

HE COMETH WITH CLOUDS;  
OR,  
EVERY EYE SHALL SEE HIM.

A DIALOGUE

ON THE LORD'S COMING TO THE EARTH IN GLORY,  
WITH ALL HIS SAINTS, AND THE RESTORATION  
OF HIS PEOPLE ISRAEL.

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"THE DAY IS AT HAND."

Rom. xiii. 12.

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"Behold he cometh with clouds, and EVERY EYE SHALL SEE  
HIM."—Rev. i. 17.

SEQUEL TO "CHANGED IN A MOMENT."

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EVERY EYE SHALL SEE HIM.

A DIALOGUE.

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SEQUEL TO "CHANGED IN A MOMENT."

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SO you have been able to get here, William, this evening. I am very glad to see you, I have so many questions to ask.

Well, father, I was determined not to be hindered by trifles, and have therefore come as I gave you to expect. How have you got on? Have you been looking into those passages of Scripture we referred to when I was last with you?

I have, William, and the result is that quite a new world is opened up to my view, I can now fully enter into what you told me, that when you first saw the doctrine of the Lord's coming, everything appeared to you in altogether a different light from what it did before. Just so is it with me now; for, the forty years of my christian life seem almost like a dream.

That is the appearance they may have, father, but they are not a dream, they are an eternal reality. All our movements since we believed, have their special relation to that coming glory. Rev. ii. 23. We might all this time have been laying up in store a good foundation against the time to come instead of allowing ourselves to be taken up with the many trifles with which we have been occupied; thus much precious time has been lost which might have been turned to very great profit, both to our own souls, and to the souls of others. But I do hope the Lord Jesus will keep our eyes steadily gazing upon Himself the few remaining days we have to stay upon earth, so shall we reflect Him to those around us as we pass along; and thus be a real help to each other, and thereby please Him who has died for us; because we truly serve one another just in proportion as we reflect that glorious One, and thereby help each other to appreciate and enjoy Him personally. As the apostle John says, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John. i. 3. But the last time I was with you we were talking about the Lord Jesus coming into the air and calling His church up to meet Him there, and we proposed that when we met again we should look a little into the word of God to see what it tells us about *His coming to the earth in glory* with all His saints. Zec. xiv. 5.

We did, William, but before you go on I should very much like to ask you about the judgment seat of Christ. When will it be set?

It will be set, father, *after we are caught up* to be with the Lord, and *before we come forth* with Him to the earth in glory. The Lord Jesus will put things straight with His church up there, before He comes forth with us to the earth; and this He will

do by having us all before His judgment seat, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Rom. xiv. 10—12 ; 2 Cor. v. 10.

Oh ! William, I did not think it would be thus. I thought you said that judgment was passed and gone for ever with the believer, because Christ had died.

So it is, father, as to all that affects our eternal life : for the Lord Jesus Himself said, when He was down here, " Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall *not* come into condemnation ; but *is passed* from death unto life." John v. 24. And not only so, but by believing in Christ we become united to Him by a bond which nothing can sever, so that we become a part and parcel of Himself, " members of His body, of His flesh, and of His bones." Eph. v. 30—32. Our sins are for ever washed away by His precious blood, but this does not hinder the Lord Jesus from holding us responsible for our behaviour since He brought us into this glorious position, but quite the contrary ; therefore He will look over our walk and see how we have conducted ourselves in the several positions in which He has placed us, then He will give to every one of us according to our works. This will take place when we have done with this present scene, and are up there *with Himself in glory*. This the Church at Corinth failed to remember, therefore they began to judge one another, and the apostle tells them " to judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God." 1 Cor. iv 5. Therefore, you see, father, that not only will our actions be brought to light, but the counsels we, each of us, now take with our own hearts will all come out in that day of glory. How very careful

therefore, we ought to be in all our movements, for God does not see as man sees. But we must ever keep in mind that it is not *our persons* which will be judged, but *our conduct*; for, *we shall be in our glorified bodies* when the judgment will take place: there will, therefore, be nothing to fear, because none will be cast out, but each believer will form a distinct part of the bride of Christ; and, as we have already seen, all who compose that happy company have "*eternal life*, and they shall *never* perish, neither shall any man pluck them out of His hand." Nevertheless, the apostle's prayer ever was that we may be found unblameable and unreprouvable in that day. Phil. i. 10; 1 Thess. iii. 12, 13; v. 23; 1 Tim. vi. 14; 2 Pet. iii. 14. At this time also it is that the rewards will be given to each one, according to their faithfulness to Christ while upon earth; and "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6; Phil. iv. 17; Rev. xxii. 12.

Oh! William, it quite makes me tremble to think that all my movements in this world will be made manifest in that day of glory. This does throw a dark and gloomy shade over that bright and beautiful picture of being in Christ, and with Him, and like Him for ever.

I can quite understand, father, the first sight of it making you thus shrink back alarmed, but you will not do so when you have fairly looked into it. I remember it had the same effect upon myself when it was first presented to me. I felt, in a little measure, like the prophet Habakkuk, I trembled, my lips quivered at the voice, and rottenness seemed to enter my bones; for I trembled in myself to think that I should have to stand before that holy, glorious Lord Jesus, and that all the movements of my life would be made bare in His presence. But now I can see that it is quite right and proper it should be so, and it often

gives me the greatest calmness, when others are thinking and speaking improperly of me, to know that there is such a day coming, when everything will be made clear and plain. I find it also a daily, and hourly check upon my conduct, for if I catch myself going to do or say anything that has any relation to others, behind their back, which I would not do, or say before their face, I instantly check myself by saying Ah! I may be able to do this, or say that, and they, perhaps, may not know it now, but they will know it well enough by and bye (Luke xii. 2, 3); and I am very glad afterward that such a check has been upon me, both for my present peace and comfort, as well as with respect to that glorious day. Therefore, I can truly say that there are but few things which I am more thankful for than the knowledge of the judgment-seat of Christ, when everything will be made manifest; because it acts as a check against the workings of nature in a way which, perhaps, nothing else would: and if we are doing all we now do, in the Lord's presence and in the light of that coming glory there will be nothing to dismay us in the prospect of that time of manifestation. Dear father, if you have anything covered up from the Lord, or from your brethren, or from any one else, *go and uncover it at once; make full confession, and restoration if possible*, and it will be done away with for ever, and so will not have to be uncovered before the Lord in that day; and you will have the present joy and blessedness of so doing. But so surely as you leave it unconfessed now, so surely will it have to be put straight then, be it little or much. How very much better, then, to uncover it now, and have it done away with, than to leave it to be manifested in the light of that day of glory. 2 Cor. v. 10; Rom. xiv. 12; Jas. v. 16; 1 John i. 9.

This, William, certainly puts things in a very different light to that in which they first appeared. But, I must

confess, that the first view of it was very gloomy; for after the soul has been so happily reposing in the love of Christ, and nestling itself in His bosom, to be told that all our movements down here are thus to be laid bare in that day is not very pleasing.

No, father, it is not, at the first sight; especially to those who know their own imperfections, and how sin is mixed up with everything they do; but when properly looked into, there is nothing to intimidate the upright soul, but, on the contrary, it imparts a calmness and dignity to know that there is such a day coming, when everything will be put straight, and be seen in its true light and character, and also to know that our little desires toward God, and our little services toward each other will all be faithfully remembered, and acknowledged by Him in that glorious day.

But this seems a very poor motive, indeed, William, to serve God with the thought of getting rewarded for what we are doing.

Yes, father, there could not be a lower motive possible, than to labour, in such a case, for what we can get; love to Christ is the moving-spring of all true service; but on the other hand, if the Lord Jesus sees us desiring to tread in His steps, and to do His will in this world, where everything is so against us, and where, at times, we can scarcely keep our heads above water because of the corruptions within and without, and because of our own weakness and the weakness of God's people with whom we are associated—if, I say, in these circumstances, Christ is pleased to hold out many precious promises of rewards to encourage us to watchfulness, and faithfulness, it is not for us to despise them, but, on the contrary, to honour Him by valuing them. Hebrews xi. 26. Moreover, I think it is so pleasing to know that the question is not *what we do*, but that we do *that which He has given us to do*, whatever it may be, *with the one object of pleasing Him*. This being the case, the most menial



thing will be done with the same delight as the most exalted, and will meet with the same acceptance and approval by Him in that day; because the Lord Jesus will measure everything we now do, by the position in which He has placed us, and according to the strength and measure of grace which He has given to each of us; "to whom much is given, of him shall much be required." Rom. xii. 3; Ephes. iv. 7; vi. 7, 8; Col. iii. 23, 24.

Its gloominess, William, does certainly quite pass away as you carefully look into it; and I do hope that I shall find the subject to be as useful to me as it has been to you.

I should also like to know your thoughts about the marriage supper of the Lamb, because it seems to me that it will take place up there, previous to the Lord Jesus coming forth with us to the earth.

I think it is very plainly shown to be so, father, and that it will take place after the decisions of the judgment seat; because, when everything is put straight with the church, and each one is in his own proper place, then Christ will formally present us to Himself as His bride, the purchase of His own blood; and this will be done with the greatest demonstrations of joy, and gladness, as is shown forth by the figure of a marriage. The false bride or harlot, will meet her doom about the same time, and her smoke will rise up for ever and ever. The heavenly hosts will rejoice at the downfall of the one, and at the exaltation of the other. Eph. v. 27; Rev. xix. 1—7. You see, father, the scene will be then altogether changed with them both. When the harlot was here upon earth, she glorified herself, and lived deliciously, decked with gold, and precious stones, and pearls; living in every luxury the world could produce. The merchants of the earth were made rich through the abundance of her delicacies, while the true bride of Christ passed through the world, in some measure as

her Lord, solitary and despised. But oh! how much better to be treading in the steps of that glorious One now, during this little while, though in poverty and sorrow, rather than to be going hand in hand with the false bride of Satan's producing, whose end will be destruction.

This, I think, I fully enter into, William. Then, there are those who are called unto the marriage supper of the Lamb; I should like to know your thoughts about them before you go on. Rev. xix. 9.

They seem, father, very plainly shewn to be the old testament saints, that is, all who died in faith previous to the Lord's crucifixion: they are the friends of the bridegroom as John the baptist calls himself, (John iii. 29) because the old testament saints will not form a part of *the heavenly bride*, yet they will be in the nearest position possible to Christ: for who is nearer to you than your friend who is as your own soul; but your wife is a part of yourself. Eph. v. 31, 32.

I think I see this very plainly, William.

I am so glad you do, father. We will then go on to look a little into what the Scripture tells us about *the Lord Jesus coming to this earth in glory*; and I think we shall find this quite as interesting, and that it concerns us quite as much as *His coming into the air and gathering us up to meet Him*, though of course the latter must take place first, and is therefore that for which we are to be more immediately looking. But I do not know anything more needful for us to keep before our minds, than that the Lord Jesus is coming to put things straight *down here*, in this world, where everything is now in such confusion and disorder, and to bring in everlasting righteousness and peace where sin and iniquity now dwell. This, Christ v. I surely do; for as we have seen, He will first put things straight with His bride the church; then with Israel, His people; and

after that also with the poor world. How very desirable this is, seeing that all creation is now groaning under the power and rule of the wicked one, and we all are feeling most keenly what the malignant reign of that cruel usurper, Satan, is, who is now the prince and god of this world. Very much around us is shewing forth most plainly the influence and working of that evil spirit, in all his malice and cruelty; wars and bloodshed on every hand, and what, perhaps, is still worse, the envy, and hatred, and malice, which are disseminated in every circle of life upon earth, so that it is quite a rare thing to find even a household dwelling together in unity and love, such influence has that wicked one over the hearts and minds of all mankind. But his reign is of limited duration, and already there are many indications that it is drawing very near to its close. How happy for the poor world that it is so! And how happy for us also, who believe in Christ, to know that our stay upon earth is very short; for, we are not of the world, even as Christ is not of the world, but we are the espoused consort of earth's rightful, but, at present, rejected King, who has all power given unto Him both in heaven and in earth; and though men are now despising Him, and many of His professed friends are putting Him to shame in the midst of His enemies, yet very shortly will He be manifested as the King of glory, and every knee shall bow to Him, "of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." *Then* will have come the time of the church's *manifestation with Christ*; for we shall reign with Him over the earth in unclouded glory, and thus will the Lord Jesus be honoured, and glorified, where He has been so despised, and put to shame. With this blessed hope before our souls we can well afford to be, for a short time, as He was down here, in weakness, and sorrow, and

rejection, until that happy moment comes; knowing that "if we suffer [with Him], we shall also reign with Him:" and "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Psalm xxiv. 10; Rom. viii. 17—19; 2 Tim. ii. 11, 12; 1 Peter iv. 13.

Did you say, William, that Satan is the prince and god of this world? Surely this must be a mistake.

No, father, it is not; for the scriptures speak of him as such continually. The Lord Jesus Himself, in the fourteenth chapter of the gospel by John, calls him the prince of this world. And in the temptation of Christ in the wilderness, Satan "shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, all this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou, therefore, wilt worship me, all shall be Thine." Luke iv. 5—7. Also in the fourth chapter of the second epistle to the Corinthians the apostle calls him the god of this world, who blinds the minds of them that believe not. Of course, he is not the God of the earth: "the earth is the Lord's, and the fulness thereof;" and He is overruling everything in His providential government, "making even the wrath of man to praise Him," as well as "giving us rain and fruitful seasons, filling our hearts with food and gladness," notwithstanding the wickedness which is going on in the world. But everything which men, as men, are delighting themselves in, is of Satan, and has been so, more or less, ever since Adam yielded himself to him in the garden of Eden. From that time, men have, more or less, been pursuing a course contrary to God. As it is written, "that which is highly esteemed among men is an abomination in the sight of God." All God's joy and delight is in Christ; therefore, whatever is going on down here that does not spring from love to Him, how

ever seemingly plausible and praiseworthy it may be, God has no delight in it; and what we see men, for the most part, doing at this present time is seeking to make the world beautiful and happy, while Satan is its prince, and Christ, its rightful King, is rejected: and we can expect nothing but this from the men of the world, but it is very sad, indeed, when any of God's people are found joining hands with them in it. Luke xvi. 15; xix. 14.

Oh! William, this does put this age of progress, of which men are so making their boast, in a light I never had any idea of before. It seems that the very same spirit is now actuating men which actuated those who built the tower of Babel in days of old; their end being to get themselves a name.

It is exactly so, father, and when the Lord Jesus comes, He will destroy everything in which men are priding themselves: as it is written, "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." And we read of its being "upon every high tower, and upon every fenced wall, and all the ships of Tarshish, and upon all pleasant pictures," and upon everything which causes men to hold up their heads, and exalt themselves; "and the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day . . . . and the idols He shall utterly abolish." And He "will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river, to the ends of the earth." Isaiah ii. 11—18; Zechariah ix. 9, 10.

How long a time do you think will elapse, William, between the taking up of the church and the appearing of the Lord Jesus to bring this about?

I do not know, father, but it will not be very long; for while the Lord Jesus is putting things straight with His saints up there, previous to His coming, it will be a time of very great trouble and sorrow down here. The Lord Jesus, when on earth, alluding to this interval, said, "except those days should be shortened there should no flesh be saved; but, for the elect's sake those days shall be shortened." It will be the time of Satan's greatest power, and he will be full of wrath, because he knoweth that he hath but a short time. Iniquity will then be at its height, because the church, which is now the salt of the earth, will then have been removed to be with the Lord. As soon as it is gone, the earth will become corrupt. It is bad enough now, but then it will be ten times worse, and God will pour out the vials of His wrath upon the earth, because of the wickedness which will then be going on. In those days men will gnaw their tongues for pain, and will blaspheme the God of heaven because of their pains and their sores, and yet will not repent of their deeds. Matthew xxiv. 22; Rev. xii. 12; xvi. 10, 11.

You said, William, that it was for the *elect's* sake that those days would not be allowed to continue very long, does not this seem to indicate that the church will still be upon the earth at this time?

At first sight it may do so, father; but by carefully looking into the Scriptures we see very plainly that this will not be the case: yet, as God has never left Himself without a witness in the world, even in the very worst of times, neither will He do so then; for, after the church is taken away, God will raise up an elect company who will be His faithful witnesses upon the earth in this exceedingly trying time. For it will be then that the Antichrist will make his appearance, and present himself to the Jews as their long-expected Messiah; and they will receive him as such, as the Lord Jesus told them when He said, "I am come in

my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John v. 43. They rejected the true Christ, and now they will be allowed to receive, with open arms, this false one. Part of the Jews will be in their own land again at this time and will have got their temple built, and their worship going on, as far as they can, as in former days; and this wicked one will come in a very flattering way (Daniel xi. 32), and will be endued by Satan "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. ii. 9, 10), so that he will cause fire to come down from heaven in the sight of men, and deceive them that dwell on the earth (Rev. xiii. 13, 14), and will gain such power and ascendancy over the Jews in a very short time, that he will exalt himself above all that is called God, or that is worshipped; so that he, as God, will sit in the temple of God, shewing himself to be God. 2 Thess. ii. 3—5. This is "the abomination of desolation spoken of by Daniel the prophet as standing in the holy place," whom the Jews, as a people, will worship; but a few of them chosen of God, will not do so (Matt. xxiv. 15), but will utterly reject him, and will therefore pass through those sufferings spoken of in the twenty-fourth chapter of Matthew and elsewhere. The Lord Jesus, speaking to this faithful few, tells them that as soon as they see this wicked one in the temple as the object of worship, the only way for them to escape the sword will be to flee to the mountains and secrete themselves there: Mark xiii. 14—16, for he will seek to destroy all who will not bow down and worship him, and many will he cause to be put to death, therefore, the only way for them to save their lives will be by flight; and those of them who are on the house-top must not stay to take anything out of their houses, neither will it do for him that is in the field to turn back to take up his clothes, so suddenly and fiercely will this persecution come upon them. The

Lord also exhorts them "to pray that their flight may not be in the winter, neither on the Sabbath day;" for, if in the winter, they will suffer in the mountains from the inclemency of the weather and for want of food: and if on the Sabbath-day, they, being Jews, could only go a Sabbath-day's journey on that day, and could, therefore, soon be overtaken by their enemies and destroyed. This wicked one is called in the book of the Revelation a beast, and he "will cause all to receive a mark in their foreheads or in their hands," so that they may be known as his worshippers: and no one will be allowed to buy or sell, unless he has those marks. Therefore, this little faithful band, who will not bow down to him, will be in the greatest straits possible, even on the very eve of perishing; for it seems that their adversaries will pursue them with the greatest hatred to where they have fled for safety, and will compass them in on every side, and be just about to pounce upon them and make them their prey, when, in their great extremity, the Lord will appear and fulfil His promise, that "those who endure to the end shall be saved," or delivered. And as soon as they shall see Him "*coming in the clouds of heaven, with power and great glory,*" they will cry out and say, "Lo, this is OUR GOD; we have waited FOR HIM, and He will save us: this is THE LORD: we have waited for HIM, we will be glad and rejoice in HIS SALVATION." Isaiah xxv. 9. That which will be salvation to this faithful few will be destruction to their enemies. The man of sin himself will "the Lord consume with the spirit of His mouth, and destroy with the brightness of His coming." It is not only the Jews, however, who will receive this wicked one, but all christendom also—those who have not received the love of the truth that they might be saved. "God will send them strong delusion that they shall believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteous-



ness." Therefore it is that the gospel of God's grace is either "a savour of life unto life, or of death unto death;" so that it will be much better in that day for those in heathen lands who have never heard the gospel, than for those in such places as England where it has been so fully proclaimed; because, those, who *having heard of*, will not receive Christ, now, in this time of God's longsuffering love, will then receive His enemy, and will have their part with him in everlasting destruction. Matt. xxiv. 13—22; 2 Thess. ii. 8—13; Rev. xiii. 16, 17; xiv. 9—12.

This is a very sad and sorrowful picture indeed, William. But do you not think there will be *any* from among the Gentiles who will pass through this time of trouble and be spared to remain upon the earth?

Oh! yes, father, most surely there will: for we read that during the reign of Christ, which will immediately follow that time of trouble, the *Gentiles* shall come to thy (Jerusalem's) light, and Kings to the brightness of thy rising. Isaiah lx. 3. And, again, "The *Gentiles* shall see thy (Jerusalem's) righteousness, and all Kings thy glory." Isaiah lxii. 2. At this time it is that the Lord Jesus will be a light to lighten the Gentiles, and the glory of His people Israel. Luke ii. 32. And we find that there will be those who will be received or rejected according as they have been kind or unkind to Christ's brethren during their time of suffering and sorrow. Matt. xxv. 34—46.

God's ancient people Israel will be brought from every corner of the earth where they are now buried among the nations (Eze. xxxvi. 24; xxxvii. 11—14; Isa. xi. 11, 12), and God will purge those who are rebellious out from among them, "and they shall not enter into the land of Israel" (Eze. xx, 38), "but the righteous shall shine forth as the sun in the kingdom of their Father." "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in

Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv. 23. The glory of Christ, at this time, will, as it were, put into the shade our natural sun and moon, which give us light by day and night. Isa. lx. 19—21. "And it shall come to pass, that every one that is left of *all the nations*, which came against Jerusalem, shall even go up from year to year to worship the **King**, the Lord of hosts, and to keep the feast of tabernacles." And those who will not come up, "upon them shall be no rain." Zec. xiv. 16, 17. At this time will be fulfilled the long-looked-for accomplishment of that promise—"the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 9), which so many of God's people have been expecting to be brought about by the preaching of the gospel. "All (Israel) shall then know the Lord, from the least to the greatest." "The desert also shall blossom as the rose," and all creation will be brought into the glorious liberty of the children of God. Rom. viii. 19—22. There will be no longer the hostility and unkindness existing between the poor brute creation which now prevails, but they will dwell happily together as in the days of man's innocence; (Isa. xi. 6—9), because, "the bondage of corruption," which was brought in by sin, will be removed, and the spider will no longer devour the fly, nor the wolf the lamb; "and the child will play upon the hole of the asp," free from danger, for the curse, to a great extent, will be rolled back, like a mighty wave, from off the earth. "In that day shall there be one Lord, and His name one;" and that cruel usurper, Satan, that great enemy of God and man, will then be bound in chains, and cast into the bottomless pit for a thousand years (Rev. xx. 1—3), and all his emissaries with him. Men will then delight in just the opposite of that which they are now pursuing, because love and joy and harmony will reign where now jealousies and

envyings and bickerings dwell ; sword and spear will be no longer needed, for people will “dwell in peace and safety, and none shall make them afraid.” “Many people shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob : and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” Isa. ii. 3. The earth also will bring forth its fruits in abundance, for “there shall be a handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon ;” “and the desert shall rejoice and blossom as the rose.” Ten men shall take hold of the skirt of him who is a Jew, saying, We will go with you ; for we have heard that God is with you. Isaiah xxxv. 1 ; Zech. viii. 23.

What a contrast this will be, William, to what exists now ! For what on earth is more despised than the poor Jew.

What a contrast ! indeed, father. Yet, at times, when I see some of them going along the streets despised and suspected, I find my heart rising up to God, and saying, O ! Lord do remember Thy ancient people Israel, and speedily fulfil Thy promise to them, that they may be no longer “a proverb and a byword among the nations.” And sure I am that those words, which that wicked man, Balaam, was forced to utter concerning them are true even to day—“Blessed is he that blesseth thee, and cursed is he that curseth thee.” Num. xxiv. 9.

Then you really think, William, that the Jews will be restored to their own land again, and brought into blessing ?

Yes, father, I do. There is nothing more certain ; for Scripture is full of it, from one end to the other : and it speaks of their being not only brought into blessing themselves, but of their being made channels

of blessing to the whole earth. It tells us that "Israel shall blossom and bud, and fill the face of the world with fruit," (Isaiah xxvii. 6), and will continue so to do as long as the sun and moon endureth. Jer. xxxi. 35, 36; Isaiah lx. 15. For the shame which they are now passing through, they shall "have double;" everlasting joy shall be upon their heads; they shall obtain joy and gladness; sorrow and sighing shall flee away; "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing." Isaiah xxxv. 1, 2. Scripture is full of such promises as these to the, now, poor despised, but then blessed and honoured, house of Israel; and they will all be fulfilled to the very letter, when Christ comes to take "the throne of His father David, and reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke i. 32, 33. In the book of the Revelation we see the twenty-four elders, who represent the risen saints, sitting on their seats before God; and when they see this happy time brought about, they fall on their faces, and worship God: for they well know what it is to have been down in this world, under very different circumstances to the reign of that glorious One. They will, therefore, so fully enter into the joy and blessedness of that happy change, though they themselves will be so far above it all, that they will say, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Rev. xi. 15—17.

This is that long-looked-for time of blessing, when the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. Rev. xi. 15. The saints of the most High shall possess this kingdom (Dan. vii. 18), and every-

thing will be gathered out of it that offends and them that do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. xiii. 41—43); and the Lord God will wipe away tears from off all faces. Isaiah xxv. 8.

Then will be fulfilled that sure promise to Abraham, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. xxii. 18.

I suppose sin will be quite banished from the earth at that happy time, William?

No, father, not entirely, though it will be a reign of righteousness: not as it is now, the weak going to the wall, but "the Lord with righteousness will judge the poor, and reprove with equity for the meek of the earth." Isaiah xi. 4. As soon as sin shall make its appearance, it will be instantly dealt with. Psalm. ci. 7, 8. *Now* it is not so: and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccle. viii. 11. God is *now* keeping silence for a time, and allowing men, and Satan, to have their own way; *then* it will not be so, "the Lord will come, and will not keep silence." Psalm l. 3, 21. This explains in a little measure, that mystery which has perplexed the minds of so many of God's people in all ages, how that the "wicked man prospereth and bringeth his wicked devices to pass," while the righteous is often trodden under foot. Jer. xii. 1, 2; Hab. i. 13. Not that the wicked man's actions will be passed over and forgotten for ever, far from it; for there is an hour coming when for "every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii. 36. But God is *now* sitting on "*a throne of grace.*" Heb. iv. 16. In the kingdom, Christ will sit on *a throne of judgment.* Psalm ix. 7—12: therefore, sin will then be dealt with immediately. The hearts of many will still be unchanged then,

as now, but sin and iniquity will be kept down ; Satan and his agents will be gone, and not allowed to deceive men as they are now doing, and righteousness and peace will flourish. Psalm lxxii. 4—7. At the end of the thousand years of blessing, however, things will, notwithstanding, present a very sad picture, thus shewing that the unrenewed heart of man is the same under all circumstances: for, whether he be in innocence, as Adam in the garden ; or under law, as Israel with God's visible presence among them ; or under grace, as the Gentiles at this present time ; or in the enjoyment of the righteous reign of Christ, with the absence of Satan from the scene, as those during the millenium will be, man's weakness and unprofitableness is seen: for when "Satan is loosed out of his prison," and goes "forth to deceive the nations which are in the four quarters of the earth," he gets a vast number "as the sand of the sea" instantly to enrol themselves under his banner, and 'c "go up and compass the camp of the saints about, and the beloved city," to fight against Him who has been their Lord and King, and who has done such great things for them. Then the wickedness of men and Satan will be endured no longer, but "fire will come down from God out of heaven and devour them." Rev. xx. 7—10. At this time will come to pass that which the apostle Peter speaks of, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein, shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 10—13. Thus will close the scene of this present world altogether.

You were speaking of signs to the Jews, William, when you were here before. What will be the earliest for them, do you think?

I do not know of any sign for them, father, until

they get back again into their own land, and have got Jerusalem into their possession. Perhaps the fact that they are desiring and taking steps to get there, is the first sign to them, for we read, "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come; for Thy servants take pleasure in her stones, and favour the dust thereof." Psalm cii. 13, 14. This we see they are beginning to do already. Not that any sign will be apprehended by the nation at large, nor yet by the whole of those who are in the land of Israel, for they will have received the false Christ as their Messiah, and therefore will not be looking out for the Christ of God; but the signs will especially be to the faithful of those days, who will be in very great tribulation, and persecution, and will indicate to them that *the Lord is coming*, and that therefore "their redemption draweth nigh." Luke xxi. 28. When those who have persecuted them are destroyed, and they themselves brought into blessing, the change will be so great that it will seem to them like a dream: then "their mouth will be filled with laughter, and their tongue with singing." They also who are "among the heathen," the ten tribes, will hear of it, and will say, "The Lord hath done great things for them," and will instantly discover that *they themselves* are included in the blessing, and will say, "The Lord hath done great things *for us*, whereof we are glad." They will then desire to return to their own land immediately, and will say, "Turn again our captivity, O Lord, as streams in the south." But it will not be as it was when they came up out of the land of Egypt, "a mixed multitude" allowed to go with them into Canaan, but the Lord will meet them on their way, and will purge the rebels out from among them, and none will be allowed to enter into the land of Israel, but those whose hearts are upright toward God. Psalm cxxvi; Isaiah xxxv. 10; Eze. xx. 34—38.

This will be a happy time, William, for this poor world, and for the poor brute creation also, thus to be brought so near to their original position—that in which they were created—and from which they fell through the sin of man.

It will indeed, father, be a happy time, both for man and beast. Groans and sighs will mostly cease, and joy and delight be in their stead. This is the happy time concerning which the mother of Zebedee's children requested of the Lord Jesus that her "two sons might sit the one on His right hand, and the other on His left, in His kingdom" (Matt. xx. 20, 21), and which "the disciples thought would immediately appear" when the Lord Jesus was down here, in the house of Zacchæus; concerning which also they contended, while eating the passover, as to which of them should be accounted the greatest in it. (Luke xxii. 24—30. But the Lord told them that this was the way the Gentiles were acting. They were seeking for places of distinction over each other; and those who got authority, and used it, were called benefactors: but it was not to be so among them, but just the contrary, those who would be chief must take the servant's place, for those "who humble themselves shall be exalted," "but those who exalt themselves shall be abased." Therefore, those who wish to have the highest place in the kingdom must take the lowest place now. And this remains quite as true of us, in these days, as of the apostles. The Lord Jesus took the lowest place, when He was down here; "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."



This is the time, I suppose, William, which the Lord Jesus referred to when speaking of Himself as a man going into a far country to receive a kingdom and to return, and he left his house and servants, and gave every man his work, and commanded the porter to watch; and said, "Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark xiii. 35—37.

It is, father. I have long looked at this beautiful Scripture, and have thought it showed forth, in a very special way, the present position of the church of God upon earth: because we know the Lord Jesus will come for us before He will come to take the kingdom and reign. And He compared things down here, during His absence, to a night; and, according to the custom of the Jews, divided it into its different watches. The first watch, or even, is from six o'clock till nine; the second watch, or midnight, from nine till twelve; the cock-crowing from twelve till three; and the morning from three till six. Then the day commences. Now if we compare this with the time that the Lord Jesus has been away, I think we shall very plainly see that the course of things down here, both as regards the church and the world, has been shown forth very forcibly by these different watches. The time of the apostles and the first four or five centuries may be very properly looked at as the first watch or even, because when the Lord Jesus had risen from the dead and taken His seat at His Father's right hand, He then sent down the Holy Ghost to set up a light for God upon earth, and it shone very brightly for a time, but it gradually became dim, getting lower and lower, until a time of the greatest ignorance and superstition set in; so that from the fifth till the fifteenth century

things were so, that men themselves now speak of it as a time of midnight darkness, and call it the dark ages. Scripture always speaks of this present time, this interval between the Lord's crucifixion and His coming again in glory, as being night. Not but that there has been, every now and then, a bright star to be seen glimmering through the gloom, even in the very thickest of the night, but they have been very few, and those few scarcely seen because of its denseness. But in the fifteenth and sixteenth centuries God brought to light the glorious truth of justification by faith which had been hid so long, and thereby dispersed a great deal of the thickest of the darkness; from that time till the present God has been gradually sending forth His light and His truth abroad in the earth; till, now, where are we? Not that the wickedness of the world has been checked by the light, quite the contrary, though in some cases it may have changed its gross aspect and put on a little better appearance; but sin has gone on increasing as the word of God tells us it would, so that it was never greater than it is to day. But, oh! father, is not the night indeed far spent, and the day near at hand? Is not that bright and glorious morning-star just about to burst upon our view? Because Christ will come for His church in the morning, before the day breaks. Had we been living in the first watch—the time of the apostles—we might have said, There is midnight and the cock-crowing to come yet; the Lord may stay till either of these watches, before He comes: or, He may stay even till the morning. But now, if, according to the figure, we see that all these watches are passed, and we are a long way advanced into the morning, we are, as it were, pushed up into a corner, as Christ, according to His own word, must come in the morning. And, though to us there are neither signs nor seasons, yet we are not justified in being ignorant of the days

in which we live. But to many of us may be repeated what the Lord Jesus said to the Jews, because they did not comprehend the time of His coming in humiliation and sorrow. He said, "You can discern the face of the skies, and of the earth, but how is it that you do not discern this time?"

Oh! William, how glad I am that God has, by His Spirit, opened my eyes to see these glorious truths, though it be now in the time of my old age: and I pray God that that happy moment may not find me in any way slumbering or sleeping, but that I may be watchful and sober. And I think the order of these events is also shown forth very plainly, by the Lord Jesus being spoken of continually as the Morning-star in connexion with His church. But to the faithful among the Jews, and those who fear His name in that day, He is spoken of as "the Sun of righteousness, arising with healing in His wings."

Yes, father, it is thus shown forth very plainly indeed: because the morning-star appears while it is yet night, and those only see it who are up and awake; but when the sun rises, every one sees it, because it brings in the day. So will it be with the Lord Jesus *when He comes for His church*, He will come as the Morning-star, and those only will see Him whose eyes are open to do so; but, when He comes to the Jews, *He will come to the earth in glory* as the Sun of righteousness, and bring in the day, that happy day, of joy and blessing to this poor world. But, on the other hand, He will consign to an unchanging night of unspeakable sorrow and anguish, all who have rejected Him. Luke xix. 27.

This time of the kingdom, William, brings to my mind that favourite passage in the 8th of Proverbs, where the Lord Jesus presents Himself in the character of wisdom, and speaks of His delight being "with the sons of men" before ever the world was, when as yet

He had not made the earth, nor the fields, nor the fountains abounding with water. He then saw man in the distance, and found His delight, and interest in him. But sin came in, and made a barrier between God and man; and thereby, for the time, seemed to frustrate, and set aside, the purposes of that glorious One. But it did not touch His love, nor hinder His feelings toward us, and here in this time of blessedness and joy, Christ seems to get that on which His heart was set from all eternity.

The Lord Jesus will find a certain measure of satisfaction at this time, father; but things upon earth will not even then be such as He can be *well pleased* with (this will only be in the time of the new heavens and the new earth), for, as we have seen, sin will still be in the world, and though men will bow to Him because of His power, and glory, yet we read of many "yielding *feigned* obedience to Him." Psalm xviii. 44; lxvi. 3. (see margin.) It will not be a submission in heart, on the part of many, and, therefore, will not be that which the Lord can take unmingled pleasure in. This world, which "was created by Him and for Him," will have the traces of sin still left upon it at this time as we have seen, but the weakness and failure of man, from the beginning, however, will serve as a means by which the Father, through that glorious One, will bring about a purpose, which He had purposed in Himself before this world was (2 Tim. i. 9), namely, of bringing the church into likeness to, and union with His beloved Son; and of forming a bond between believers and the Lord Jesus, such as, probably, never could have existed, had man remained in innocence in the garden of Eden, and had sin never come into the world. For, not only has the Lord Jesus done that, by which He will have *a people in the new earth* to delight in; but He will have *a company up there, with Himself, in His own glory*, and that accomplished

in such a way, that we shall be able to lose sight of ourselves altogether, and find our whole joy, and delight in Him. And He will have His perfect joy, and delight in us also, without the possibility of any interruption, throughout an unchanging eternity. Man may fall in Eden; angels may not keep their first estate, but leave their own habitation; but we, whom Christ has bought with His own precious blood, He has made as secure as He Himself is secure; for He has said, "because I live, ye shall live also." But the accomplishment of this involved a great deal, for we had become sinners; and "the wages of sin is death." This debt we had incurred, and it must be paid. Therefore, if that Holy Lord Jesus would have us up there with Himself in His glory, He must first come down here, and put Himself in our place, and die in our stead. And this He has done. He was crucified "between two thieves," upon mount Calvary, and at the close said, "It is finished: and He bowed His head and gave up the ghost." Eph. i. 4—11. Thus our salvation was accomplished, and everything settled and done; and He is now set down at His Father's right hand. For by (this) one offering He hath perfected for ever them that are sanctified. Heb. x. 14. So that our hearts are now at leisure from ourselves, and we have nothing to do upon earth but seek His glory.

It is this, William, which bows my soul in worship and adoration before Him; for though I delight in the glory, and can look forward with joy to that happy time of which we have been speaking: it is when I contemplate that Holy, glorious, *Son of God*, as spit upon, and nailed to the cross for me, that my heart is laid low at His feet, and I have nothing to say before Him, but Holy, Holy, Holy, Lord Jesus!

Yes, father, it is the dying love of Christ which melts the heart of all God's people, and produces true worship and adoration before Him. We see that

which constitutes the greatest theme of praise in heaven is, "*the Lamb that was slain.*" And we can quite understand, that when this pure and spotless One first made His appearance in this world of sin and death, with what joy the heavenly hosts appeared to the shepherds, "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men;" because they saw Him by whom they were created, and by whose power they were upheld, thus become a babe, wrapped in swaddling bands, and lying in a manger, an inhabitant of this world of sorrow. Isa. ix. 6; Heb. i. 3. Also, when He was nailed to the cross, we can understand the sun withdrawing its light, and refusing to see its Maker thus hanging on a tree, and the earth quaking, and the rocks rending, when the Lord of glory bowed His head in death: but man, poor man, for whom He died, could become the willing perpetrator of that dreadful deed, and behold it unmoved. Col. i. 14—20; 1 Tim. iii. 16.

Oh! William, what debtors to mercy we are; for we have the same evil nature as those who did it: and had we been there would, most likely, have been foremost in it all.

But we have not yet referred to the Lord Jesus coming in flaming fire. How do you regard that?

You remember, father, that when we were looking at the Lord Jesus coming to receive His *church*, we saw His coming presented, in different Scriptures, in various aspects, according to the circumstances of each assembly, under whose notice it was brought; so also is His coming in glory presented in one aspect to the Jew, and in another aspect to the world. In the first chapter of the second epistle to the Thessalonians, where the Lord Jesus is spoken of as coming in flaming fire, we find that *the world* is persecuting God's people: He is therefore, presented as coming in this way—*taking vengeance*. Again, in the book of the Revelation, we

see Him coming forth as King of kings, and Lord of lords; with His eyes as a flame of fire, clothed in a vesture dipped in blood, because He is coming to *meet His enemies in battle as a man of war*. But when He is spoken of as coming to His faithful and suffering witnesses in that day, whether Jew or Gentile, it is as their *Deliverer*, and *Saviour*: and, to those who fear His name, as the Sun of righteousness, with healing in His wings. When about to put things straight in this world, He is spoken of as "coming with clouds; and every eye shall see Him: and they also which pierced Him." So also are we who believe in Him presented in different aspects: for sometimes we are spoken of as the saints of God, coming with Christ to the mount of Olives; then again as the manifested sons of God, and all creation brought into blessing at our manifestation; and in the book of the Revelation as the armies of heaven, coming forth with the Lord Jesus, "on white horses, clothed in fine linen, white and clean;" then, after that, as "the bride, the Lamb's wife:" each case, in accordance with the circumstances in which we are presented, but all beautiful and glorious, according to Him who has done, and ordered it all.

Who do you think, William, they are, who are spoken of in the first part of the twentieth chapter of the book of the Revelation; who live and reign with Christ a thousand years, after Satan is bound, and whose resurrection is called the first resurrection?

They, father, are evidently those who had been put to death, because they would not worship the beast, and his image, and whose souls we see under the altar, in the sixth chapter, crying for vengeance. With their resurrection closes the resurrection to life, the church and the old testament saints having been raised before, the whole of which is there spoken of as the first resurrection in contrast to the second.

which is the resurrection to condemnation, and which will not take place till after the thousand years of blessing are over: the Lord Jesus referred to both these events, in the fifth chapter of the gospel by John, the one He called the resurrection to life, and the other, the resurrection to damnation, or condemnation. The souls under the altar crying for vengeance, are told to rest yet for a little season, until their fellow-servants and their brethren that should be killed as they were, should be fulfilled; and in the end of the nineteenth chapter, we see the little season is past, and then they get the vengeance for which they cried executed: and here in the commencement of the twentieth chapter, they get that also for which they did not cry, that is the quickening of their mortal bodies, and they live and reign with Christ a thousand years. Their blood had been spilt by the sword of the Antichrist, because they would not bow down and worship him. And here they have the reward of their faithfulness; their bodies are raised to share the glory with Christ. At one time their cry, when under the altar, pained me very much, their impatience for vengeance gave my spirit quite a chill, when I read of it, because it was so unlike the Lord Jesus, who, when they were nailing Him to the cross, said, "Father, forgive them, they know not what they do." Stephen also, as they were stoning him to death, with his last breath said, "Lord, lay not this sin to their charge." But these cry with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" But when I saw there were different companies of saved saints in heaven, and that they, whose souls John saw under the altar, did not belong to the church—the bride, the Lamb's wife—but are a company of another dispensation, the mystery in my mind was solved immediately and I could hear their cry without a pang even as I



could look at King David, the man after God's own heart, on his death-bed giving charge to his son Solomon, concerning Shimei and others, who, on referring to their past conduct, could say, "His hoar head bring thou down to the grave with blood." What should we think of such a death-bed in these days? The child of God would shrink back from it with horror. The same may be said of many expressions in the Psalms. But it was quite consistent with godliness, in the days of David, and throughout the Jewish dispensation, so also will it be in days yet to come, when the church has been taken from the earth.

Then, William, the fact of their living again being called the first resurrection, does not argue that the old testament saints, and the church, have not been raised before this time?

Certainly not, father; but as we have already said, it is the finishing up of the resurrection to life.

But, William, is not this to assert, that there will be several resurrections to life?

No, father; though those who are saved will not all rise at one time, as we have seen, yet properly speaking, it is only one resurrection: because those different companies will all rise to life everlasting, and reign together with Christ in glory: whereas, they who will be left in their graves, when Christ shall appear, will be left to the second resurrection which is the resurrection to condemnation.

We having been taught from our childhood that there will be only one resurrection—that the wicked and the righteous will all rise together, and stand before their judge, as criminals at the bar—it becomes very difficult for us to get rid of the old thought, and to allow our minds to be turned into another channel, however correct and true it may be.

It is so, William; but it becomes very simple, when thus explained. Then in the latter end of the chapter,

there is the "great white throne, and Him who sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them: and I (John) saw *the dead*, small and great, stand before God; and the books were opened."

Yes, father, this is the sad and sorrowful picture of the second resurrection, or the resurrection of the wicked dead, those who have died without Christ in all ages. Their bodies have been in their graves, or in the sea, or elsewhere, up to this time, when this world's history *in connexion with sin*, will close altogether. *Then* they will be raised, small and great, to stand before God, to receive every one according to their works.

You said it is the scene of the judgment of the wicked dead, William; but I see there is the book of life spoken of as being open.

There is, father, but we do not find one mentioned as having his name in it. You see, they are called *the dead*, though they *stand* before God. It is also said, "*the dead* were judged out of those things which were written in the books."

But what about the righteous, who die during the thousand years of blessing, William?

It does not appear, father, that the righteous will die at all during that happy time; nor that death will then come upon any one, but as the result of sin. This being the case, there will be none of God's people in their graves at that time, because all the righteous will have been raised before the commencement of this time of blessing, and will have been with Christ in glory; and as to the righteous who will be alive upon the earth, it does not appear that they will die at all, but their bodies will be changed, as with us at the beginning: for we know that "flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50.

Then, William, there are the new heaven, and the

new earth, spoken of in the twenty-first chapter of the Revelation. I suppose this is that happy period when everything connected with this present scene of sin and death will have passed away for ever.

Yes, father, the Lord Jesus will have reigned till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. Iniquity will have been put down, and the wicked will have been sent to their own place, which is the lake of fire; and the Lord Jesus Himself tells us that their worm shall never die, and the fire will never be quenched. (Mark ix. 43-48.) And as the apostle Paul tells us, the heavens will pass away with a great noise—the elements shall melt with fervent heat—the earth also, and the works that are therein, shall be burned up. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness; and here the apostle John tells us that he saw the new heavens and the new earth, for the first heaven and the first earth were passed away, and there was no more sea. This will be a perfect state, which will not be the case in the millennium. Hence the new Jerusalem will come down to the earth, and the tabernacle of God will be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. This will not be the case during the thousand years, blessed as it will be: for sin and death will still be there, though not to the extent it is now. But in the eternal state they will both be gone for ever, and everything connected with them. The Lord Jesus will have subdued all things unto Himself. (Phil. iii. 21.) Then will He deliver up the kingdom to God, even the Father, that God may be all in all. (1 Cor. xv. 23-28.)

This is a glorious prospect, William, for the whole redeemed family of God from Abel downwards. But have we any scripture which will give any idea of the position of the bride in the eternal state ?

There is not much said about her, father : but she is represented by the new Jerusalem, which at this time is still seen as a bride adorned for her husband, having all the freshness, in love and joy, of the marriage day. And we know that this our relationship with Christ will never cease ; but as His bride we shall be with Him, enjoying His company. He will be our delight as our Saviour and Redeemer. The One to whom we owe our all. And we shall be His delight as the especial gift of the Father, and the purchase of His own blood ; sharing in all His glory as the glorified Son of Man. And with Him beholding the glory which He had with His Father before this world was. (John xvii. 22-24.) It appears also that the bride, or the new Jerusalem will be the especial dwelling-place of God and the Lamb. (Rev. xxi. 3, 22, 23.)

