

them, we look for a continuous increase of the body of Christ.

Then discouragement and depression give place to a feeling of triumph and of endless glory. Your case then stands no more alone and by itself, but thousands have shared it with you, and still other thousands have been far worse conditioned than you, who nevertheless have entered upon eternal life. You experience also the glorious effect of the magnitude of the work of grace. You do not belong to an insignificant, forgotten society, but to a multitude without end, a vast company which no one can number, which now already stands before God, or is on the way to the Fatherhouse, or presently is to be born from the almightiness of God. Then God and the work of his grace assume proportions of infinite greatness to the eye of the soul. Everything little and circumscribed falls away, and the pilgrim journey is continued, not with sighings and with complaints, but jubilantly in the salvation of God and even here with the standing of the feet in the gate of the heavenly Jerusalem.

And this is the frame of mind that prepares you for the secret walk with God, and causes you to be near unto God. As long as it is only a personal dealing with God, as though you together with a few other Christian souls sought a hiding place with God, the majesty of the work of grace is lost to you, and with it the majesty of his Divine Being. The straits of your own soul's condition and of the outward needs limit also the length and breadth, the height and depth of the