the ascendant. He is the *leading* star promised to Abraham; the herald of the eternal day to come. Abraham’s  
seed was to be as the stars. But that “seed” had  
among it one in especial. Abraham’s individual Seed  
is also the special star of stars.  
 The seven stars of the churches were stars of the  
night, going out as the day drew on. He abides alone:  
He heralds the blessed day to come. He went down  
in gloom once, but has risen now out of death in brightness for ever. He shines as morning star for us watchers  
in the night.  
 “And the Spirit and the Bride say, Come!”  
 This is the last mention of the Holy Ghost.  
 The Holy Spirit descended at Pentecost as the result  
of Jesus’ petition that He might abide with the Church,  
and prepare a spiritual body for the Christ. The Holy  
Ghost then desires the return of Christ—the accomplishment of God’s blessed purposes. How surely,  
therefore, shall His desires be fulfilled! How great  
His grace in tarrying amidst the sins of the world and  
the Church!  
 The Bride re-echoed the Spirit’s word. Who is the  
Bride?  
 It is, I think, the Church, as is commonly supposed.  
These words are specially addressed to “the church*es*”:  
but together they form at last a unit. The Church of  
Christ, as peculiarly destined for Christ, desires His  
coming.  
 But this is, I believe, the only place in which the  
saved of this dispensation are presented to us in this  
book as one. The two former mentions of the Bride  
related to the *city* only. xix. 7; xxi. 9, 10. The  
reason of this double reference will be seen, if we bear  
in mind the difference of the dispensations implied in  
the two different occurrences. In xix. 7; xxi. 9, 10,  
we were engaged with the things which are yet to