

## Fragment

G. V. Wigram.

Christian Friend, vol. 10, 1883, p. 56.

I don't know that, if anyone wanted to be to the praise of God, he could do, it better than by being full of Christ. I meet some aged saints full of Christ, saying, "I've done with this world, but I have Christ. The only thing I have got to speak of is what this Christ of God is — He is *All*." I don't believe anything is better than that. If I look around me I see in saints — not want of intelligence, not lack of knowledge, not want of activity — but what they want is *the affections full of Christ*. There's plenty of oil in the machine that's full of Christ. If the heart is full of Christ, and full of joy in the Holy Ghost, then we have *got* our other portion, our *real* portion. The early Christians were so full of Christ that all their trials, all their difficulties, sank *down into nothing*. Why is it not so with us? G. V. W.

## Extract from an Unpublished Letter.

G. V. Wigram.

Christian Friend, vol. 10, 1883, p. 250.

"I see; in my late affliction no defeat from Satan in anywise. Contrary to that, I had been asking the Lord, and earnestly, for more practical separateness to Christ in heaven for myself and His people. And in taking from me to Himself her whom He had given me as a companion, and an ensample of unearthliness, I fancy I can see a lesson quite in harmony with the Father's love and ways. *So far as I walk in heaven I am not bereaved*; it is only when walking apart from the glory of Christ, or when the weakness of the earthen vessel is in question, that there is a void and a vacuum for me to bring Christ in to fill. But He guides me afresh, and will lead me Himself whither He wills." G. V. W.

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G. V. Wigram.

Christian Friend, vol. 11, 1884, p. 106.

Do you indeed believe that you are part of the royal priesthood? (1 Peter 2) — that you are a child of God, and waiting for God's own Son? Do you go through the wilderness musing upon all these wonders, knowing how to enjoy the blessings into which you are brought? When, for example, a little plan comes in, do you say, "No; I am waiting for Thee from heaven, Lord?" And then, do you know what it is to gird yourself afresh as one who has taken the attitude of expecting the Lord's return? Surely, if God is calling our attention to our varied positions and dignities which He has given us in Christ, and pours into our souls things of such a character and moment, it is not a marvellous thing that we should be called to show forth His praises. I must say, What a heart He must have! and I ought to be able to find water to satisfy my thirst, and have some for others beside. G. V. W.

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G. V. Wigram.

Christian Friend, vol. 11, 1884, p. 243.

As to confession, I can only say for myself that, first, the want of individual spirituality (in its divine and heavenly character), of singleness of eye, and of full purpose of heart; and, secondly, the presence of unjudged flesh and worldliness (shown in mixed motives and intentions, in plannings, and oft in an energy not of God, as well as in ways and doings) press on my own heart, as being among existing obstacles to the Father's working fully and freely for the honour of the Lord Jesus in the present day in England. G. V. W.

## Fragments.

G. V. Wigram.

Christian Friend vol. 17, 1890, p. 328.

If Christ is the Root and Offspring of David, there are certain glories; and those who delight in Him know that He will show forth these glories; and if His glory shall cover the earth as waters cover the sea, they rejoice in the prospect. Still, that would be nothing to satisfy the heart; and hence there is another thing — "I am. . . the bright and morning star." This is for a people who know the secret, not of being connected only with His manifested glory as the Sun of righteousness, but of being associated with Himself now, a people who have to watch during the night, looking out for the harbinger of day. His people see Him up there, and know they are one with Him, and long for Him to come, because they know there is no rest of heart save in Him.

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This is the only passage (Rev. 20: 17) in which the Spirit is presented with the Bride. There is something very touching in connection with wilderness circumstances, seeing that the Spirit in this character speaks thus, "Come." Is the Bride for the earth? What has she to do with the earth, with the wilderness, save as Rebecca passing through it?

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We have here, not alone, "I am . . . the bright and morning star," but also, "I come" (v. 20), presenting Himself with all the savour, all the attractiveness of what He is. Have not some of us known Him for years, and have we not found the attractiveness of His beauty deepening in our souls? But what is all we have learned of Him here, when compared with the thought of beholding Himself, looking on His face, seeing the One who died for us, the One who loves us with an eternal love? G. V. W.