door. Do not make mistakes, my dear friends, about the truth. A false religion can carry a person to the grave. It is a solemn thing. It is a mercy to examine well what we trust in and hope in. False religion has never really mourned its case before God. "Thou sayest thou art rich," said the Spirit by the apostle, "and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." But Saul of Tarsus had, by sovereign grace, to thank God for His mercy to him that he was not left in that false righteousness to fill up the measure of his iniquity and sink into hell,

justly. He saw the mercy of God; and the Lord brought him down. "Behold, he prayeth. He is a mourning sinner. He is a naked sinner. I have taken away that righteousness that he had, taken away all his religion." Oh, sinner, you may have been brought to this place, but if it is of the Spirit it is a mercy. Some of God's dear children have had all their religion taken away, all of it! You may never have left this chapel; you may have been brought up to this, or another chapel like it, all your life, but God has taken all your religion away. You may say that is strange. Ah, he has taken away all that false religion, when you did not question, when you may have said, "I don't see why I need to question; I have always kept to the chapel, I have been brought up under the sound of the truth, we have always observed our night and morning readings." Let us come a little further, to what the Lord Jesus speaks of some that will say, "Lord, we have done miracles in Thy Name, and in Thy Name have cast out devils." What does that testify: That testifies that it is the settled ground of your hope; that is the point. You see, when the Spirit comes to the city of God, they are enabled to give a reason of the hope that is within them, with fear and trembling. But that language is spurious; it does not come through Christ; it does not come by the power of the Holy Spirit. I know that to be true. But you may say, How? Well, when the Spirit of God comes you are stripped of that." The apostle said that which was his righteousness had become dung and dross. His righteousness was the righteousness of Christ. Ah, that is the point! God brought him down as a mourning sinner, and gave him gladness. He did not take that away and bring him down to a deserved hell. If you are under that divine teaching, and the Lord has stripped you, or is stripping you, you may feel sometimes the word is a little too searching; the enemy will tempt you and say, "I should not take that in; that is a bit too searching." But you cannot keep away. That reminds me of a person not far from these parts who used to go and hear Mr. Philpot when he first went to Allington, and week after week he said he would not go, it was too searching; but he could not help going, till the Lord in His mercy dealt with him and blessed him. Ah, my friends, if you are under divine teaching the Lord will keep you close. There may be something in your flesh that rebels, but He will keep you close, He will bring you into the truth, and He will bring gladness by the flowing stream.

But the Lord makes room for Himself, and He strips of all our carnal notions, our own fancied righteousness. They become as filthy rags. Said the Lord, "Take away the filthy garments." And what then? "Clothe him; bring gladness into his soul; make manifest the truth." Oh, you have looked sometimes, you that are under this teaching and, in the mercy of God, will prove to be one of the city of God, you have looked at what the Lord Jesus said in the parable, "How camest thou in hither, not having on a wedding garment?" I wonder if you will be speechless. Ah, but the Lord has taken away to make you glad; and oh, when He comes and brings His Own righteousness! One said, (and he belonged to the city of God,)

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst shining worlds, in these arrayed,
With joy shall I lift up my head."

Ah, that is the honour! You do not want any other honour now. God confers an honour upon His church. He washes them, He cleanses them, He makes them meet to be inheritors of the saints in light; He causes the streams that flow through the finished work of Christ to flow into the souls of poor sinners. And they continue to flow. That is your life now. "Your life is hid with Christ in God." You derive all your nourishment from Him.

Well, look again, you that fear God: what is the cause of your mourning now, since God in His mercy implanted His grace in your hearts? Well, you mourn an absent God. Why? Because you cannot be content; and you are like the man that went into a far country in the backslidings of his heart. But he was not left. Ah, he went a long way, and fain would have filled his belly with the husks that the swine did eat; and no man gave unto him; and he came mourning, he came with confession. If you belong to the city of God you know what confession is. Your pride will be brought down. You will be a confessing sinner. "I will go unto my Father; I will go to Him mourning; I will speak the whole truth; I will tell Him just what I am. I am not worthy to be called His son; I have sinned against heaven and in His sight." Do you know it? The city of God know it. That does not condone sin. But the prodigal came.

The elder brother came, and he asked the servants what was taking place, "Your brother is come; they have made merry; they have killed the fatted calf; he has got the best robe and a ring on his finger." Oh, what a marriage! It flows through Christ; that precious robe, the gift of His grace; the marriage seal made manifest. You are married to Christ. The church is married to Christ. "I speak of Christ and His church," says the apostle, though he speaks of marriage rightly in respect to natural things; it would be a mercy if we could rightly look into that in these sad days. The church of God do. Oh, but the marriage, the marriage union of sinners! I sometimes look at how Ruth was brought; what mercy was bestowed on her! She was one of the city of God in the purposes of God's covenant love and mercy. She was brought in, "an alien made a child." Oh, how she sat still! Not inactive, not asleep; but watching. Watching what? Not what she could do. What could she do? Nothing. She could not bring herself into the inheritance; she could not claim a part in Bethlehem-Judah, in the city of God. No, she was not like unto the handmaidens of Boaz, but he was able to do it all for her, There was a nearer kinsman, but he was not able. "What the law could not do, in that it was weak through the flesh, God sending His Own Son,.....condemned sin in the flesh;" and, my friends, when that comes to you that are far off, you that have left the world's deceitful shore by the teaching of the Spirit by living faith, you that have seen in that people that which you desire, and the God of that people, and have said, "Thy people shall be my people, and thy God my God, " - oh, when the Spirit draws, and He gives you grace to sit still and see how God has done it all and how He can bring you into reconciliation, make you a child, manifest you as a son of God, bring you among the inhabitants, you that deserve only hell and have nothing! Riches? Why, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." It was spoken by the Saviour Himself; it was spoken with conquering power. Oh, that sermon on the mount was with power, with divine power, conquering power. It was Christ that had come to do it all for His city, His church, and He made

manifest what they are. They are poor, they are mourners, they hunger and thirst after righteousness, they cannot be satisfied. Said one, "Give me this water, that I thirst not, neither come hither to draw." Ah, the Lord spoke: "I have come to Samaria for something better than that; go and call thy husband, and come hither; "and then the truth, divine power, began to work in her soul; she is an exercised woman now. She proved that she was not hidden from the all-searching eye of God, and all her false glorying came to nothing, and she was brought down as a humble penitent needing mercy, needing blessing, a guilty sinner. Though no man knew her case, she knew God did. No man may know your case, but God does. There is nothing covered over when God comes; and you mourn.

Joseph's brethen could not cover over their sin; though twenty years elapsed it was brought to light. They could not understand why this man spake roughly. They were sons of an honourable man! Ah, but they were guilty! But you see, they were brethren. I have thought much lately on that line. It would be a mercy to feel it: "The Man we murdered gives us heaven." Oh, poor sinner, the streams that flow! - the pardon of sin; heaven itself! Every grace, and every favour. Heavenly grace. And the provision! There is a partaking of it at times in mercy, giving you an earnest and a token. Sometimes He fits you for His table; fits you to partake, like David did to one, - only one, in the king's house, and he was lame on both feet; but he was brought to the table, and there was a command given that he should have all the king's bounty. Oh, what mercy to poor sinful creatures that sometimes come to the house of God lame on both feet, wondering whether you will ever reach the place and ever be satisfied out of God's goodness. And God speaks. It is His word. Sometimes He gives a word through His servants. It is God. You know what we read: John, by the Spirit, said, "Do not bow down to me; I am one of your fellow-servants. Worship God." You give God the glory. But sometimes through that very channel there is a word in season, there is a little gracious provision for your soul, and there is an earnest of that love felt, and you feel a little rejoicing in the gladness of His nation, and your spirit is revived. Sometimes it is by His word that Christ is revealed; as it was with that one who was journeying from Jerusalem, who had been worshipping, and he was reading. He was in darkness; he owned his darkness, but he was honest. God's people are honest. God makes them honest. He did not know the Lord had commanded Philip to come, but Philip asked him, "Understandest thou what thou readest?" He did not say, "Yes; I have known the Bible from a boy, I have read chapter after chapter; why ask me?" No, he did not say that. False religion might, but he did not. He said, "How can I, except some man guide me?" and he said, "Oh whom speaketh the prophet this? of himself, or of some other man?" What an honest confession! You are not afraid, sinner, if you are taught of God, to own your ignorance. Have you never begged of the Lord to open up some truth when you come to chapel? ever asked the Lord to open His word, told Him how dark you are? You are not left to keep back part of the price, and are not afraid to own, "Well, I don't just say I don't know; I really don't know." You will be honest and say, "I don't know; I don't understand." "That which I know not, teach Thou me." Ah, and the Lord spake!

Philip began at that same scripture and preached unto him Jesus. The man's heart was gladdened. That poor, trembling sinner rejoiced in Christ. He saw it all. The streams flowed from covenant love through a precious Christ into his soul, and he loved Him. He was enabled to make it manifest that he loved Him. Philip saw him no more, but oh, the love that filled his heart! Why, it was all joy now, all gladness! He was one of the city of God.

The blind man worshipped. They said, "Who hath sinned, this man or his parents, that he was born blind?" "Neither hath this man sinned," said Christ, "nor his parents: but that the works of God should be manifest in Him." Jesus was glorified in that man. The streams flowed. He could testify. Not any of the Sannhedrim could get him away from that. If you have not got the root of the matter you can be moved. The arguments of false religion are too dark for natural religion to stand up to; but you may feel to be the most ignorant person, and feel to know nothing of real religion as you would desire, but if the Holy Spirit has brought the testimony of Christ and given you sight, and the power of His truth, as it was to that blind man, has been felt in your soul, you have a gladness in Christ, and a rejoicing, and all the powers of hell and earth will never move that. You will be "content all honour to forego, but that which comes from God." They may cast you out. The people of God's city are a people wondered at. The blind man was cast out. He was not left; there was further gladness when Jesus came to him. "Dost thou believe on the Son of God?" "Who is He, Lord?" "It is He that has opened thine eyes, and that speaks." And he worshipped. That was a sacred worship; that was heaven in his soul. He did not need any man here below; he had all that he needed, the Friend of sinners, and he could say with one, "Be that forgotten never."

"There is a river, the streams whereof shall make glad the city of God." Ah, here, in measure! But there is a fulness; we read of it. (Revelation 2.) There is no night there. There is a night season here. The days of darkness are many. You walk about sometimes. The days of darkness are not Egyptian darkness now to the city of God. They are dark because of the hiding's of God's face, because you cannot feel communion as you would desire, and that is because of love to Him. It is not that Egyptian darkness of blindness and ignorance, I hope. Sometimes you wonder how a person can be at death's door, and have no fear or feeling or exercise, but "the dead know not anything." (I speak in the Spirit.) But you have your fears and your darkness. Oh, but there is a fulness; "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The Lord took them to the place where He ascended. He caused gladness. Those two on their way to Emmaus saw it, and there was gladness; and the apostle says there will be no night; there will be a fulness, and an entering in. "Blest inhabitants of Zion!" Oh, if you and I belong to them here, and gather together sometimes with a desire to hear news from that heavenly country, that the streams from that river may flow - sometimes they do; sometimes in the line of a hymn when the Spirit of God has ravished your heart. You may have said, "I have sung that many times;" but you did not sing it like that, because the Spirit opened it up and sealed it, and there was a measure of power and life. That is an earnest of what is to come.

What a day, when the whole city of God are saved to sin no more, shut in with Christ, there to receive of His fulness! May God grant we may be amongst those inhabitants; and if the Spirit of God bless His word, that there may be a seeking. Sometimes when the word has been applied, have you never gone home and begged of the Spirit, - perhaps in the dejection and in the honesty of your heart you may not always have been able to claim a portion amongst them, and you have said, "Lord, favour me, let me be one of Thine; whatever else I lack, do manifest that I am an inhabitant of Zion!" That is mercy. The Lord will grant that blessing; He will keep alive that work, that candle that He has lit in your soul, and He will not break the bruised reed, nor quench the smoking flax. He will keep that alive until the day of mercy.

The Lord grant it!
