

LURGAN CONFERENCE, OCTOBER, 1960

ADDRESS ON

THE CHURCH

AND

THE TRIBULATION

By HARRY BELL, Jarrow.

PREFACE

In recent years, the teaching that the Church will be on earth during the great Tribulation has been spreading rapidly.

Many Christians think that this doctrine is not only erroneous but dangerous, and likely to lead to greater errors.

The address which follows was given by our esteemed brother Mr. Harry Bell at the Lurgan Conference in October, 1960

It is printed here (with minor modifications) in the hope that thus our brother's thrilling ministry may reach a much wider circle, and be blessed by the Lord to the establishing of the saints in this most important doctrine.

N. L.

THE CHURCH AND THE TRIBULATION

I have been coming to Lurgan for some years now, and I have always rejoiced greatly in being here; but on this occasion, one's joy is tinged with sorrow and a sense of deep concern for the welfare of the saints in this region.

During my stay in Northern Ireland this year, I have observed much disquietude in the minds of God's people concerning the Lord's return the hope of the Church. I have found brethren who once lived in the glad expectancy of His coming again, now filled with uncertainty, and a fear that before we see the Lord in the air we must pass through the horrors of the Tribulation. Thus, for them, the bright prospect of His coming to take us home to Himself is clouded over by grim forebodings of that time when the wrath of God is to be poured out upon Israel and the inhabitants of the earth.

During the past years, in visiting Lurgan, one has come to love you all with a very real and deep affection, and because of this I wish to talk to you upon this subject (of the Church and the Tribulation) in an endeavour to confirm in your hearts the blessed hope that, in many cases has been disturbed; and by the grace of God to renew that spirit of watchfulness for an event that may occur at any moment. It is my earnest desire to revive that spirit of expectancy in some who have been relegating it to a time in the distant future.

Perhaps it may be asked why are we in such deadly earnestness about this question. One eminent Bible teacher told me some years ago that, it was only an "academic matter, something for scholars to wrangle over"—but, oh, it is of much greater worth than that. It is vital to the Christian life, and most necessary if we are to be in a condition of preparedness when that ONE, whom our souls love, comes to take us to a place made ready in the "Father's House."

We who are told that in the Tribulation there will be seals opened to introduce judgment, trumpets sounded to proclaim God's indignation, and vials of wrath emptied upon the earth. If we had to undergo this HOW could we speak of the "blessed hope." What kind of HOPE could this be preceded as the Tribulationists teach, by such unimaginable suffering. If we are to believe that before the Son of God comes we must suffer seven years of the most bitter anguish and pain, how could we, with joyful heart, with buoyancy of spirit, await the day?

Furthermore, during this period, the name of our blessed Lord is to be blasphemed on earth as it never was before. A man energized by Satan is going to set up an image in the Temple at Jerusalem and compel people to worship it, so that actually they will be worshipping the Devil himself. How

can we look forward to a time when the name of the ONE whom we adore is to be universally dishonoured and publicly blasphemed ?

Again, the expression that we must be here through the time of Tribulation inevitably leads to a wrong dividing of the Word of Truth, and a failure to discern the peculiar character of this age as distinct from, and superior to, all that has gone before, or that will come afterwards.

Thirdly—and this, I trust, is said with gentleness, love, and a desire that none may be grieved by the statement, which is given candidly as a warning—if we believe in the Church passing through the tribulation, and we carry the thought to its ultimate and necessary conclusion, it will lead to fundamental error and a denial of the truth of the Gospel. Let me explain what I mean. In Matthew chapter 25, we are told that when the Son of Man comes in the Glory of His Kingdom He will gather together all nations and set the sheep on His right hand and the goats on His left. Now, who are these sheep ? Obviously they cannot be the Church, for that is caught up to meet the Lord in the air. Who, then, are they ? Some tribulationists have been driven by the stern necessity of the case to go the whole distance and teach that these are Christ-rejecting people—people who refused God's offer of salvation, and yet—in spite of this—will be saved and dwell forever on the earth. Oh, my friends! does not this show us that the tribulation doctrine does not square with the very basic truth of salvation this, I submit, would in itself be sufficient to show that the Church cannot, and shall not, pass through the Tribulation.

Recently, I was shown a booklet, written by an ardent tribulationist, in which he definitely stated that the sheep of Matthew 25 were sinners who would be saved apart from faith in Christ or acceptance of the Gospel. Truly such a statement in itself shows to what length the tribulation theory can carry the unwatchful Christian.

I want now to take you with me through the Book of Revelation in a meditation which of late has been very precious to me, and to establish from the many proofs abounding therein that the Church will have departed from the scene before the beginning of the Tribulation and, that at any instant—blessed thought—the ONE whom we so love may come for us.

In view of the presence here of so many young believers, perhaps it should be stated first of all, what is meant by the term "the Tribulation." It is mentioned specifically in at least six passages of scripture, namely—Jeremiah, chapter 30 ; Daniel, chapter 12 ; Matthew, chapter 24 ; Mark 13 ; Luke 21, and chapter 3 of the Revelation. These passages mention a season of unparalleled suffering such as never was in the past nor ever again shall be. This is said to take place before the Lord comes to establish His kingdom, but the question for our consideration is—does this terrible time of widespread agony occur before or after His coming to translate the Church to glory ? That it will take place before the Kingdom comes on earth is unquestionable, but does it precede the rapture of the saints to Heaven ? To this query the Book of Revelation gives a most emphatic and conclusive answer, to which let us now turn.

In Revelation chapter 1 we learn that when John turned he saw one "like unto the Son of Man." Now in the New Testament, this title is found frequently in the Gospels, Acts and Revelation. It is not found in the Epistles, except in Hebrews chapter 2, where it is used in a general sense. Now why is this so? The title "Son of Man" belongs to the Lord as the ONE who is to rule the world (see Daniel 7, 13; and Matthew 28.) In the Epistles the subject is not the Son of Man ruling in the world, but God taking out of the world a heavenly people for Himself. When we come to the Book of Revelation John is about to take us to a time when the heavenly people have been removed and God is about to execute His purposes in the world so the words "Son of Man" appear once more. So then the Revelation does not deal with the Church taken OUT of the world, but with the Son of Man setting up His Kingdom IN the world.

In the second chapter, speaking to the Church at Thyatira, God says "He that overcometh" shall rule over the nations "with a rod of iron" and "I will give him the morning star." What is the morning star? A star that appears in the darkest hour of the night, just before the morning breaks. before the day of His millennial reign breaks, He is coming privately to bear the Bride away. Those who see the morning star are those who have been awakened in the night and it is you and I, who have been awakened from the slumber of death, who shall behold Him as the morning star before His manifestation as the Son of Righteousness—Malachi 4, 2.

We now turn to chapter 3, and to the Church at Philadelphia He says "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all men, to try them that dwell on the earth." This indeed is a categorical statement that the Church shall not pass through, or even enter, the Tribulation. It will be kept from the hour."

Here, therefore, is a definite promise that we shall be kept from the hour of Tribulation that is to come upon all men to try them that dwell on the earth. In other words this is a definite promise that we who believe in the Lord Jesus Christ shall not pass through the time of Tribulation.

When we come to chapter 4, the message comes to John. "Come up hither and I will show you things which must be hereafter." "Hereafter"—we are about to read now of the Tribulation and the Lord says. "It shall be **HEREAFTER**." Not in the present time, in the age of grace, **NOT** in the age when He is taking out the Church for His name, but **HEREAFTER** — after this present age. Literally, the word "**HEREAFTER**" means "after these things." John has seen in chapters 2 and 3 seven churches. "Well," says God, now I am going to show you what will happen after the Church period—when the Church is no longer on earth, in witness for Christ—when the day of the Church testimony is over, I am going to show you what will happen after these things—after the present Church period.

Now let us consider chapter 5. We enter this chapter and there around the Throne are the four living creatures and the four and twenty elders—the four living creatures representing the Church in its kingly character and there they are, singing the praises of the Lamb, *before there is a*

word about the Tribulation The Church then is going to be at home singing the praises of the Lord before the Tribulation takes place.

“Two things mark this present age—the Spirit of God on earth and the Son of God seated in heaven.” We turn to Revelation chapter 5 and what do we read? Do we read these things? No, the very opposite: The Spirit of God IN HEAVEN and the Son of God STANDING. To-day we have the Spirit of God on EARTH and the Son of God SEATED in HEAVEN, but in Revelation chapter 5 John sees the seven spirits burning BEFORE THE THRONE and the Lord STANDING. “There STOOD a Lamb.” How plain is the word of God! Instead of the spirit of God on earth, and the Lamb SEATED in Revelation chapter, 5.

Pass on now to chapter 6 and here the Tribulation begins. From chapter 6 to chapter 19 we have a description of this great period that is coming upon the earth. In chapter 6 we read that the souls of those that were slain, the souls under the altar, cried out that men might be saved, pleaded with God to save? No! No! They cried for vengeance, vengeance! (How long, Oh Lord, Holy and True, dost Thou not avenge us? Does this not show us that the present age is past? I do not want vengeance on my enemies, neither do you want vengeance on your enemies, for we are living in this day of grace—when grace is on the Throne—and God says. If thine enemy hunger feed him, and if he thirst, give him drink! But here is the remnant in Revelation 6, and they are praying for vengeance. Is it not manifest that we are beyond the present age.

We turn to Revelation chapter 7, and there are two companies, one Jewish and the other from the Gentiles. 144,000 from Israel and a multitude that no man could number out of the Gentiles, but to-day there are not two companies. To-day there is neither Jew nor Gentile, Barbarian, Scythian, bond or free, but Christ is all and in all. To-day, in Christ, there is no such difference, Jew and Gentile are without distinction, but when we turn to Revelation chapter 7 the distinction re-appears. The present age is over, the age of grace is done. In chapter 7 we have a Jewish throng and a Gentile multitude showing that the barrier between Jew and Gentile has once more been established.

In Revelation chapter 8 we read of silence in heaven and the prayers of the saints are brought before God, and then God opens the seals and pours down judgment.

The prayers of the saints in chapter 8 call down judgment. Your prayers do not. Neither do mine.

Our earnest prayer for the people of God in Lurgan is, that they might be saved from judgment. Is it not evident that this is the time of the Psalms brought before us when in those imprecatory Psalms the remnant of Israel will pray for vengeance on their enemies saying, “Let their table be made a snare and a trap and a stumbling block,” because the present age of grace is over.

Some years ago I was having some meetings down in Bedfordshire, and in the house where I was staying a lady came to visit us. She happened

to be the wife of a clergyman and, talking to her, I spoke of the inspiration of the Scriptures. She said, she and her husband had always had a difficulty. If we are to believe that the Bible is inspired, how do you account for those Psalms which call for vengeance? I told her as tenderly as I could that we are living in the day of grace. Grace is enthroned now, but once this age is closed and the Church has passed home, grace will be over, and God's people will call for vengeance. I can see that parson's wife yet as her eyes lit up with joy, and with tears she said, "Mr. Bell, I have been waiting years for someone to tell me that." "Well, dear Madam," I said, "It just shows us the faultless accuracy, the beautiful inspiration of God's precious word."

At the end of chapter 8, and again in chapter 9 we read of stars falling from heaven. These stars represent religious leaders, and they fall from their place of eminence. They fell from their exalted position and poison the earth with their doctrine, but, brethren in chapters 1, 2, and 3 we read of stars held in the hand of a sovereign. Is not the difference clear? The one speaks of the present position during this age. Those who seek to serve God and to witness for Him they are stars, and the Lord holds them in His hand and they can never fall. But when this age is gone there will be false luminaries, false stars, bogus counterfeit religious leaders and as falling stars, as meteors, they shall manifestly reject the claims of Christ.

We pass to chapter 10 and in this chapter an angel comes down from heaven, and putting one foot on the land and one foot on the sea claims the earth for God. Looking into chapter 11 we find mention made of the Temple and the altar and of the court of the Temple, which in the Tribulation period is to be trodden under foot of the Gentiles forty and two months i.e. three-and-a-half years. Now this manifestly is not the building of 2 Cor. 6: 16 ("Ye are the temple of the living God") or of Ephesians 2: 22 ("In whom ye also are builded together for an habitation of God through the Spirit"). How then can two Temples exist together. Surely the fact that, in that time, a Temple made of stone stands in Jerusalem is in itself an evidence that the Temple of the living stones is now in heaven.

Furthermore we read in this chapter of two special witnesses (whom I personally believe to be Moses and Elijah) but what need could there be for two special and extraordinary witnesses when God has left us here that we might be His witnesses? Obviously, the witness of the assemblies at this time will be over. We shall have been transported to heaven and then in the dense darkness that follows God will raise up these two special witnesses.

That is not the present position, it is not the present age in which we are living, for our Lord says of you and me, "they are not of this world even as I am not of this world." Paul says in 1 Cor. 15 "As we have borne the image of the earthy so shall we bear the image of the heavenly."

But here is an angel in Revelation chapter 10 claiming the earth for God. The point is this, the present heavenly period is over. The period when God has taken out an heavenly people has passed, and now with the Church removed God is claiming the earth, and He is assuming His right on earth on account of His beloved Son.

In chapters 8 to 11 we read also of seven trumpets. In the time of the Tribulation there are seven trumpets, when the Lord comes. We read in 1 Thessalonians chapter 4 it is the trump of God, no question of the trumpets, it is one trump. In 1 Cor. 15 it is the "last trumpet." Why the last trumpet? Well, you see 1 Cor. 15 follows the 14th chapter and in chapter 14 he speaks of the trumpet of testimony—if the trumpet gives an uncertain sound. In chapter 15 he speaks of the last trump, the trumpet of the Lord's coming. None of these trumpets is ever called "the last trumpet." In chapter 16 it is the trumpet in the hand of the angel—seven angels—but you and I are waiting for "the trumpet of God," not the trump of an angel but "the trump of God."

May God help us to be "workmen that need not to be ashamed rightly dividing the word of truth."

We go on to chapter 12. In chapter 12 there is a woman. She is Israel without a doubt. There is not the faintest question but that she represents Israel because she is clothed with the glory of the sun, and the sun rules the world. We read in Genesis chapter 1 "He gives the greater light to rule the day and Israel was raised up to rule the earth. She has twelve stars, representing the twelve tribes of Israel. She gave birth to the Messiah; the Messiah came out of Israel. She has the moon under her feet, and all the feasts of the Old Testament, Israel's feasts, were based upon the moon. Clearly and manifestly then she represents Israel. We read the dragon was cast down from heaven and for 1,260 days he persecutes the woman—he persecutes Israel. If the Church were here it would not be Israel he was persecuting so much. It would be the Church, for it is the Church that is God's masterpiece. Yet here his enmity is connected with the woman showing that the Church is no longer on the scene. We read also in Revelation chapter 12 that the Devil is cast down from heaven. He has been up there accusing the brethren, and now when the manchild is caught up, the Devil is cast down. Supposing it were true—Supposing for a moment it were true that the Church could pass through the Tribulation—here would be two men, two Christians and they are standing in the latter part of the Tribulation with the Bible before them, and they are reading Ephesians chapter 6. "We wrestle against spiritual wickedness in heavenly places." One turns to the other and says, "That does not apply now. The Devil has been cast out of heaven and all his angels with him, so that does not apply now." Is it not manifestly clear that in that day the present Church position would not apply? You and I are wrestling against spiritual wickedness in heavenly places, but in those times there is no spiritual wickedness in heavenly places. The Devil is cast down to the earth and so in the Tribulation conditions exist that could not obtain to-day. It is altogether distinct from the present age.

Chapter 13 reveals a beast coming up out of the sea. He has seven heads and ten horns. Now, we are all familiar with the ten horned beast. We know it is the ten kingdom Empire of Rome corresponding to Daniel 7. But when Daniel deals with that Roman Empire in chapter 2, in chapter 7, and in chapter 9, he passes right over the church period, showing us that the Roman Empire does not arise while the Church is here. Daniel speaks of that Roman Empire in chapter 2. Daniel's dream of the four beasts in chapter

7, and of the seventy weeks in chapter 9, and in all three periods he steps right over the Church period, showing us that the Roman kingdom will not, and cannot, be revived while the Church is here.

We now enter into chapter 14. Here 144,000 men were gathered to the name of the Lord for the breaking of bread. No ! No ! No ! They stood on Mount Zion. Let us lay hold on these things. 144,000 men stood on Mount Zion. It is not to believers gathered to the name of the Lord, that is come to an end, it is God dealing with His earthly people, and 144,000 stand on Mount Zion. God says of these men. "They have not borne the mark of the beast." Is that what God says of you and me ? No: He says you and I are sealed with the Spirit. These men have received a seal on their HEADS. You and I have the Spirit in our HEARTS. O, what a difference.

We turn to chapter 15 and there is that remnant standing, around the sea of glass and are they singing of the sovereign grace of God ? Again most emphatically NO. They are singing the song of Moses and the Lamb, not of the Christ of God and His wonderful salvation. There is then a mingling of grace and law; the day of pure grace is over. They are singing the song of Moses and the Lamb, but you and I in this day do not sing that—we sing the song of absolute sovereign grace—"Unto Him that loved us and loosed us from our sins in His own blood and has made us kings and priests unto God; unto Him be glory and dominion for ever and ever:" It will be wonderful for these men standing around the sea singing that song of Moses and the Lamb, but much more wonderful for you and me as God's heavenly people to be singing the song of grace. "Saved by grace alone, this is all my plea, Jesus died for all mankind, and Jesus died for me."

We now come to chapter 16. This chapter tells of the seven vials and we read that seven angels stood to pour out the seven vials of the wrath of God. You and I do not live in the day of the wrath of God. The Scripture says in Titus 2, "The grace of God that bringeth salvation to all men hath appeared." You and I do not live in the day of the wrath of God, we live in the age of the grace of God, and we read, blessedly, in the Thessalonian Epistle that "God has not appointed us to wrath" so we can never come through the outpouring of those seven vials of wrath in the 16th chapter of Revelation.

In chapter 17 we read of a woman, "mystery Babylon the great, the mother of Harlots and abominations." Who is she ? She is Satan's counterfeit of the Church; she is Satan's copy, Satan's imitation; Satan's duplicate of the Church. Could there be two organisms together—the Church, the Bride of Christ, and Babylon the great, the false church, could they exist side by side ? No. It is impossible. It is only when the true Church is withdrawn that then the Devil is at liberty to bring out this masterpiece of his—Babylon the great, the mother of Harlots. It is Roman Catholicism. She sits on seven hills; She is drunken with the blood of martyrs. The history of Rome teems with martyrology. She is in league with the kings of the earth. Rome has ever sought that, but it is Roman Catholicism in a different form from that which it now bears. We have got the woman and her daughters—Romanism allied to corrupt and false Protestantism after the Church is gone. Do we not see that the Lord will remove His own Church, and then Satan will fill up the void with his own counterfeit—his spurious mystery in Revelation 17 ?

We turn to chapter 18 and this false church is judged and they praise the Lord for His judgment. The cry "Hallelujah" rings up and they praise the Lord for His judgment. Do not you and I praise the Lord for His judgment. I was once in a meeting and a brother was very earnestly proclaiming the Gospel. He said of the unsaved, "You know, if you don't repent and trust the Lord you will go to hell," and someone shouted out "Hallelujah," and it made me shudder. It was a terrible thing. You and I have no desire for judgment. Judgment for the present is God's 'strange work.' Ah, but in that day, when grace is over, they praise God for His judgment.

Looking at chapter 19, we see the Lord coming out of heaven, the Tribulation is over, and He comes to reign, the Church comes with Him, the armies of heaven follow Him clothed in white linen: You say that might not be the Church? Oh yes, it is, definitely, for just earlier we read of the marriage supper of the Lamb, and the Bride was clothed in fine linen. Now when Christ comes out she comes with Him—clothed in white linen. When Christ is the Bridegroom she is the Bride; when Christ is the general (as it were) she is the army; whatever character Christ takes she takes with Him. It is wonderful to be saved, and here is the Church coming out of heaven clothed in fine linen! I want to ask you a conundrum. "I cannot come OUT of a house if I am not IN it. Well, here the heavens are opened and the Church comes OUT because it was IN."

Here is the Church at home in the presence of the Lord. The Lord has come seven years before. He has fulfilled John 14, He has taken us to His Father's House and the place prepared in the many mansions and up there she is celebrating the judgment seat of Christ and the marriage supper of the Lamb and then she comes OUT of heaven because she has been IN for at least seven years. May all who read these pages lay hold on the truth of God's precious word and never be blown about or carried about by any wind of doctrine. She comes OUT of heaven because she has been IN and then she comes and reigns with Christ.

In the end of chapter 19 John is about to worship the angel, and the angel says, "See thou do it not, the testimony of Jesus is the spirit of prophecy." Is that what you and I have to-day? The testimony of JESUS? No! Turn to 1 Cor. 1: 6 "The testimony of CHRIST was confirmed in you." To-day it is the testimony of CHRIST, a risen man in the glory as the exalted head, the head of the Church, the exalted CHRIST . . . and ourselves united to Him by the Spirit; but when the Church is gone, it is the testimony of JESUS, a lowly man on earth, despised, spurned and slighted, who is coming back to reign and He is going to reign over the earth as Jesus and every knee will bow to JESUS. To divide rightly God's precious word, is to realize its present dispensation with the testimony of CHRIST an exalted man, and to recognise the dispensation by and by with the Tribulation and the testimony of Jesus. This is what God desires of us. When Jesus will come, the ONE who was despised and spurned, He will come to reign and to be glorified.

Then we come to chapter 20 and there is a resurrection spoken of—it speaks of the first resurrection and then it speaks of the rest of the dead living not till after the 1000 years were finished; Now that must be long after the Church is gone. Why? It describes the first resurrection and the Church is not there. It says "I saw the souls of them that were beheaded." "It says, those that would not bear the mark of the beast were beheaded, but there will be multitudes and millions of the Church who have never been beheaded and never bore the mark of the beast.

Clearly then, this is the resurrection of those who were slain in the Tribulation. It is not the resurrection into which the Church comes, it is the resurrection at least seven years after the rapture, the resurrection of those who were slain during the Tribulation—the faithful remnant—the martyrs of Israel and the remnant out of the Gentiles who seal their testimony with their blood in the time of Tribulation

Some say, "Why is it called the first resurrection? If it is the first resurrection there could not have been one before it." Never reason that way. God says it is the first resurrection because there is another to follow. I want you to remember that we are living in an interval—in a parenthesis of the dispensation of the grace of God and the Church is going to be taken at the end of this parenthesis. Now God passes over this age and so the resurrection spoken of there is the first resurrection. It is God passing over the present interval of grace, when He has called out an heavenly people.

But now turn your minds to chapter 21. In verse 9 of chapter 21 the angel says, "Come up hither and I will show you the Bride the Lamb's wife." Now remember in verse 9 of chapter 21, it is the beginning of the millennium, it is the Bride being manifested in the millennium. When she comes out in the millennium she comes out of HEAVEN. Men are telling us she comes through the Tribulation, but John says she does not, she comes out of HEAVEN. She has been in HEAVEN; at home with Christ, throughout the seven years, and when she comes to reign in the millennium she comes out of HEAVEN, not out of the Tribulation.

Finally, we come to chapter 22 and here the Lord says, "Surely I come after the great Tribulation ? ? ?" No; He says, "Surely I come quickly." If seven years had to intervene, there could be no point in the Lord saying, "Surely I come quickly." They would be a platitude—an empty expression. Some say it is only the manner of His coming. We are not concerned with the manner of His coming. We want Him to come as quickly as possible. He says, "I come quickly." What does it mean? Why it means that at any moment these clouds may burst, the heavens rend, Jesus will come, and we shall be caught up to be forever with Him, and as J. G. Bellet used to sing

"That blessed man of sorrows,
Who suffered on the tree,
I'm going to meet in glory,
The man who died for me."

There is no Tribulation for the Church, and there is no partial rapture and temporary punishment in hell That is the Devil's diabolic lie and a denial of God's promise to Israel. These things I must say spring from Satan himself, and they are the result, in many cases, of the Christians going astray about the Tribulation. However, thank God there is none of these things for the Church and, at any moment the Lord will come and you and I will see Him!

Though the path is rough and thorny, and the world is dark and drear,
I am happy, truly happy, with a heart set free from fear;
For the night is almost ended, see, the morning draweth nigh
And I'll see my blessed Saviour in the glory by and by.

And anon the heart grows weary, and I heave a passing sigh,
There is sorrow hovering o'er me, and sadness all around
A mind beset with struggles, and trials do abound.
But I'll see my blessed Saviour in the glory by and by.

There is wickedness about me with its penalty of death;
But my Saviour spoke my freedom with His last departing breath,
And 'ts of Him I am thinking, as the onward seasons fly,
And I'll see this blessed Saviour in the glory by and by.

For soon this world shall pass away with all its stress and care,
When I'm with the loved ones taken, caught up into the air.
When I pass from this world's darkness to those blissful realms on high,
I shall see Him, oh I'll see Him, in the glory by and by.

I am waiting and I'm watching 'til my Saviour comes at last,
And I hear the angel voices and the trumpet's wakening blast.
When I'm snatched up to the heavens at that last exultant cry,
I shall see Him, Hallelujah, in the glory by and by.

Before I lay down my pen let me tell you a little story.

Many years ago, there used to be a very godly man in the County of Durham, where I live, called Peter McKenzie. He was a remarkable man of wit: a Methodist Minister. One day Peter was talking to some friends and he asked this "Can you tell me what is better than presence of mind in a railway accident"? None of them could answer. "Well I will tell you what is better than presence of mind in a railway accident—absence of body." The remnant of Israel (when the man of sin will be reigning) they will need presence of mind, but thank God you and I will have absence of body. "Forever with the Lord."