

Fragments

OF

Addresses

BY

THE LATE

E. P. Corin

(LONDON).

("Saved by grace . . . now on my way to the glory
of God.")—E. P. C.

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Fragments of Addresses,

BY E. P. CORIN.

Read carefully Matthew xi. 25-30.

I.

“**A**T that time Jesus answered and said, I thank thee, O Father, etc. The words at the beginning of the 25th verse light up, so to speak, the close of the chapter. . . . It is *the connection* that gives force and value to the utterance of the Saviour, “At that moment.” . . . He laboured in vain, and spent his **strength** for nought. . . . The Lord Jesus **was** down in this world, not only as the Son of the Father, as God Manifest in the flesh, as the Messiah to Israel . . . but we get Him *as the servant*. And oh! it is such a wonderful thing, to think of Christ down here as the servant, waiting on the necessities of man. There is nothing dearer to the heart that knows Christ.

He “came not to be ministered unto, but **to minister**,” etc. He comes before us in this **chapter**, *after* He has been rejected by Israel. It is all important for the understanding of this chapter.

“At that time.” It was the time of His rejection by Israel. It was the close of His

ministry to Israel, and He stands there as the rejected Messiah. There never was a moment of deeper sorrow in the Lord's pathway through this world—apart from the sorrow of Gethsemane—than when He reached this moment of His history. "I thank thee, O Father Lord of heaven and earth." He was the Nazarene, the carpenter's son, "the man of sorrows, and acquainted with grief." Jehovah had come down into their midst into the person of Jesus of Nazareth, and instead of doing Him honour, He was in the outside place, rejected, etc. And had He a place to turn to? Indeed He had. He speaks to the Father, and He speaks as the Son; the eternal Son was there. He falls back into the divine sovereignty of God in the place of rejection. He says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent," etc.

I came here this evening with one thing before my soul—one thing for myself, and one thing for you. . . . BLESSING—blessing *without limitation*—without a boundary line. You *cling to it; get hold of it*; no matter who you are. Blessing from God; blessing from Christ; blessing through the Holy Ghost; blessing through the Scriptures. . . . And what is the way into it? You have to become as "a little child." As knowing nothing, as having nothing; but in simple confiding faith, believing God's testimony. . . . "I thank thee." He has perfect acquiescence in the

ways of God. You never can have rest in this world unless you have it. . . . *Man* seeks rest in his surroundings; *God* gives us rest within. He proposes an internal rest. . . . Why those lines of care? Oh! you know it—insubjection to God; and insubjection to His will—it is the source of all the care and unrest around us.

It is a moment for the soul's history, when the soul discovers in God's presence its utter foolishness and utter incapacity, and bows down in confession of it in His presence. "All things are delivered unto me of my Father" The more your soul apprehends the glory of Christ's person, the more you are delivered from everything else; and so, unconsciously to yourself, you become superior to everything here. "All things are delivered unto me of my Father." John is all *rejection* and all *glory*; the two things always go together. "No man knoweth the Son," &c. Now we get another thing, it is revelation; it is unfolding—when we get near enough to Christ. Our hearts can never know rest and satisfaction till we know "the Father." In His ways, in His words, the Lord Jesus revealed the Father. Beloved friends, the revelation of the Father is going on *to-night*. The time, the circumstances, the surroundings under which those words were uttered, all light up those words. All the future of that eternity was before Him. He was in the presence of it all; present sorrow and future glory. In

that moment of rejection He was free from Himself to think of us, and there came from His blessed lips one precious, beautiful word, "*Come!*" come! come! That implies that we are *away*. He invites us to nearness; He wants you to *come near*. There is a greater thing than your blessing; *He wants you*. It is a person who feels for you; it is the Saviour, the Son of God; and what will He do? You have it on the lips of the Son of God; "I will give you rest." I would allure you; I would invite you—cast in your lot with Christ [suffering involved] such blessedness! such victory!

Is there such a land? A land of perennial sunshine? Indeed there is. That land is the resurrection land; it is on the other side of the grave. That place is learnt here by those who take the place of death with Christ, and resurrection with Christ. A rest that never can be broken up; that never can be disturbed; a rest that rests on what Christ is; and on what He has done for you; a rest that rests on God's appreciation of the work of Christ. "Christ hath once suffered for sins." . . . that he might *bring* us to God." That word is so precious—"bring."

David (1 Chron. 21) "Let me now fall into the hands of the Lord; for very great are His mercies." That is going down. A *weak* person can tumble. Relinquish yourself into the hands of Christ; those blessed hands have been nailed to the cross; fall into them, and

He will give you rest. Now, beloved friends, what is there for you—for me? Christians we are, ready to go! Until that moment comes, what is there to fill up the interval? Only *one* thing (Phil. 1) “For me to live is *Christ*.” Christ in the morning, Christ in the afternoon, Christ in the evening, “*Christ*.” But what does that involve? *Subjection to Him*. . . . “Take my yoke upon you.” . . . You don’t feel the yoke; but you are together—*so near to Him*, no cloud, no shadow between my soul and Him. When distance *distresses*, return is nigh. To be in distance, and not in distress, is to be in darkness. “Awake, thou that sleepest, and arise from among the dead, and Christ shall shine upon thee.” “Take my yoke upon you,” and what else? “*Learn of Me*,” &c. In this restless age, what a solace! To you I say, Oh! take His yoke upon you, and learn of Him. [Some of us have been hasty; had grace to confess it, too.] As we learn of Him, the hastiness goes back, the impetuosity retires, and we take in that which is of Himself—Meekness and lowliness.” Beloved friends, what a mercy it is that we have not anything to keep up! We have got a measureless income to live upon, the grace of God. *Be nothing but what you are; but keep close to Christ. Oh! keep close to Christ.*

Sons of God; members of Christ; keep close to Christ; learning of Him, finding out what He is—the meek and lowly one, and

what then? "Finding rest"—*discovery*. You never find it any way but in subjection to Christ. Go in for discoveries! You will have nothing but discoveries if you walk near to Christ. And the Lord adds this—"My yoke is easy, and my burden is light."

II.

Read carefully I. Cor. i. 29-31.

The 29th verse is really the way into blessing; and the positive unfolding of what that blessing *is* is in 30th verse; and then in the last verse we get the *occupation* of those who are so blessed; those who have received the blessing. Christ has made the way into it for us, but the great thing for our souls to remember is that it is *always open*. "In thy presence is fulness of joy." We must remember that the presence of God is always open to us, and that in that presence is fulness of joy. . . . In one sense we are always in God's presence, but that is not the aspect we get before us in this verse. There is such a thing as a person in this world finding himself *alone with God*. We never get on; never make headway in divine blessing unless we start from the presence of God. There, as the result of divine light shining in, you learn as you never can learn elsewhere, the truth about yourself. The first thing we learn as Christians is that there is no room for self there—for self in any

form. It is not that the thing is *soiled*, that there are *marks* of evil, but there is not a trace of anything good. The last verse of this chapter is *God's thought for everyone* of us. Many Christians are not in the last verse. [We ought to be, but, as one has said "0 stands for nothing."] What is it that hinders? It is not being in the presence of God:

The Psalmist *outside* the sanctuary (Ps. 73) has all sorts of cares. He is actually dissatisfied with his own condition. He judges God practically for his circumstances.

Directly he gets into the sanctuary all is changed. He owns the failure and the total ruin of everything connected with himself.

Do we not expect something from ourselves, and is it not a mercy that we are disappointed? I discover that everything in myself is totally unfit for God. There is such a thing as insubjection to God and to Christ. Where does it come from? From the flesh; it is a principle in me which dares to assert itself in opposition to God. . . . There is but one place for the flesh—the only proper receptacle for the flesh is the grave of Christ. . . . I have to take God's side against myself, and to refuse myself once and for ever in God's presence.

It is a great thing; the presence of God settles everything even in everyday life. . . . We *have* cares; take them to God, and how they are changed in a moment. "He that cometh to God must believe that He is, and

that He is a rewarder of them that diligently seek Him." You never come out of God's presence as you go in. You see things in their true character. We never get on in divine things unless we are content *to let self go*. Any way or purpose in connection with ourselves is only a barrier to divine blessing. What a wonderful thing for a Christian to be able to say: "I am of God" God is the sovereign spring and generator of divine blessing in my soul. What is our place in relation to the world?" "We are *of God*" (I. John v. 19). "Everyone that is of the truth heareth my voice" (John xviii. 37) To be of the truth and to be of God are identical in blessing. Those are the three stages in divine blessing. . . . born of God, through the truth, by the voice of Christ reaching us.

It is power—*positive power* to see where God sets us. There was a moment in my history when I became an object of attention to the almighty God. . . . When you listened to the voice of God, became "of the truth," and thus "*of God*." After God has thus quickened us into life, what does He do for us? He gives us a new life, and He gives us a new position. He puts us into Christ.

"Jesus Christ." He *was* in humiliation here,— "Christ Jesus" He *is*.

You carry it about with you. My Saviour has been *rejected here*; my Saviour has been *accepted there*. If you are not a missionary of

divine blessing there must be something between your soul and God.

“ In Christ ” to be *in the apprehension* of it, is to be *in the power* of it. Satan cannot take me *out*, but he can lead me to forget that I am there. The first thing is that God has put us into Christ, the next thing is what Christ is made unto us, v. 30. . . . God does everything in this verse—we do *nothing*, our place is the place of subjection and the place of reception. “ Wisdom ” in contrast with all the insufficiency of man’s resources. We *have* to travel through this world—wisdom we *need*; well, I thank God *we shall never lack it*. CHRIST is our wisdom.

In our pathway down here through this world we need wisdom. Are you going to trust to the experience of *yesterday*? It is a positive barrier to blessing to trust to experience in the past.

“ Whatever the case, there is unfailing wisdom for you in Christ at God’s right hand.” “ Thank God, He is *my righteousness* too.” It settles everything, it is not what you are, it is what *Christ* is. “ Sanctification.” . . . set apart to God entirely. “ I pray that your whole spirit, soul, and body, be preserved blameless, &c. Your *spirit* not be hampered by things down here; your *affections* set upon Christ; and your *body* a holy vessel for God.

You may be in a lonely place; . . . need wisdom . . . go to another before we go to Christ. . . . I don’t believe, beloved breth-

ren, that our hearts are half up to the *boundless resources* that are ours in Christ.

I believe it is joy to the heart of Christ when He sees us, as it were, compelled to turn to Him. He loves us so much that He is jealous of our turning elsewhere. And He is going to be our "redemption." There is singing *about* Christ, and there is singing *to* Christ. . . . The twenty-four elders "*Thou art worthy.*" . . . The angels—Worthy is the Lamb that was slain. Is it not a blessed thing with Himself in our midst,—"*Thou art worthy.*" In the bustle and hurry of this world we need quietness and retirement to listen for His voice. He loves to help us. "Don't look to brethren, to meetings, look up to Me more, let Me have more of your company. What an origin! *God* our origin. "We are of God." What a position! *Christ* our position. "In Christ Jesus." What a redemption! *Christ* our redemption. I assure you, beloved friends, when you are *near Christ* you *cannot speak* of your *service*. The more we are with Christ, *self* will retire, and Christ will take His right, full place. He *has* His place in heaven. Oh, that He might have it *in our hearts*!

III.

Read carefully John xiv. 1-6.

It is one thing to be saved *by* Christ, it is another thing to throw in your lot *with* Christ. Every true heart will say—"If He came down

from the glory, the only answer I can make is to cast in my lot with Him completely." . . . No one can *rightly* read the 14th of John who does not accept the rejection with Christ here.

Why is not Christ here to-day ?

Christ has been *rejected, refused here*; they would not let Christ remain here, they cast Him out. He had a title to everything here, but He accepted this place of absolute, total *rejection*. . . .

Verse 1. So long as He was here the disciples knew what it was to dwell under His shadow. . . . When John was beheaded "They went and told Jesus." We never can tell what it was to those disciples to walk in the Saviour's company; who can tell what His care—His presence was? Rightly to appreciate the 14th of John we have to go back and place ourselves in the circumstances of those disciples at that day; in a world utterly hostile to them, &c. It was a new revelation to the disciples. Those dear men had divine instincts, but not divine intelligence; still, *they loved their Master*. . . . The greatest characteristic of those men was this, they *really loved* their Master. When the Lord spoke of the cross, etc., we read, "From that time many of the disciples went back and walked no more with him." "Will ye also go away?" "Lord, to whom shall we go, but unto thee?" Where the heart is true to Christ, intelligence always follows in its proper time. Christ has gone to prepare a place

for those who are His, outside this world altogether. In the gospel God does not propose to prepare a place for us in this world; you must be *prepared* for that, beloved friends. Surely you *would not like* anything else. You get it unfolded again and again in the gospels—the lot of the Master must be the lot of the servant. You have never got any true sense of what the church of God is unless you have broken with the world and taken your place with Christ in rejection. This, Christianity *does* give; it gives you the most wonderful circumstances *inside*, but it does not propose to set all things in order *outwardly*.

“Ye believe in God.” God had been an invisible object of their faith; what God had been, Christ was about to become. Now He *claims* their faith. “Believe also in *Me*.” Is not that a beautiful word? It is not merely that *He asks for it*, He claims your faith. It has a charm for me in a world like this, where Satan would hush every voice that is raised for Christ. What is the greatest favour that God could bestow on man in this world? The revelation of Christ in heaven, that God has brought me to bow at His feet. Think of that, think that the Lord Jesus Christ in heaven delights to increase your acquaintance with Himself. “In my Father’s house are many mansions.” Who can tell what the Father’s house is? It was *home* to Christ. Christ had not a home here. He came down first to tell us what the Father was in Himself, and then to open up to us

through His death and resurrection a way to God, and then to tell us about the Father's house.

“Many abodes.” Is not that a divine reality? I don't propose, He said, to find you comfortable nests down here, to find you a path without difficulty, without perplexity. I come to tell you of my Father's house. “I go to prepare a place for you.” We have no place here, *we have a place there*. When the soul has learnt this—has become possessed of it, it has got hold of divine possessions—divine surroundings. How is it prepared? Christ prepared it when He went in *as a man*. Christ never goes anywhere but the believer goes with Him. The moment Christ entered as a man, we had a place prepared in heaven. Christianity does not give you a place among men, but it does give you a place in heaven—The Father's home. The moment that Christ is our Saviour, God is our Father. The moment we believe on the Lord Jesus Christ we are brought into the family of God. . . . I don't believe you ever get into the second verse of this chapter unless by meditation and prayer before God. You get unfolded from the heart of Christ the greatest and best thing He could tell them. The Spirit of God is the power given to sustain us in this world, our only power in this day when Christ is gone in the fulfilment of that word—“I will not leave you comfortless, I will come to you: I will pray the Father and He shall give you another comforter, that he may

abide with you for ever." "I will come again."—a separation for a little while. . . . Is it not a wonderful thing that a Christian is a person who can say in this world "I am ready at any moment to step into my Father's house?" Do you really believe that Christ is coming for you? If you really believe it, it would settle ten thousand questions. The eye of Christ, the heart of Christ, the hand of Christ will gather out, etc. The cross, the greatest expression of His love; the next expression, He comes forth and gathers out the weakest believer, etc. Do you believe that it may take place *to night*? Thank God, I have a future so brilliant—so blessed that nothing can disturb it. . . . Notwithstanding all our weakness, our failure, Christ's love has never grown cold, the heart of Christ was never in greater activity towards His people than it is at present. "For ever with the Lord," that is our future, is it not wonderful? Beloved friends, I do trust that the simple word of Christ may so reach us that we may *honour Christ by the expectation of Christ*. The moment Satan has got anything in between our souls and the coming of Christ it has lost its power. The coming of Christ has its power over us only as we hold it as a thing which may be at the next moment. I say to those who are not saved, "He wants to be *your Saviour*;" and to those who *are* saved, He wants to be your Companion."

**"I will come again to receive you
unto MYSELF."**