

Maranatha Bells

THE BLESSED HOPE IN PROSE AND POETRY

“For yet a little while, and He that shall come will come, and will not tarry” (Heb. x:37).

“The night is far spent the day is at hand” (Rom. xiii:12).

“Lift up your heads for your redemption draweth nigh” (Luke xxi:28).

“Even so, Come, Lord Jesus” (Rev. xxii:20).

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PREFACE

The vision of the future sustains hope and gives courage. Our omniscient God and Father alone can give to His children a sure, a soul-inspiring, uplifting vision. He has done so in His holy Word, the Bible. The first glimpse of the future was given by Him to mother Eve before she and guilty Adam left beautiful Eden, the garden of God. And after that, during the millennia when God spoke at sundry times and in divers manners by the prophets, God has unfolded the great panorama of the ages to come. Then came from heaven to earth His own Son, our Lord. He came “to put away sin by the sacrifice of Himself.” But He also revealed the glorious destiny of His own. The last petition in His great intercessory prayer concerns the blessed future of all who belong to Him. “Father, I will that they also, Whom Thou has given Me be with Me where I am, that they may behold My glory, which Thou hast given Me” (John xvii:24). And before these words came from His gracious lips He gave the promise of the Father’s house into which the family of God is to be gathered. He went to prepare that place. Then followed the promise “And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also” (John xiv:1-3).

Still greater is the vision revealed by the Holy Spirit in the New Testament Epistles. There the blessed Hope shines in its fullest glory. “We shall be like Him for we shall see Him as He is,” wrote the beloved disciple and Paul testifies, “When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory” (1 John iii:1-3; Colossians iii:4). This blessed Hope is part of true Christianity. “For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age; looking for that blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto

Himself a peculiar people, zealous of good works" (Titus ii:11-14).

And so the vision of the future sustains hope, gives courage, produces separation from our evil age, and makes possible a life as strangers and pilgrims down here, walking in humility, serving sacrificially, enjoying peace and comfort, while waiting for the coming realization of our hope.

It is said that one of the words of greeting among early Christians was the word *Maranatha*. It means "The Lord is coming." It was the word of encouragement, of cheer and holy anticipation as these noble witnesses for Christ faced the torture, the stake and the wild beasts. It gave them holy courage. "Maranatha," why then fear! "Maranatha," why then seek earthly possessions and earthly glory! "Maranatha," therefore let us live abiding in Him, walking even as He walked! Alas! that "Maranatha" is but seldom heard from Christian lips. Yet there has never been a time in the history of our age in which "Maranatha" is written so large as in our own times. World events and conditions, as the writer has shown in his recent book, *Hopeless—Yet There is Hope*, herald the coming Lord and the coming day.

Maranatha Bells is sent forth with the prayer that it may be a great spiritual help to God's people, that it may direct their thoughts and hearts heavenward and that the renewed vision of the future may manifest its divine power in holy living and untiring service for Him, Whom we may soon meet.

Most of the poems this volume contains are the product of a gifted and consecrated poetess, Miss Anna Hoppe, whose spiritual poetic contributions have been for years such a help to God's children. The prose meditations are from the pen of the Editor of *Our Hope*.

We are sure that this volume will be mightily used by our Lord for it exalts Him and His coming glory.



Editor of Our Hope

THE BELLS ARE RINGING

There is a magnificently constructed cemetery on the Pacific coast. The great mausoleum has for a background a mountain range, the setting is amidst stately palms of different varieties, tropical and semi-tropical shrubbery and many flower beds with gorgeous colorings. Everywhere a pleasing artistic simplicity prevails. Far from the noise of traffic a peaceful atmosphere hovers over it all. And now, through its winding roads, approaches a funeral procession. We hear the faint tones of a mournful march. It comes nearer and nearer and soon at a bend of the road they are seen advancing. Then the big bell begins its measured tolling. It continues till they reach the grave into which, after the last stroke of the bell has been sounded, the coffin is lowered.

But nearby, on the same grounds, in even more attractive and beautiful surroundings stands a small but most charming chapel. All at once the bells begin to ring joyfully and after a brief silence the chimes play a lovely tune. A small company of people approaches, led by two small girls with baskets filled with flowers. Behind them we see a young couple, and as they reach the chapel door the organ peals forth the first notes of Mendelsohn's wedding march. Filled with anticipated happiness the bridegroom and the bride are soon united in the bonds of holy matrimony.

Funeral bells and wedding bells! We have them in our fast ending age. The world speaks of the passing of the old world order. Statesmen and philosophers, historians and keen observers, students of world affairs, declare a great turning point in human history is at hand. The Christian who consults the Bible, the infallible oracles of God, knows what it all means and what is about to come. God has made it known beforehand. An age, our age, so frequently called "Christian civilization" is about to die, for ages and civilizations die as human beings die. The end of this age during which God offered to man the best He could offer

in the Gospel of Jesus Christ His Son has been gradually approaching. The end of it is not far away. We see the breaking up of it in politics, in economics, in morality and in churchism. The tolling of the funeral bell will soon be heard. What He predicted, Who knows the end from the beginning is now upon us. "Upon the earth distress of nations, with perplexity, the sea and the waves roaring (typical of the commotion of all nations); men's hearts failing them for fear and for looking after those things which are coming on the earth" (Luke xxi:25, 26). World chaos and world distress, beyond man's help and beyond recovery, are the marks of the coming dissolution. The death and funeral of the age is nearing.

But while the world's outlook is dark, the age-sky red and lowering, indicating foul weather, while the world will soon hear the tolling of the funeral bell, there are other bells. Did He not indicate these bells when He said, after announcing the coming distress—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Yes, the wedding bells will soon ring. The wise virgins know it. The midnight cry has gone forth! Behold the Bridegroom cometh; go ye out to meet Him. And the wise virgins who have more than lamps, the symbols of a religious profession, who possess the oil, the Holy Spirit, trim their lamps and continue to trim them, for the Maranatha bells will soon ring and the marriage of the Bride of Christ, His true Church, will be consummated. Arrayed in fine linen, clean and white, she is soon to become in the Father's house up yonder the Lamb's wife.

And so child of God! let the world listen to the tolling of the funeral bell, you are waiting for the joy bells of the coming face to face meeting with Him, Who is altogether lovely, the chiefest among ten thousand. The Maranatha Bells will soon be ringing.

MARANATHA CHIMES**Maranatha—Our Lord Cometh!**

1 Cor. xvi:22

O how sweetly they are ringing,
Precious Maranatha Chimes!
Peace and joy and solace bringing
To all ages, to all climes!
Pealing ere the earth's creation,
Chiming forth redemption's plan,
Lauding Christ in sweet elation,
Son of God, and Son of man.

Maranatha! Christ is coming!
Eve in Eden heard the sound.
Maranatha! Christ is coming!
Pardon, comfort, hope she found.
Maranatha! Christ is coming!
He shall crush the serpent's head.
Maranatha! Christ is coming!
Bringing life unto the dead.

Maranatha! Maranatha!
Prophets heard the music swell.
Maranatha! Maranatha!
Christ shall come, Immanuel!
Glorious bells, dispelling sadness—
Pealing in eternal calms,
Flooding David's heart with gladness,
Echoing in holy psalms!

Maranatha! Pealing yonder—
Shepherds heard the music sweet,
Filling them with joy and wonder,
Giving fleetness to their feet.
Maranatha! Pealing nearer,
As they hastened to the stall.

Maranatha! Sweeter, clearer,
Christ has come, the Lord of all!

Thus He came, in lowly station,
Maranatha to fulfill,
Dying for the world's salvation
On the crest of Calv'ry's hill.
"Without blood there's no remission,"
Thus declares the great I AM.
All who come in true contrition
Find redemption in the Lamb.

He arose, returned to glory—
He is coming back again.
Advent bells repeat the story
In a wonderful refrain.
Maranatha! Maranatha!
Hear the heav'nly message now!
Maranatha! Maranatha!
Every knee to Him shall bow!

Wars and conflicts, breakers roaring,
Cannot hush the holy chime;
O'er earth's tumult higher soaring
In a resonance sublime,
Still it cheers the deserts dreary—
Still it comforts hearts distressed.
Still it brings to wand'rers weary
Hope and peace, and joy, and rest.

Martyrs heard the strains melodious,
When in death they praised their Lord.
Cruel tortures, vengeance odious—
Lions, dungeons, fire and sword
Could not hush the bells' sweet pealing
Bringing balm to anguish sore,
Unto conq'ring faith revealing
Crowns and thrones forevermore.

Maranatha! Maranatha!
Lovely music of the spheres!
Maranatha! Maranatha!
Ringing on till Christ appears.
Saviour, by Thy Holy Spirit
Grant us grace to heed the call.
Keep our hearts attuned to hear it
Till we crown Thee Lord of All!

Maranatha! Maranatha!
Lo, the hour is waxing late!
Maranatha! Maranatha!
Lo, the Lord is at the gate!
Maranatha! Maranatha!
Harbingers of Harvest Home!
Maranatha! Maranatha!
Come, Lord Jesus, quickly come!

Anna Hoppe.

“As for me, I will behold thy face in righteousness. I shall be satisfied when I awake, with Thy likeness” (Psa. xvii:15).

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus ii:13).

“This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven” (Acts i:11).

“Blessed are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down at meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants” (Luke xii:37-38).

“BEHOLD THE MAN!”

John xix:5

“Behold the Man!” It was spoken by a Roman; it came from the lips of a heathen. He presented to the Jewish, satanically controlled mob, a pitiful figure. The Man stood before them, who for three years had healed the sick and done deeds of mercy and kindness, who had revealed His supernatural power. The most lawless act in human history was about to be consummated and the most lawless cry had been heard, “Barabbas—give us the murderer Barabbas! Crucify the Man, crucify Him.” And there He stood. His bleeding shoulders covered by the purple robe, His head crowned with thorns, His visage marred and smitten, perhaps beyond recognition. Pilate spoke Latin and uttered in his tongue but two words, “*Ecce Homo.*”

What did he mean by it? He hated the Jews. Did he present the Man of Sorrows to the mob out of contempt? Or was his motive to create pity in hearts so that some might demand mercy? We do not know. Yet it is a great word he spoke—this “*Ecce Homo.*” He wist not what he spake, for in this word, “Behold the Man!” is contained the great message of the Bible.

God’s revelation is to man. If man were not in existence there would not be and could not be the written Word, the written revelation of God. The animal world has no capacity to receive a revelation; the world above man, the world of angels needs no revelation. God’s revelation is to man and about man, the two, the first Man and the second Man, the first Adam and the last Adam. From Genesis to Revelation God speaks—“Behold the Man!”

I. In the first chapter of the Bible God presents the Man, and in creation He speaks, pointing to His creature—“Behold the Man!” The earth had been brought out of the deep waters of death and judgment. It had brought forth vegetation and an animal creation; all is garnished with beauty and glory. Finally God brings forth by direct crea-

tion a creature which is His offspring. "Let us make man in our image, after our own likeness." The persons of the Godhead are concerned in this creative act. And one of the three, the One in the middle, knew that some day He would garb Himself with such a body, and appear in the form of man.

We look upon this first man, not a cave-man, not a ferocious half ape, not an unintelligent brute, but a being of wisdom and knowledge. He possessed superior knowledge of the creation to be put under him. He has names for every beast of the field and of the forest. Without a moment's hesitation he names them. Could our present day scientists do this? But the highest was not the superior knowledge of the first man, but his fellowship with God. He enjoyed His presence, had communion with Him. And the Creator expressed His loving kindness towards the creature created for His pleasure. "Behold the Man."

II. Soon the scene changes. Man leaves the presence of God, and as we behold man now we see the awful contrast. The entrance to Eden is barred—the man and his companion driven out. They mistrusted their maker, they had listened to the sinister voice of the mysterious being. They became transgressors, and as they leave God's presence the voice speaks after them the words of unhappiness and suffering and Sorrow. The sweat of thy brow! Thorns! Curse! Dust thou art and to dust thou shalt return! Behold the man dragged down, stripped of his erstwhile glory, beginning his age long history of sin, of shame and of suffering. We see him in Scripture in his wanderings further and further away from God. Deeper and deeper sinks man, the evidence that he is lost, hopelessly lost. Sin drags him lower and lower. Darker becomes the night. And God has recorded it all in His revelation and points to him now,— "Behold the man!" Behold what he has become through sin.

But will God leave him there? Can God, yea, will God do nothing to bring him back? Is he so lost that God's power cannot reach him and that for sinful man there is nothing

left but endless night? If such were the case God would not be God.

III. God speaks again, and His great message now is "Behold the Man," that other man. He speaks in prophetic promises, and all redemption prophecies, and redemption promises and redemption hope center in the Man, the second Man. He is to be the seed of the woman, not of a man, a sinful man. His supernatural birth is indicated at once. For thousands of years the fingers of the prophets write of Him and point to Him. "Behold My Servant!" "Behold the Branch!" "Behold the King!" "Behold Immanuel." God comes down to man, to suffer, to die, to take sin upon Himself, to be the sin-bearer. Behold He cometh to be the Lamb of God, to remove sorrow, the curse, the shame, ruin and death. He comes, that Man, to bring man back, not to an earthly Eden, but into a higher glory. "Behold the Man!" that is the age-long cry of prophecy—the Man comes, the One from above, the deathless One comes to suffer death and to conquer death.

IV. We open our New Testaments and are brought at once face to face with that second Man. The message of the Gospels is none other than "*Ecce Homo!*" He came, born of the Virgin. What a horrible thing it would be if it were otherwise, as the religious mis-leader says in Modernism today. If He was not Virgin-born then could He not be the Man. He too, if born by a natural generation would be linked with the first man and share his sin and his curse. But He came, sinless and holy, not man alone, but the God-Man. "Behold the Man!" thus speaks the Holy Spirit of God in the Gospels. Look at Him in His sinless, in His perfect life, in His loveliness! Behold Him in His submission to the eternal will of God! Behold Him in the display of His power! Listen to His words of eternal life!

But He came for something greater than to live on earth as the perfect man and make the invisible One visible in His person. John the Baptist in his God-given witness states the great truth, "Behold the Lamb of God which taketh away the sin of the world." But the Lamb needs an altar;

the altar is the Cross. The first man was in a garden of delight, the second Man also must go into a garden. It is Gethsemane, the garden of sorrow and the bloody sweat. We hear the weeping and the wailing, the strong cries and the tears (Heb. v), "Behold the Man," and now He is what prophecy predicted, "I am a worm, and not a Man" (Psa. xxii). The Man of Life and Glory becomes the willing captive. And after all the dishonor done to Him, the cruel scourging, Pilate presents Him with his "*Ecce Homo.*" They look upon Him with hearts filled with satanic hatred. Demons look on with rejoicing, and angels weep.

The Man is nailed to the cross. Where was it done? Not as a hymn says, "There is a green hill far away, without the city wall," but Scripture says, "Now in the place where He was crucified there was a garden" (John xix:41). The crown of thorns is still upon His blessed head, the head which rested in all eternity upon the Father's bosom. He bears the curse, He bears the shame. He makes atonement and satisfies God's righteousness. On that cross He who knew no sin was made sin for us. He bows His thorned crowned head and His lips give the great shout of victory, "It is finished!" Behold the Man!

Then comes the great message of the Spirit of God, addressed to a world of sinners. Behold the Man! Behold the Lamb of God! He has finished the work; peace has been made in the blood of the cross! Behold the man! He is the One, the only One who saves. He has made the new and living way into God's glorious presence. Behold the Man! trust in Him, accept Him; He brings back to God and brings into the Father's house. Life and glory are given the moment faith looks to Him, the Christ who died for our sins.

V. We hear it again, "Behold the Man!" The grave is empty. There He stands, that Man who had died, victor over death and over the grave. He has conquered them forever. He is not a spirit nor a phantom. He proved after resurrection that He is the Man, and that Man risen from among the dead is the pattern of man redeemed by Him;

He is the head of the new creation; what He is in resurrection glory all His own shall be. Transformed into His image, the image of the second Man, that He might be the first-begotten among many brethren.

VI. Once more we say, "Behold the Man." And now we look up. He has ascended upon high. He passed through the heavens. The power of God lifted up the Man and carried higher and higher; carried Him into the third heaven, into the highest part of all the heavens. And now we look up and see "Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and with honor." He sits down at the right hand of God. Far above all principalities and powers and every name that is named, is the Man, the Man who lived, who died, was buried and rose again. Oh! glorious vision for faith to see Him in that highest glory, the divine assurance that we, redeemed by Him, one with Him, shall share with Him the glories above. Behold the Man! Your great high priest, your loving advocate with the Father. Behold the Man! The Head of the Body, the coming Bridegroom.

VII. The scene will change. Not always will that Man be hidden from human gaze. I see Him, some day, the day appointed by God—I see Him leaving the Father's side. He arises from His glorious place. He leaves the mediatorial throne. He descends once more. He comes into the air and gives the commanding shout, the shout which opens the graves of His own, the shout which will gather all His saints together to meet Him face to face, to receive the travail of His soul. Behold the Man! We shall see Him as He is and shall be like Him. What vision it will be! We shall not see Him as the mob saw Him, when the Roman cried his "*Ecce Homo,*" but we shall see Him in the fullness of all His glory.

And after that He will be enthroned. The crown rights over the earth are His. The second Man will restore a ruined creation. There will be a great regeneration. His mighty power will banish the curse. His heel will crush the serpent's head. Behold the Man! He is upon the throne to rule and reign in righteousness. Behold the Man!

“LOOKING FOR THAT BLESSED HOPE”**Titus ii:13**

He may come at the dawn of the morning,
When day bids the night-shadows pass.
He may come when the pure, pearly dewdrops
Are sparkling like gems on the grass.
He may come in the glow of the noontide
Or some balmy, bright afternoon.
I know my Beloved is coming,
And I shall be satisfied soon.

He may come when the sun o'er the hill-tops
In glory all-golden has set.
He may come in the calm of the twilight.
His promise He will not forget.
He may come in the hush of the evening
When stars in their radiance beam.
I know my Beloved is coming,
And I shall be waiting for Him.

He may come in the stillness of midnight
And carry His jewels away.
He has asked me to watch and be ready
And wait for that wonderful day.
They who sleep in the dust shall awaken
When His clarion-call rends the air.
I know my Beloved is coming,
His Kingdom and throne I shall share.

He may come when the lilies of springtime
Declare that He rose from the tomb.
He may come when the roses of summer
For Him in their loveliness bloom.
He may come when the fields of the harvest
The prayers of the reapers fulfill.
I know my Beloved is coming,
My heart's every longing He'll still.

He may come when the hills and the valleys
Are garbed in a raiment of white.
He may come when the carols of Christmas
The hearts of His people delight.
He may come when the old year is passing,
And sweet pealing bells greet the new.
I know my Beloved is coming—
The King in His beauty I'll view.

Though I know not the time or the season,
Yet faith's beaming lamp I will trim.
There is joy in the fond expectation
Of patiently watching for Him.
Reconciled by His Blood and forgiven,
I trust in His Spirit-breath'd Word.
I know my Beloved is coming,
My Savior, my God, and my Lord.

Once He left the bright Home of His Father
In Bethlehem's manger to lie.
Once He came, as God's Lamb, pure and holy,
For sinners to suffer and die.
He arose, He returned to the glory
To plead for His blood-purchased own.
I know my Beloved is coming
To reign o'er the Kingdom He won.

Not until He returns, King of Glory,
Will nations of earth cease to war.
Not until He returns, will creation
In travail and pain groan no more.
Not until He returns will this mortal
The garments immortal put on.
I know my Beloved is coming—
Immanuel, God's holy Son.

Precious hope, how it comforts in sorrow!
Blest hope, how it eases all pain!
Precious hope, how it strengthens in trial!
Blest hope, giving courage again.
Precious hope, still the pilgrims sustaining!
Blest hope, of all solace the sum!
I know my Beloved is coming;
Lord Jesus, delay not, but come!

—*Anna Hoppe.*

WAITING

We wait for Thee O Son of God,
And long for Thine appearing;
“A little while,” Thou’lt come, O Lord,
Thy waiting people cheering.
Thus hath Thou said: we lift the head
In joyful expectation,
For Thou wilt bring salvation.

We wait for Thee, content to share,
In patience, days of trial;
So meekly Thou the cross didst bear,
Our sin, reproach, denial
How should not we receive with Thee
The cup of shame and sorrow,
Until the promised morrow

We wait for Thee; for Thou, e’en here,
Hast won our hearts’ affection;
In spirit still we find Thee near,
Our solace and protection.
In cloudless light, and glory bright,
We soon with joy shall greet Thee,
And in the air shall meet Thee.

—*German Hymn.*

LORD, TARRY NOT, BUT COME!

Come, Lord, and tarry not,
Bring the long-looked-for day,
O why these years of waiting here,
These ages of delay?

Come, for Thy saints still wait.
Daily ascends their sigh.
The Spirit and the Bride say, "Come."
Dost Thou not hear the cry?

Come, for creation groans,
Impatient of Thy stay,
Worn out with these long years of ill—
These ages of delay.

Come, for love waxes cold,
Its steps are faint and slow,
Faith now is lost in unbelief,
Hope's lamp burns dim and low.

Come, in Thy glorious might,
Come with the iron rod,
Scatt'ring Thy foes before Thy Face,
Most mighty Son of God!

Come and make all things new.
Build up this ruined earth,
Restore our faded Paradise,
Creation's second birth.

Come and begin Thy reign
Of everlasting peace,
Come, take the Kingdom to Thyself,
Great King of Righteousness.

—H. Bonar, 1846.

WAITING

"O that Thou wouldest rend the heavens, that Thou wouldest come down! . . . For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isaiah lxiv:1-4).

I know not when, I only know He's coming,
My blest Lord Jesus, Son of God Most High,
And His return will end my pilgrim-roaming,
And hush forevermore each pain and sigh.
Within His Father's House are many mansions.
His Spirit has assured me one is mine!
What bliss to soar through yonder vast expansions,
And as the stars in endless glory shine!

I know not when, I only know He's coming,
And for His advent I will watch and wait,
At morn, at noon, at twilight, in the gloaming—
And when the evening hours are waxing late.
And should He find me wrapped in midnight slumber,
Still will my soul thrill to the trumpet-blare.
Then with His blood-bought saints in countless number
I shall arise to meet Him in the air!

Once He came down His spotless life to offer—
To shed His precious Blood on Calv'ry's tree.
Once He came down, the curse of Law to suffer—
From sin and death and hell to rescue me.
Once He came down, the prophecies fulfilling,
And this same Word declared He'll come again,
The anguished longing of creation stilling—
As King of Kings and Lord of Lords to reign.

All they who died in faith, shall rise to greet Him,
Who once left Joseph's tomb to mount on high.
His living saints shall leave the earth to meet Him,

Transfigured in the twinkling of an eye!
Blest bridal day, so wonderful, so glorious—
No mortal tongue the rapture can declare,
When He, Who left the battlefield victorious,
Shall with His Own eternal laurels share!

I know not when, nor can I pierce the curtain
That hides His glory from my mortal view,
But this I know, His coming is as certain
As His divine, eternal Word is true!
And should my heart grow watch-worn, faint, and weary—
He bids me heed the signals of the times,
And hearken, when the days are dark and dreary
To Heaven's pealing Maranatha Chimes!

He may delay, but each day brings Him nearer—
The signs abound in earth, and sea, and sky.
Each day His Holy Word shines brighter, clearer,
And well I know redemption draweth nigh!
O precious hope, though dark the night of sorrow,
He may return before this day is o'er!
He may be here ere dawns another morrow!
Then shall the Day-Star rise to set no more!

—Anna Hoppe

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans viii:22-23.)

WAITING ONES

There was waiting in heaven and on earth during Old Testament times. The Father waited for the fulness of time when He would send forth His Son, made of a woman made under the Law; the Son of God waited to leave the Father's bosom and His eternal glory to be made a little lower than the angels. Pious Jews waited for the promised Lamb of God the Redeemer and King. At last He came, and then the waiting ceased. And now in this present age, after the Son of God was here in humiliation and finished the work the Father gave Him to do, the heavens and the earth are still waiting.

The Lord Jesus Christ is waiting as glorified Man in heaven on the Father's throne. "But this Man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God; from henceforth expecting (lit.: waiting) till His enemies be made His footstool" (Heb. x:12, 13). He is seated, because His work is finished, but He is also waiting till a certain hour comes. The waiting will end, and then His enemies are made His footstool. This is not done gradually; it does not mean the conversion of the world. The enemies will be made His footstool by one mighty act of the power of God. An hour is reserved for that (Mark xiii:32). When that hour comes the Father will send Him the second time, to be enthroned as King upon the holy hill of Zion, and to receive the nations for His inheritance and the uttermost parts of the earth for His possession (Psa. ii). But before this hour can come something else has to be accomplished, and for this the Lord Jesus Christ is also waiting. The Church, which is His body, has to be completed. The true Church, composed of all true believers, is to be united to her glorified Head who will present her to Himself; the Church, the body with its members is and will be one with Him and share His glory, His rule and dominion as heirs of God. For this completion of the body, as to numbers He is waiting. As soon as the

body is complete, that union with Himself in glory will take place. The Church will be taken up to meet Him in the air. Then the Lord Jesus Christ will receive His own Throne.

The Church is waiting on earth for Him. "To wait for His Son from heaven" is the true attitude of the Church. "For we know that the whole creation groaneth and travailleth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of the body" (Rom. viii:22, 23). "For our citizenship in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:20, 21). Behold I come *quickly* is His Word to us "hold fast what thou hast that no one take thy crown." He will come into the air and call us up into His presence. "Together with them" who have died in Christ, fallen asleep in Jesus, "we shall be caught up in clouds to meet the Lord in the air" (1 Thess. iv:13-18).

For this glorious moment the believer waits; this is the blessed hope of the Church. At any time our waiting for this blessed event may cease. "For now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

Then we shall be like Him and see Him as He is, and He will be surrounded by His own, as the Firstborn of many brethren.

The people Israel and the godly remnant among them wait for Him. They shall see the King in His beauty, as promised to them, and shall say in that day, "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" (Isa. xxv:9).

The nations and the earth, who are also waiting, though unconsciously, for the One, whose right it is, will then be the Lord's. He will have all things put under His feet

and the nations will learn war no more. All creation is waiting for Him, with an outstretched neck, as it is written: “For the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. viii:18, 20).

And when at last all waiting ceases, when the Christ who is our life is manifested and we with Him in Glory, when Israel’s King is gathering His earthly people, when the desire of the nations has come, and groaning creation is delivered, everything that hath breath will praise the Lord. The Praise is first in the Glory, where His church is with Him and worships before the Throne; then coming from the Glory with the Lord in outward manifestation, Israel will sing His praise and nations will learn the song, while all creation joins in. “The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”

“The one great hope for the whole creation, towards which blindly and unconsciously, if not with intelligent desire, all are reaching forward, is the marriage of the Lamb. It is the hope of the Bride, who shall then be one with the Lord in all His glory and power and fulness of blessing. It is the hope of the nations who shall then know the blessedness of righteous rule. It is the hope of the sore-burdened earth which longs to be delivered from the bondage of corruption into the glorious liberty of the sons of God, and it is the hope of the Lord Himself, whose heart yearns over His Church, purchased with His own Blood, but still lying in the desolateness of death, or amidst the defilements of this evil world, and whose word of promise is, ‘Surely I come quickly.’ Let our response ever be, ‘Even so come, Lord Jesus.’ Let our hearts be broken through our sympathy with the burdens and sorrows of all, and let us utter in His ear continually the cry that shall hasten the common deliverance.”

—Wm. W. Andrews.

FROM DIFFERENT WITNESSES

"We are living in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant. There is a feeling in the human breast that despotism, bloodshed, fraud, oppression and unbridled lust have, in defiance of Heaven, rioted long enough and that a righteous God will soon rise in His wrath and make a short work. The world awaits the coming change."—*Selected.*

"It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. A voice like the archangel's trumpet is crying: 'Cast up, cast up the highways, gather out the stones, lift up a standard to the people.' Event rolls on after event. As the purposes of God are advancing nearer to their completion, ten thousand significant events sweep onward in the train. The convergency of all things to the point becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An omnipotent plan, it is manifest, is in operation, and the trains laid with Divine Wisdom are fast completing."

—*G. B. Cheever (Grant's Nestorians—P.360).*

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."—*Prof. George Bush.*

"We stand at a great starting-point in the history of the world. Old things are about to pass away and we know not what shall be the new. All faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."—*Selected.*

"Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if in response to the sighing of the whole creation groaning in uneasiness and pain, through long by-gone ages, for the times of the restitution of all things—surely in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, 'How long, O Lord, how long,' He Who is seated on the throne on high is now indicating, by no ordinary signs, that He is to arise and assume His great power, and to manifest Himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from His royal chamber—about to put on the invisible robes of His imperial majesty, and to take up the unlimited sceptre which His Father hath bequeathed to Him. Even now, in the ear of Faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Savior-King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations, and there will be mightier upheavals still, and that right speedily—all preparing the way for the new, in which righteousness will forever dwell."

—*Dr. McDuff, Scotland.*

"The world is now rapidly approaching another great epoch, the most important in the history of our world. We live in an eventful day. The time cannot be distant when great changes are to take place among the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies whose fulfillment is yet future, and to watch passing events, which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs which God gives, that His people may act with Him their part."

—*N. L. Rice.*

"We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the coming of the Son of God to subdue to Himself all Kingdoms and reign. Beyond a question, we are on the eve of great events."—*The Presbyterian Expositor.*

"This truly is an age of wonders, changes, and revolutions. No thinking man can open his eyes upon the great events that are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are soon opening, the trumpets will sound, the nations are shaking, signs are seen in the heavens and on earth."—*Selected.*

"No man now living has ever witnessed, nor has any historian recorded so interesting a position of the world and the nations thereof as is presented at the present time. Men are looking upon the present convulsed state of the world as portending great political reforms, but in view of certain facts which cannot be disputed, we think it reasonable that faithful Christians should look for something more important. The race is now just about six thousand years old. Viewing this fact in connection with the unprecedented tempests, inundations, earthquakes and famines which have occurred within the last years, and the present extraordinary perplexity and commotions among the nations, we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press."—*The Scientific Mechanic.*

"We live in times when the Christian and the Infidel and the statesman seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth. The foundations of the State are loosing, and the Church is beset and assailed on every side. All eyes are fixed with an eager gaze upon the coming future."—*Church of England Quarterly Review.*

YOU NEVER KNOW THE TIME (Mark xiii:33)

Since it is true that our Lord is coming at any moment for His own (Mark xiii:34-37) then surely that is the most important truth for the present moment. It is fraught with issues of supreme concern, alike for those who are "His Own" and for those who know Him not. His Own shall be "taken" and the others shall be "left."

The certainty of our Lord's coming and its "any moment" occurrence are not conjectures or fancies. These are the solemn settled facts of God's Own Word. In the ever-beneficent purposes of God He has planned that the believer's present pathway and his future prospect should be brightened by the surety of "That blessed hope."

It is "blessed" because it carries with it a convicting, cleansing, and consoling power.

It stimulates us to stand fast in the midst of the fiercest spiritual strife.

It weans us from "this present evil world" with all its wicked and weakening ways.

It empowers us against pressure and persecution and makes us "more than conquerors" in privation and pain.

It cheers us while we wait and watch and work for Him. It lifts the burden of bereavement, gives gladness for gloom, and songs of praise in place of sorrow's sighs.

"A star in the sky, a beacon light to guide us,
An anchor sure to hold when storms betide us.
A refuge of the soul, where in quiet we may hide us
Is the hope of the Coming of the Lord."

O Blessed Hope! Surely as we live in the momentary expectation of this glorious event, we shall rise above the enticements and entanglements of "the world, the devil, and the flesh," and find our delight in separation to the Christ Himself.

Surely we shall watch with eagerness, and be in readiness to meet Him with "exceeding joy" and "be not ashamed before Him at His coming" (1 John ii:28).

Let us then once more, recount the record of "that blessed hope" and "comfort one another with these words" (1 Thess. iv:18).

—B. M'Call Barbour.

THE BORDER OF HIS SANCTUARY

Glorious and solemn hour,
 Thus at last to stand,
All behind us the great desert,
 All before the land!
Past the shadows of the valley,
 Past the weary plain;
Past the ruggered mountain pathway,
 Ne'er to be again.

Solemn hour—thus on the margin
 Of that wondrous day,
When the former things have vanished,
 Old things passed away.
Nothing but Himself before us,
 Every shadow past—
Sound we loud our word of witness,
 For it is our last.

One last word of solemn warning
 To the world below—
One loud shout that all may hear us
 Hail Him ere we go!
Once more let that Name be sounded
 With a trumpet tone—
Here, admist the thickening darkness,
 Then, before the Throne.

—G. W.

TILL HE COME

“Till He come” are precious words. They are written in connection with the Lord’s Supper (1 Cor. xi:23-26). It is the feast of love and loving remembrance of Himself who long ago in the night He was betrayed took the bread and the cup, the emblems of His body He gave, and the blood He shed. “This do in remembrance of Me.” Oh! that request He made in view of the Cross with its suffering and shame! Remember it was for you, and now remember Me. Therefore, “as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” Whenever we gather at the Lord’s table, the Lord Himself must be the one object before us, to give to Him the worship of our hearts, the praises of our lips. Led by His Spirit we shall see Him only as He loved and gave Himself for such as we are; as He liveth, filling Heaven’s glorious throne, never forgetful of His own, ever caring, loving, guiding each. And as we do this in remembrance of Him, we do so “till He come.” All such outward remembrance will cease when at last He takes His blood-bought people home, to His home and our home, to His Father and our Father. “Till He come” we remember His love, praise and adore Him.

“Till He come.” Words are these which should never leave our hearts. They may be termed Heaven’s message for His waiting people. If they but echo and re-echo in our souls all will be well with us; joy and peace will be our daily portion and fellowship with Him will become constantly more real.

“Till He come” we serve, not in self-will, but according to His will, asking Him, “Lord, what wilt thou have me to do?” What service He would get if it all were done in the light of these three little words, “Till He come!” What zeal and self-denial, what earnestness and devotion would accompany all our work for Him. How we would use our time, the precious hours He gives us, which are often so sinfully wasted, if we just remembered “till He come.”

What energy and ambition would possess us if these words were never forgotten.

“Till He come.” It will help us and keep us in that walk and life into which His Grace has called us. Some speak of a deeper life; others of a higher life; the best is to lead the humble life. Into this we are called, to walk even as He walked, to follow Him who was meek and lowly. And willingly we shall follow hard after Him, bear His reproach outside of the camp, if we just remember it is all “till He come.”

“Till He come.” Conflict is our share while here in the body. It does not cease. Our enemies are wicked spirits, the world and the flesh. But victory is on our side. He has overcome and through Him we overcome. “Till He come” the conflict rages, but when He comes the conflict ends and Satan will be completely bruised under our feet. What an incentive to fight the good fight of faith, to be constantly resisting, when the goal is in sight. And “till He come” is the goal.

And trials, perplexities and the burdens of life. What about these? There is the present comfort, the present help. Prayer is our refuge. He is the great burden bearer. Go to Him and roll the burden today upon Himself. He will take it for He has said so. Not the burdens of tomorrow or next week, but the burdens of today. And in the midst of all, even as we make use of our privilege and cast our burdens upon the Lord, we must remember still Heaven’s message to His own “till He come.” If He comes today what will become of our burdens? They will sink deeper than our sins have sunk.

And tears! Was there ever a time of so much crying and weeping in this dark and evil age as today? Tears of pain, tears of sorrow, tears of bereavement! Loved ones snatched away, others sick and nearing the grave. But—blessed be His Name!—weeping endureth during the night, but joy cometh in the morning. It is all “till He come.” And when He comes? He shall wipe away all tears. We shall meet our loved ones, our friends in His own presence.

"Till He come" is the balm even now for all our heart-aches, and in faith we may smile through all the tears we shed.

"Till He come." Make a test of these blessed words. See if there is anything in your life as a Christian to which they could not be applied. They enter into everything, if we only would have them filling more our eyes and our hearts. Then we would indeed occupy till He comes.

"Till He come," and *He will come*. The "little while" must end some blessed day. The "little while" will end—and then what? Oh the joy! We shall see Him as He is. It is enough! Let us go hence and serve Him better, and spend the "little while" faithful and devoted to Him "till He come."

"SURELY I COME QUICKLY"

"Amen, Even so, come, Lord Jesus"
Brethren hark! the midnight cry!
Lo! the Bridegroom draweth nigh!
Let us all with joy proclaim Him,
Lest our careless slumbers shame Him;
Shame, were ready none to meet Him,
None prepared with joy to greet Him!

Shame to us were robes not white;
Shame were lamps not burning bright;
Shame if not our vigil keeping,
He should find the virgins sleeping!
Hark! my brethren, hear the cry,
"Lo, the Bridegroom draweth nigh!"

Let us each repeat the cry,
Louder let the tidings fly;
Every virgin swell the story
Of the Bridegrooms coming glory!
Lamps all burning, hearts all beating,
Longing for the joyous meeting. Amen.

—J. G. Deck.

THE PERFECT DAY

Proverbs iv:18 may be rendered as follows: "But the way of the righteous is as the dawn of light, which shineth more and more unto the perfect Day." The righteous man is the sinner who has trusted on the Lord Jesus Christ, is saved by grace, and belongs to the Lord. The way for the righteous man is marked out in the Word of God. It is the way of faith, of trust and obedience, the way in fellowship with Himself, and often a way of testing, trial and tribulation. But it is a way like the dawn of light. The light of the coming dawn illumines the path. God's children in their walk face the East and never the West. We are saved in Hope. Righteousness giveth a hope, that blessed hope of seeing Him as He is, to be like Him and forever with Him. For that Hope we look; we wait for the rising of the Morning Star, and as we wait the light of that blessed Hope shines more and more unto the perfect Day.

Blessed be God! the end of our way is that perfect Day. The world has adopted this expression "a perfect day." The children of the world speak of having enjoyed a perfect day. But the world knows no perfect Day. All the hopes of the world will end in despair. God's people are fast approaching the perfect day. What a day it will be! We shall receive our perfect, glorious bodies; there will be a perfect vision of Him; a perfect likeness, transformed into the same image; a perfect re-union with our loved ones; perfect fellowship with the Saints of God; perfect comfort; perfect peace; perfect joy and perfect service. May that coming perfect Day with its anticipated glory shine more and more upon our path, beloved reader, till that day breaks and the shadows flee away.

"He which testifieth these things saith, Surely I come quickly. Amen, Even so come, Lord Jesus" (Rev. xxii:20).

REDEMPTION

**“My Beloved is mine, and I am His. He feedeth among
the lilies”**

Solomon's Song ii:16

Among the lilies my Redeemer strolled,
Himself the fairest, purest of them all.
Around Him wave on wave of music rolled
From angel choirs in Salem's palace hall.
In songs of love they praised the Lovely One,
Whom they adored, Jehovah's holy Son.
All thrilled with joy, as yet they could not see
Calvary! O Calvary!

Beside Him flowed the crystal Stream of Life.
He reached the Gates of Pearl, and saw below
A world of sin and shame, and cruel strife—
A land of death and sorrow, pain, and woe.
And on the lilies that He loved so well,
Like morning-dew His holy tear-drops fell—
Tears of a love, unfathomed as the sea—
Calvary! O Calvary!

Ah, did they see His tears? The choirs are still—
A holy hush pervades the realm divine.
“Yea, I will save them, Father mine, I will—
Cost what it may, these jewels shall be mine!”

—(Mal. iii:17).

One last fond look into the Father's Face—
One last fond kiss, one last farewell embrace—
Unrolled the scroll of all eternity—
Calvary! O Calvary!

O earth! O earth! The Lord of all came down!
How didst thou for the heav'nly Guest prepare?

But thou hast naught for Him but bitter gall!
(Psa. lxix:21)
Behold, He writhes in untold agony,
—(Matt. xxvii:34)

He dies! He dies! The world's Creator dies,
And sheds His Blood upon the mountain brow.
His cry ' 'tis finished' rends the darkened skies,
And sin and death and hell are vanquished now!
The sun that once from Him obtained its light
Departs to leave the loveless world in night
As Heaven's hosts in awe behold and see
Calvary! O Calvary!

O blest Lord Jesus, risen from the tomb,
Restored again to Thy dear Father's heart—
Earth gave Thee only nail-prints to take Home—
An open side, pierced by the swordsman's dart!
The diadem that now Thy brow adorns
Will never hide the wounds of cruel thorns!
Thus will Thy Bride in holy love-light see
Calvary! O Calvary!

When Thou returnest from that Land sublime
To take Thy Bride to yonder blissful shore,
May some sweet signal bid the joy-bells chime,
While ocean-waves a royal welcome roar!
Earth will not dare to offer Thee a stall—
King of all Kings, eternal Lord of All!
Olive will cleave—in triumph Thou wilt see
Calvary! O Calvary! (Zech. xiv:4)

MARANATHA ECHOES

Christ is coming! Let creation
Bid her groans and travail cease.
Let the glorious proclamation
Hope restore and faith increase.

Maranatha!

Come, Thou blessed Prince of Peace!

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory
When Thou comest back to reign.

Maranatha!

Let each heart repeat the strain!

Though once cradled in a manger,
Oft no pillow but the sod,
Here an alien and a stranger,
Mocked of men, disowned of God.

All creation

Yet shall own Thy kingly rod.

Long Thy exiles have been pining
Far from rest, and home, and Thee.
But in heavenly vesture shining
Soon they shall Thy glory see.

Maranatha!

Haste the joyous jubilee!

With “that blessed hope” before us,
Let no harp remain unstrung.
Let the mighty Advent chorus
Onward roll from tongue to tongue:

Maranatha!

Come, Lord Jesus, quickly come!

—J. R. MacDuff.

YET A LITTLE WHILE

Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping
I shall be soon.
Love, Rest, and Home!
Sweet hope!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon.
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, Rest, and Home!
Sweet hope!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon.
Beyond the farewell and the greeting,
Beyond the pulse's fever-beating,
I shall be soon.
Love, Rest and Home!
Sweet hope!
Lord, tarry not, but come.

—*Horatius Bonar*

THE CROWNING DAY

Eight visions passed before the young prophet Zechariah during one night. These night visions relate prophetically to the future, when God will deal in His great judgments with this earth, when Jerusalem will be remembered in mercy and His Glory manifested in their midst. When the morning dawned after that memorable night, the Word of Jehovah came to Zechariah in a positive command. He was to take gold and silver from them of the captivity and make crowns and place them upon the head of Joshua the High Priest. The silver and gold was probably offered by those who remained still in Babylon, to assist in the restoration work. The High Priest was to receive crowns to adorn his head. The crowns may be understood in the sense of diadems, twisted and woven together so as to make one great crown, the insignia of royal dignity. This was a great symbolical action, a prophecy concerning Him who is brought into view in the verses which follow.

"Thus speaketh Jehovah of hosts, saying, Behold the Man whose name is The Branch; and He shall grow up from His own place, and He shall build the Temple of the Lord, even He shall build the Temple of the Lord. And He shall bear the Glory, and shall sit and rule upon His throne and the counsel of peace shall be between them both" (Zech. vi:12-13). No believer can be in doubt who this One is. It is the true Joshua, Jehovah the Saviour, our Lord Jesus Christ. It is a great prophecy, which relates partly to His first coming, and chiefly to that great coming manifestation of our ever blessed Lord, when He shall be crowned with many crowns. "Behold the Man," and His Name "The Branch," the *Zemach*.

Here we have the fact of his incarnation. Isaiah had predicted the same. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. xi:1). Because He came out of the royal house of David, He has a right to David's throne, and thus Jeremiah

speaks of Him. "Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. xxiii:6). But His people rejected Him, and He does not reign now as King nor is there judgment and justice in the earth. But God's Word can never fail and some day this prophecy like Zechariah's prediction will be fulfilled. Then "Judah shall be saved and Israel dwell safely" (Jer. xxiii:7).

And He, the Branch, is described in His humiliation as the Servant. "For, behold I will bring forth my servant the Branch" (Zech. iii:8). But He is also Jehovah, for we read of Him as "the Branch of Jehovah" who some day will be revealed again in the fulness of glory. "In that day shall the Branch of Jehovah be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isa. iv:2). "He shall grow up from His own place," refers us to His earthly life, though in humiliation and hiding His glory, and yet glorious. When the hour had come that He was to go to the cross to make atonement, the Man, the Branch suffered and died. Then they platted a crown of thorns, the thorns, the result of His creatures' sin, and put it upon His blessed head. Then they put a reed in mockery in His right hand and bowed the knee before Him, saying, Hail, King of the Jews! And they did more than that. Think of it, oh! my soul! "And they spit upon Him, and took the reed, and smote Him on the head. No word came from His gracious lips, no complaint nor murmur. And with that platted crown upon His bleeding brow, the drops of blood blurring His vision, with that face marred and smitten, Pilate led Him forth. "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, *Behold the Man!*" (John xix:5). The words which Zechariah heard were spoken by Pilate. The Branch, the Lord from heaven, growing up in His own place, rejected, dishonored by man, going to the cross and dying as the Lamb of God for the sin of the world.

He has done the great work and now in *His own place* at the right hand of the Majesty on high, constituted by God a Priest after the order of Melchizedek, the King Priest, He sits upon the Father's throne. "Behold the Man!" Yea, He is there, the Man in the Glory. In faith we see Him on the Father's throne. He, who was made a little lower than the angels, for the suffering of death, crowned with Glory and Honor. And while He is there the Holy Spirit is here; and in this age, when He is bodily absent, there is forming on earth the Church, His Body. "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. In whom all the building fitted together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God in the Spirit" (Ephes. ii:20-22).

But is that all? Is He, who was the sin-bearer, so dis-honored by men, never to be honored and glorified on this earth on which He shed His precious blood? He who wore the platted crown of thorns, led forth in view of the people, made a spectacle before men, will He not be crowned with other crowns? Is there no sceptre for Him whose hands held the reed of mockery? Shall He not have His own throne, the throne of righteousness and peace? The words before us for our meditation and hundreds of others written in God's holy and infallible Word give the answer. He will yet be crowned with many crowns and receive His own throne, and shall be a priest upon that throne. Gabriel's announcement to the Virgin Mother of the Lord is in greater part unfulfilled. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end" (Luke i:32-33). All this has never been, nor can it be accomplished till He comes again.

Zechariah's symbolical action in making crowns and placing them upon the head of Joshua the High Priest will some day be gloriously repeated in the crowning of the true High Priest, the Lord Jesus Christ. He who wore that platted crown of thorns will wear in the day of his manifesta-

tion the many crowns. John saw heaven open in His great vision, and out of the opened heavens he beheld Him coming forth, the Faithful and True, the Lord of lords and King of kings, crowned with many crowns (Rev. xix:12). In that great day for which the heavens and the earth, Israel and the nations and His church as well, are waiting, our adorable Lord will fully exercise His Melchizedek priesthood. Up to now this has not been the case. Like the High Priest in the Old Testament He has entered into the Holies and is there now as the Priest and Advocate of His people. For the full exercise of His Melchizedek priesthood He must have His own throne and be a priest upon that throne. Then He shall have the Glory, which He is entitled to as Lord and King. "He shall bear the Glory." Then His glorious Kingdom shall be established over this earth and "He shall sit and rule upon His throne." Like Melchizedek, the King of Righteousness and the King of Peace, He will make known God and "be a Priest upon His throne." Yea, then and not before will Peace come to the earth and its inhabitants, and the nations will go up to Jerusalem to worship the King, for "He shall build the temple of the Lord." What a day it will be, that great coronation day, when the Lord Jesus Christ will be enthroned and will take possession of His inheritance, purchased by His blood! What a glory and victory will be His! What blessings and glory for this earth!

And the crowning of the High Priest, this coming day, will bring the crowning and glory of those who are His. He will not occupy the priestly throne alone. "He hath made *us* kings and priests unto God and His Father." (Rev. i:6). "And hast made us unto our God kings and priests; and we shall reign over the earth" (Rev. v:10). And He Himself from heaven's glory gave the promise, "He that overcometh, and keepeth my works unto the end, to him I will give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my

Father" (Rev. ii:26-27). Then all the Saints will be manifested in Glory and be sharers of His Glory.

May that long promised consummation be constantly before our hearts. The great and blessed Hope should become daily more real to all who follow the Lord and love His appearing. And as another year is passing the crowning day has been brought nearer. A little while longer, only He knows what a very little while it is, and He that shall come will come and will not tarry. May our hearts patiently wait for that promised call, which will summon us from earth's sorrow into His own presence. And then the crowning day.

THE BRIDE

John xiv:3

Midst the darkness, storm, and sorrow,
One bright gleam I see;
Well I know the blessed morrow
Christ will come for me.

Midst the light, and peace, and glory
Of the Father's home,
Christ for me is watching, waiting,
Waiting till I come.

There amidst the songs of heaven,
Sweeter to His ear
Is the footfall through the desert,
Ever drawing near.

He and I together entering
Those fair courts above—
He and I forever sharing
All the Father's love.

He and I in that bright glory,
One deep joy shall share—
Mine to be forever with Him;
His that I am there.—P. G.

THE HARP OF PROPHECY

The groans of nature in this nether world
Which Heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets' lamp,
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sinful world. And what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm, that rocks itself to rest.
For He, Whose car the winds are and the clouds,
The dust that waits upon His sultry march
When sin hath moved Him, and His wrath is not,
Shall visit earth in mercy, and descend
Propitious, in His chariot paved with love,
And what His storms have blasted and defaced
For man's revolt, shall with a smile repair.

* * * * *

O scenes surpassing fable, and yet true!
Scenes of accomplish'd bliss, which who can see
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance, and the land once lean
Or fertile in its own disgrace,
Exults to see its thistly curse repealed.
The various seasons woven into one,
And that one season of eternal Spring!
The garden fears no blight, and needs no fence
For there is none to covet, all are full,
The lion and the libbard and the bear
Graze with the fearless flocks. All bask at noon

Together, or all gambol in the shade
Of the same grove, and drink one common stream
Antipathies are none. No foe to man
Lurks in the serpent now. The mother sees
And smiles to see her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place;
That creeping pestilence is driv'n away.
The breath of Heav'n has chased it. In the heart
No passion touches a discordant string.
But all is harmony and love. Disease
Is not. The pure and uncontaminate blood
Holds its due course, nor feels the frost of age.
One song employs all nations, and the cry
"Worthy the Lamb, for He was slain for us."
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation taught the strain
Each rolls the rapturous Hosanna round.

* * * * *

Come then, and added to Thy many crowns
Receive yet one, the crown of all the earth.
Thou Who alone art worthy! It was Thine
By ancient covenant ere nature's birth,
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King, and Thy delay
Gives courage to their foes, who could they see
The dawn of Thy last advent long-desired,
Would creep into the bowels of the hills
And flee for safety to the falling rocks,—
The very spirit of the world is tired
Of its own daunting question asked so long,
"Where is the promise of our Lord's approach?"

The infidel has shot his bolts away,
Till his exhausted quiver yielding none,
He gleans the blunted shafts that have recoiled
And aims them at the shield of Truth again.

* * * * *

Come then, and added to Thy many crowns
Receive yet one, as radiant as the rest
Due to Thy last and most effectual work,
Thy Word fulfilled, the conquest of the world!

—William Cowper, in “*The Task*. ”

“Wherefore, beloved, seeing that ye look for such things,
be diligent that ye may be found of Him in peace, without
spot, and blameless” (2 Peter iii:14).

THE NIGHT WATCH

Psalm cxxx:6

O when shall the fair day break, and the hour of gladness
come,

When I to my heart’s Beloved, to Thee, O my Lord, go home
O Lord, the ages are long, and weary my heart for Thee,
For Thee O my one Beloved, whose Voice shall call for me.
I would see Thee face to face, Thou Light of my weary eyes,
I wait and I watch till morning shall open the gate of the
skies;

The morn when I rise aloft, to my one, my only bliss,
To know the smile of Thy welcome, the mystery of Thy kiss.
For here hath my foot no rest, and mine eye sees all things
fair

As a dream of a land enchanted, for my heart’s love is not
there;

And amidst the thronging of men I am lonelier than alone,
For my eye seeketh One I find not, my heart craveth only
One.

—Henry Suso.

LET HIM COME DOWN

“And they that passed by reviled Him, wagging their heads and saying, Thou that destroyest the temple and buildest it in three days; save thyself. If Thou be the Son of God come down from the cross. Likewise also, the chief priests, mocking Him, with the scribes and elders, said, He saved others, Himself He cannot save. He is the King of Israel; let Him come down from the cross, and we will believe on Him” (Matt. xxvii:39-42).

Read it once more! Read it slowly and softly! Can there be anything more affecting than this scene of long ago! As the Blessed One walked among men He knew that such would come to pass. Yea, even before He had ever become incarnate, His own Spirit had prewritten all this in His Word. “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord, that He would deliver Him. Let Him deliver Him, seeing He delighted in Him” (Psa. xxii:6-8). “They that sit in the gate speak against Me; and I was the song of the drunkards” (Psa. lxix:12). “For the mouth of the wicked and the mouth of the deceitful are open against Me; they have spoken against Me with a lying tongue. They compassed Me about also with words of hatred, and fought against Me without a cause” (Psa. cix:2-3).

Oh, what a scene! And He who is omnipotent, the Lord of Glory, in unfathomable, infinite patience, bore it all. “When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously; Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed” (1 Peter ii:23-34).

What a taunt it was “Thou that destroyest the temple and buildest it in three days—save thyself!” And again, “He saved others, Himself He could not save.” He could

have done this, but He would not, for He came to die the sinner's death. And the two mockeries, "If Thou be the Son of God come down from the Cross"—"if He is the King of Israel—let Him come down from the cross." They knew His claim as Son of God; they knew that the Son of David is the King of Israel. They demanded proof of both by His coming down from the cross. And if He had left that cross they would not have believed on Him. He remained there to finish the work, which had to be finished and which He alone could do.

Another day is approaching when He who endured the cross and despised the shame will come down, not from the cross but from the throne, which He fills now in glory. Once He left the bosom of the Father to come down to clothe Himself in a human body. The next time He comes down, He comes with the body He took on in incarnation, the body which He gave on the cross, the body which laid in the grave and which arose. Of this He spoke even in the hour of His passion, for He said before the High priest, the elders and all the council, "Nevertheless I say unto you, Afterward shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

What a coming down from heaven's glory that will be! No longer will He then be the object of mockery and rejection, but He appears in great power and glory. No crown of thorns then, but many crowns encircle His blessed brow. He comes down in royal majesty, with His royal title written on His thigh, "King of kings, and Lord of lords." He comes down to judge the earth in righteousness and to execute the holy decree of God's judgments. He comes down to claim and to possess His blood bought inheritance, the nations and the uttermost parts of the earth. He comes to receive His throne, to occupy that throne as the King-Priest, to enthrone with Himself His own, His glorified church.

And do we not hear today still in apostate Christendom the words of mockery in connection with His second, glorious Coming, "Let Him come down"! Scoffers are all about us who do exactly what the Holy Spirit predicted, saying,

"Where is the promise of His Coming?" (2 Peter iii:4). There is more than scoffing, even positive denial that this same Jesus will ever come down and manifest Himself the second time. Much literature is put out in our days which attempts to explain away what Scripture so fully teaches, that He who was crucified in weakness, is to appear in glory; that He who was the Lamb of God on Calvary, who opened not His mouth to answer all the cruel mockeries, will arise as the Lion of the tribe of Judah. The greatest enemy of Christ is unbelieving Christendom, with its scribes, its priests and councils; as those were His enemies who passed by the cross and sneered at Him, "Let Him come down."

But He will come down to earth again; He will come down and fulfill all what is written about that great coming event in human history. And when He comes down and appears once more, when every eye sees Him, His Deity and Kingship will be fully vindicated. At these two facts the enemies at the cross sneered, "If He is the Son of God . . . If He is the King of Israel." Both His Deity and His Kingly Glory are today also denied. But when He comes down through the vaults of heaven, this denial will forever end. It will demonstrate both, His Deity and His Kingship, as the Son of Man, the head of the new creation.

And there is prophetically written a prayer about that coming down of the King of Israel, the Son of God. It is a prayer which has not yet been prayed. The Saints of God composing the Church, if they divide the Word of Truth rightly, do not pray for Him to come down, but our prayer is, "Even so, Come, Lord Jesus," and the answer to this prayer will be when He calls us to meet Him in the air, to follow Him into the Father house (1 Thess. iv:17-18). But listen to another prayer, "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire that causeth the water to boil, to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence!" (Isa. lxiv:1-3). This prayer will yet be prayed by believing Jews in the coming day of

tribulation. And He will answer that prayer and come down. Then He will make known His Name to His adversaries and make the nations tremble at His presence.

May we, beloved reader, in the days when He is still reproached, bear His reproach with Him and remember that "even hereunto were we called, because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Peter ii:21).

THE LAND I LOVE

My heart is bounding onward
Home to the land I love;
Its distant vales and fountains
My wishful passions move:
Fain would my thirsting spirit
Its living freshness breathe,
And wearied steps find resting
Its hallowed shades beneath.

No soil of natures's evil,
No touch of man's rude hand,
Shall e'er disturb around us
That bright and peaceful land.
The charms that woo our senses
Shall be as pure as fair;
For all, while stealing o'er us,
Shall tell of Jesus there.

What light when all its beaming
Shall own Him as its Sun!
What music, when its breathing
Shall bear His name along!
No pause, no change, those pleasures
Shall ever seek to know:
The draught that lulls our thirsting
But wakes that thirst anew.

—J. G. Bellett.

THE COMING OF THE KING

He is coming! I know He is coming,
Our Jesus, our Saviour, our Lord!
He is coming! I know He is coming.
He promised me so in His Word.
Let the world scoff and mock if it pleases.
Its taunts are all useless and vain.
He is coming, my glorified Jesus,
As the King of all Kings to reign.

He is coming! I know He is coming,
My glorious Redeemer, our King.
He is coming! I know He is coming,
And to His blest promise I cling.
Not again as a babe in a manger,
Not again to Bethlehem's stall,
Not as Nazareth's lowliest Stranger,
But as Victor and Lord of All!

He is coming! I know He is coming,
The Lamb who for sinners was slain.
He is coming! I know He is coming
To rule o'er His blood-bought domain.
He who writhed in Gethsemane's garden.
He who died on Calvary's tree.
He who rose to assure me of pardon
Has a Home in the skies for me!

He is coming! I know He is coming,
Our Jesus in glory and power.
He is coming. I know He is coming.
Concealed is the day and the hour.
But I know that blest moment is nearing
By prophets so clearly foretold,
And I'll watch for His glorious appearing
Till the portals of pearl unfold!—*Anna Hoppe.*

PRESENT GROANS AND FUTURE SONGS

As never before the earth is filled with the groans of sin, suffering and death. Countless thousands, hundreds of thousands and millions are suffering and groaning throughout the world. As long as Satan is the god of this age it cannot be better. We know it will be worse. A time is coming when Satan will manifest his cruel power upon men, when he is dispossessed of his place in the air and cast down into the earth, then, "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii:12). The nations having forgotten God and rejected His Word are suffering and groaning. The Jewish people are passing through indescribable sufferings and their groans were never so great as now. All creation groaneth and travaileth in pain. "And not only they but ourselves also, which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. viii:23).

The Bible has made known beforehand all these groans and sorrows, the moans and groans which should come. God saw it all and knows it all. Horrible as the days are in which we live, they are not worse than God's Holy Spirit described them long ago. But above all let us remember that there is One who was brought down from the glory of an uncreated Heaven by the groans of sin. When Israel was groaning in Egypt domineered over by one who was a type of Satan, the Lord said, "I have surely seen the affliction of my people . . . I have heard their cry . . . I know their sorrow . . . and I am come down to deliver them" (Exod. iii:7). And so He came and by the blood of the Passover-lamb they were redeemed from Egypt, led forth and then redeemed by His power, so that their groans were changed to a song of redemption. He, who is in the bosom of the Father, was brought from the throne to a manger by the groans of earth. He came, He who was

rich, to be the man of sorrows and acquainted with griefs.

Man of Sorrows, what a Name!
For the Son of God who came
Ruined sinners to reclaim
Hallelujah—what a Saviour!

He learned human sorrow and human groans. He groaned and wept. But as we know that blessed life with its sorrow and griefs, its tears and groans cannot change the single groan of a sinner and give in its place salvation's joy and peace. To bring deliverance from sin and its awful results He had to suffer and to die on the Cross. Who can describe the groans which He uttered then! Oh the bitter wailing! Oh the billows of divine wrath! Oh! the sorrow beyond any sorrow ever endured! "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of His fierce anger" (Lam. i:12). And the groan of all groans—"My God, my God, why hast thou forsaken me?"

"Was it for sins that I had done
He groaned upon the tree?
Amazing pity, grace unknown
And love beyond degree.

We, who have believed in Him, know that He changeth our groans. We can say "He hath put a new song in my mouth, even praises unto our God." Songs of praise and joy, songs of deliverance are the blessed portion of all who have accepted Him as their Saviour. Weeping and groans, sorrows and losses are the portion of God's redeemed ones, yet He giveth songs in the night. Weeping endureth for the night, but joy cometh in the morning. We groan within ourselves, but we know the Lord will soon come for us and then the groans will forever end and give way to an eternal glory-song.

And the Bible which makes known the present groans also reveals the future songs. Groans and songs are written side by side in the prophetic Word. Groaning times will

not last forever—singing times will surely come. Israel now groaning will sing some blessed day and all her tears will be wiped away. The nations and kingdoms of the earth will also sing and rejoice. Even creation itself will break forth into singing. Heaven will sing above and earth will answer with her hallelujahs. Here are a few prophecies of the singing times when groans are ended: “Sing, O barren (Israel), thou that didst not bear, break forth into singing and cry aloud” (Isa. liv:1). “I have blotted out as a thick cloud, thy transgressions, and, as a cloud thy sins, return unto me for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel” (Isa. xliv:22-23). “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. xxv:10). “Sing unto the Lord; for He hath done excellent things, this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee” (Isa. xii). “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy. The King of Israel, the Lord, is in the midst of thee; thou shalt not see evil any more” (Zech. ii:14-15). Then follows the song of nations. “Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea and all that is therein, the isles and the inhabitants thereof.” The wilderness and the cities will join that song (Isa. xlvi:10-12). “Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth” (Psa. xlvi:6-7). “O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth” (Psa. lxvii:4). “O, sing unto the Lord a new song, sing unto the Lord all the earth” (Psa. xcvi:1). Then even the mountains and the hills shall break

forth into singing, and all the trees of the field shall clap their hands. O, blessed, thrice blessed singing times which are coming for this poor, bleeding earth! And all His redeemed ones will sing the song of perfect worship in the Father's house.

But all this singing can only come and must come through Him "who groaned upon the tree" and who wore the crown of thorns, the emblem of the curse and the groan upon His blessed brow. No other way is possible than through Him. But who today speaks of Him in this way? His people do. The vast number of professing Christians and the nations have forgotten Him. What government today on the earth issues a proclamation and mentions His blessed and worthy name? Not one. We have had different proclamations in our own land and calls from institutions and leading men. We have not seen one which speaks of our Lord and His rights. He is the forgotten One. He is ruled out. Yet peace, permanent peace can only come through Him. Groans can become songs only through Him. Even now He beholds the awful afflictions and hears the groans of the poor and innocent ones and in His own time He will come down and do His mighty work. And then the singing.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious food of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (James v:8).

Eve's shadows fall! But not alone through gloming—
Through brightening dawn we wend our homeward way.
Our hope's revived, we soon shall cease all roaming,
Caught up to be with Christ: "Bright Star of Day."

—F. C. J.

A LITTLE WHILE

"For yet a little while, and He that shall come, will come,
and will not tarry" (Heb. x:37).

O cheer thee, Christian, just a little while,
And sorrow, pain, and trials will be o'er.
Look not behind to weary mile on mile,—
Despair not at the thought of miles before.
Though dark the vales, though full of thorns the way,
Though steep the hills, hear Jesus softly say:
 "A little while."

O cheer thee, Christian, just a little while,
Unspotted from the world, the cross endure.
Let not the lusts of flesh thy soul defile.
God's grace can keep the heart and conscience pure.
Saved, reconciled, washed white in Calv'ry's blood,
Continue thou in paths the saints have trod
 A little while.

O cheer thee, Christian, just a little while,
And hunger, thirst, and wretchedness shall end.
Let not the tempter thee with arts beguile
But trust in Christ, the noblest, truest Friend!
Eternal verdure crowns Immanuel's land.
What though thy way leads over desert sand
 A little while.

O cheer thee, Christian, just a little while,
His grace sufficient covers all thy need.
Though godless foes His Word and Names revile,
To jeering scorn and mockings pay no heed.
They taunted Him, and they will taunt thee too.
Be brave! Be strong! Fear not what men may do
 A little while.

O cheer thee, Christian, just a little while,
Armed with God's Word, still fight the fight of faith.
What though the world on thee contempt should pile?
Be faithful still, yea faithful unto death!
A crown awaits the soldiers of His cross;
What though faith's barque in stormy seas must toss
A little while?

O cheer thee, Christian, just a little while,
And endless glory will thy portion be.
Soon will thy weary feet have climbed the stile;
Soon will thine eyes the Father's mansions see!
Kept by His Spirit in His love's embrace,
In strength divine thy pilgrim pathway trace
A little while!

O cheer thee, Christian, just a little while,
And thy ascended Lord will come again.
Just to behold His love-filled radiant smile,
Will be a rich reward for all thy pain.
And should He tarry till the hour is late,
Then place faith's hand in his, and learn to wait
A little while!

—Anna Hoppe.

"In my Father's House are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John xiv:2-4).

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. vii:16-17).

RICHARD BAXTER'S TESTIMONY

Richard Baxter was born in 1615, four years after the King James version of the Bible was published. He died in 1691. He wrote "The Saints' Everlasting Rest," a work which delighted the past generations of God's people, but which is in our days little read. In the "Saint's Rest" Baxter gives some excellent words on the Second Coming of our Lord.

"For the sake of His people He came into the world, suffered, died, rose, ascended, and for their sake it is that He will return. This is most clear that Christ will come again to receive His people to Himself, that where He is, there they may be also. The Bridegroom's departure was not upon divorce; He did not leave us with a purpose to return no more. He hath left us pledges enough to assure us; we have His Word in pawn, His many promises, the Lord's supper, which shows forth His death till He come, and His Spirit to direct, sanctify, and comfort till He return.

"We have frequent tokens of love from Him to show us He forgets not His purpose nor us. We behold the fore-runners of His coming, foretold by Himself, daily come to pass. We see the fig tree put forth her branches, and therefore know the summer is nigh. We see the fields white unto harvest; and though the riotous would say 'Our Lord will be long a-coming,' yet let the Saints lift up their heads, for their redemption draweth nigh.

"Alas, fellow Christians, what should we do if our Lord should not return? What a case are we here left in! What? Leave us among wolves, and in the lions' den, among a generation of serpents, and here forget us! He buy us so dear, and then cast us off so? To leave us sinning, suffering, groaning, and come no more to us? It cannot be; never fear it; it cannot be. He that came to suffer, will surely come to triumph; and He that came to purchase, will surely come to possess. Alas, where else were all our

hopes; what were to become of our faith, our prayers, our tears and our waiting?

“Believe it, this day is not far off. ‘For yet a little while, and He that shall come, will come, and will not tarry.’ And though the unbelieving world and the unbelief of thy heart may say, as those scoffers, ‘where is the promise of His coming?’ yet let us know ‘the Lord is not slack of His promise, as some men count slackness; one day with Him is as a thousand years, and a thousand years as one day.’

“A little while indeed we have not seen Him, but yet a little while and we shall see Him. For He hath said, ‘I will not leave you comfortless, but will come unto you.’ We would be comfortless should He not come. And while we gaze and look up to heaven after Him, let us remember what the angels said, ‘This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven.’ While He is now out of sight, it is like a sword to our souls, while they daily ask us ‘Where is your God?’ But then we shall be able to answer our enemies: See, O proud sinners, yonder is our Lord. Oh Christians, should we not put up that petition heartily, ‘Thy Kingdom come,’ for the Spirit and the Bride say ‘Come,’ and let every Christian that heareth and readeth say, Come; and our Lord Himself saith ‘Surely, I come quickly!’ Amen, even so, come, Lord Jesus.”

These are but brief extracts from many pages in which this saint, almost 300 years ago, speaks of the blessed Hope. And now how soon may that blessed Hope of all the saints become a reality! May the Holy Spirit daily revive this Hope in our hearts and show us more of the matchless worth and beauty of the coming One.

PERHAPS TODAY

Today? Perhaps! Perhaps today
The Lord may come and catch away
His ransomed Church, His blood-bought Bride,
To take her place at His blest side,
When dead and living saints shall share
One trumpet summons to the air.

Perhaps today! Yes! He may come
And call us to our Heavenly Home,
That wondrous place beyond compare
Which He, in love, doth now prepare—
Our Father's House! How sweet! How blest
To be forevermore at rest!

Today? Perhaps! 'Tis true! Today!
Ere nightfall we may be away,
Transported Home! How blest! How grand!
Transported Home to Gloryland!
One twinkling moment, then to be
With Him for all eternity!

Perhaps today! Then why the fear?
Tomorrow we may not be here!
The thing so dreaded may not come
Till we are safely gathered Home!
The threat'ning storm-cloud may not break
Till in His Presence we awake.

Perhaps today! O, lonely soul,
Thy heart shall reach its longed-for goal—
The fellowship, the joy, the bliss,
Which now thy heart doth sorely miss,
Perchance may be thy heart's delight,
Ere closes in another night.

Perhaps today! Then much-tried saint,
Look up, nor let thy spirit faint—
The stretching road thine eyes may see
May never be traversed by thee—
One moment's space, and then above,
To find thyself in cloudless love!

Perhaps today, afflicted life,
Thou shalt be taken from the strife,
From all that hatred to thy word
Which comes as thou dost please thy Lord,
And then, ah then, how shall the pain
Compared with all thou then shalt gain!

Perhaps today the fight will cease,
And then, eternal wondrous peace!
The evil hosts which rage and roar
Shall reach us there? No, nevermore!
O blessed hope, to them be free
For ever through eternity!

We'll meet again, perhaps today
The dear ones who have passed away—
The loved ones who now softly sleep
Whom Jesus now doth safely keep.
O wondrous joy to meet them There,
At that blest union in the air!

Perhaps today this mortal frame
With all enfeebled nature's claim
Shall be exchanged, and we shall own
A "temple" where shall not be known
A sense of weakness or decay,
Or strength that surely ebbs away.

Perhaps today we all shall stand
At Christ's tribunal, wondrous grand—
There gathered through redeeming love,
All ransomed, yet to have Him prove
Life's service, and to gain reward
Where life or labour pleased the Lord.

Perhaps today! He'll come most sure!
This hope He means to keep us pure—
To have us watching, ready, free,
Untrammeled with iniquity,
That we may meet Him without shame
Or conscious sense of guilt or blame.

Today perhaps! Perhaps today!
Yes, He may come! Then watch and pray!
This "blessed hope" keep much in view,
Nor deem it dead, though taught by few,
And be as urgent as you may
In winning souls, while 'tis "Today"!

—J. Danson Smith.

EVEN SO COME LORD JESUS

O trim your lamps ye virgins wise;
A clarion call rings through the skies:
"The Bridegroom comes! From sleep arise!"
Even so come, Lord Jesus!

How long have been the waiting years!
How filled with burdens, pain, and tears!
O precious hope, the Savior nears!
Even so come, Lord Jesus!

Soon shall the dead His call obey.
Soon shall He take His Own away.
Soon shall earth's midnight turn to day.
Even so come, Lord Jesus!

The signs proclaim the hour at hand.
Soon we shall reach the golden strand;
Sing praises in Immanuel's land!
Even so come, Lord Jesus!

Blest Lamb of God, for sinners slain,
Assume Thy blood-bought right and reign!
The hosts of Heav'n join earth's refrain:
"Even so come, Lord Jesus!"

Creation groans and pines for Thee—
To make things new—to set her free.
Long has she pleaded yearningly:
"Even so come, Lord Jesus!"

Come, glory-crowned, in regal might.
Thy Bride awaits Thee with delight!
Her every heart-throb bides the sight!
Even so come, Lord Jesus!

What joy to see Thee face to face!
What bliss to bask in Thy embrace,
And enter Heaven, saved by grace!
Even so come, Lord Jesus!

Come quickly, Lord, O quickly come,
Come, end Thy pilgrim's weary roam.
Come, take Thy ransomed people Home—
Even so come, Lord Jesus!

—Anna Hoppe.

"For yet a little while, and He that shall come, will come,
and will not tarry" (Heb. x:37).

"He Who testifieth these things saith, 'Surely I come
quickly. Amen, Even so, come, Lord Jesus' " (Rev. xxii:20).

THE WATCHMAN'S CRY

Wake, awake, for night is flying,
The watchman on the height is crying,
Awake, Jerusalem, arise!
Midnight's solemn hour is tolling,
His chariot wheels are nearer rolling,
He comes! Prepare, ye virgins wise.
Rise up, with willing feet.
Go forth, the Bridegroom meet.
Alleluia! Bear through the night
Your well-trimmed light.
Speed forth to join the marriage-rite.

Zion hears the watchman singing,
Her heart with deep delight is springing,
She wakes, she rises from her gloom.
Forth her Bridegroom comes, all glorious,
In grace arrayed, by Truth victorious,
Her Star is ris'n, her Light is come!
All hail, Incarnate Lord!
Our Crown, and our reward!
Alleluia! We haste along
In pomp of song,
And gladly join the marriage-throng.

Lamb of God, the Heaven's adore Thee,
And men and angels sing before Thee,
With harp and cymbal's clearest tone.
By the pearly gates in wonder
We stand and swell the voice of thunder
That echoes round the dazzling throne.
No vision ever brought,
No ear hath ever caught
Such bliss and joy!
We raise the song,
We swell the throng—
To praise Thee ages all along.

—P. Nicolai, 1556-1608.

THE COMING OF THE CONQUEROR

Music fills the Kidron dale—a song has just begun—
“Hosanna in the highest! Hosanna, David’s Son!”
The shouts are coming nearer—see the procession now,
Behold the palm-tree branches on Olivet’s fair brow!
For whom this great commotion? For whom this jubilee?
Jesus is here! The prophet! The Man of Galilee!
Hosanna in the highest! O wondrous, joyous scene!
Art Thou so highly honored, Thou lowly Nazarene?

Lo, He has reached the hill-top, and now His eyes behold
The Holy City’s beauty, the temple with its gold.
He sees the palm-tree branches, He hears the shouts,
the cheers,
But thou, O holy city, hast filled His eyes with tears!
“Hosanna in the highest” the song of triumph swells,
But O the solemn story the Master’s sorrow tells!
He speaks. The olive branches bow to the mournful tone:
“If thou hadst known, fair city—if only thou hadst known!”

The toil of day is over. Judea’s sun has set.
Its parting rays illumine the heights of Olivet.
Its glory fills the valley—its crimson afterglow
Is mirrored in the waters of Kidron’s stream below.
With His belov’d disciples, the Nazarene appears.
His eyes divine, so mournful, so often filled with tears,
See in prophetic vision the temple rent in twain—
Its mighty pillars fallen—its crumbling ruins remain.

The lips divine have uttered a solemn prophecy,
And eager hearts inquire: “Master, when shall it be?”
He speaks, a solemn stillness falls o’er Mount Olivet—
“When ye hear of wars, beloved, the end will not be yet,
For nation against nation shall rise, and ye shall hear
Of famines, pestilences, and earthquakes far and near.
But that great day and hour, when from my Father’s throne
I come to judge the nations, to mortals is not known.”

The twilight shadows linger about the distant west,
The chosen few are weary—the Master longs for rest,
But O, Thy words, dear Savior, shall through the ages ring
Until Thy ransomed thousands behold Thee as a King!
Until they see Thy glory, Thou Lamb on Calv'ry slain.
Once Thou didst come to suffer. Soon Thou wilt come
to reign!

And when in power and glory we see Thee in the sky,
No more shall glad Hosannas be changed to "crucify."

We see Thy words, O Savior—Thy prophecies fulfilled
As o'er earth's warring nations Thy Father's wrath is spilled.
Signs of Thy great appearing shine forth in ages past,
And all creation groaneth: "Wilt Thou not come at last?"
Savior, Thy saints are sighing, "When will the night be o'er?"
When wilt Thou send Thy message, "There shall be time
no more?"

When wilt Thou still the longing of my impatient heart
To see Thee in Thy beauty—to see Thee as Thou art?

—Anna Hoppe.

THE THRONES OF OUR LORD

Many times we read in Scriptures of the throne of the Lord, our God. There is an eternal throne of God in the eternal, uncreated heaven. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!" (Psa. xc:2). What majestic, sublime words these are! God is eternal! He had no beginning. The finite mind of man cannot conceive such an existence, which never began to exist. It is an impossible task to penetrate this great mystery of God. As a child we often asked, where does God come from? The answer was, we do not know but must believe that He is and always has been. With all the searching of Scripture, and thinking, and praying, the mature man has not found another answer.

And God has a throne; it is in heaven (Psa. xi:4). Heaven is His throne and earth His footstool; the clouds are the dust of His feet (Acts vii:49; Nah i:3). His throne is for ever and ever (Psa. xlv:6). This throne stood from all eternity in the heaven of heavens, that eternal dwelling place of the eternal God. With God ever was His Son; He shared the throne and the glory of God in all eternity, and when God began to create, so that His power and glory might be revealed, He created by His Son and for His Son.

Man became a sinner, guilty and lost. The Son of God left the Father's bosom, and God's and His everlasting throne, and came down to earth, to His own footstool. He exchanged His glorious throne for the manger-cradle in Bethlehem; the Father's bosom for the bosom of one of His creatures. He who is the Creator and Lord of angels, was made a little lower than the angels. He whose eternal resting place was on the Father's heart upon His eternal throne, had on earth no place where to lay His head. He came to save; He came to redeem. He came to purchase a lost world, and the crown rights over the lost dominion. The cross alone was sufficient to accomplish this; and there He hung and bowed His thorn crowned head, as the mighty victor's cry, "It is finished!" came from His dying lips.

He had come to His own, but His own received Him not. Being according to the flesh the Son of David, He had a perfect right to the throne of His father David. But the time of His first coming was not the time of the fulfillment of promise of the incarnation: "God shall give unto Him the throne of His Father David." Like David, He was a crownless King. He left the earth without having occupied a kingly throne.

Risen from among the dead, ascended upon high, He is back in His eternal dwelling place. But He does not return to the Father's bosom. He is at the right hand of God. He did not return as a Spirit-being, but He is there as Man. The second Man entered heaven itself and takes His place, given to Him by God His Father, to share His throne. His present throne, the throne He occupies during this age is

His Father's throne. There faith beholds Him who was made a little lower than the angels, crowned with glory and honor. Blessed comfort to know that He who paid for my sins is sharing the Father's throne! Blessed assurance that in Him I am accepted:

So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

Blessed vision for faith to know, that He, my Lord, has all power in heaven and on earth, that being at the right hand of God, on the Father's throne, angels, principalities and powers have been made subject unto Him! Yea, in His person, we, too, are with Him seated in the heavenlies, sharers in faith of His throne place. Some glorious day He will arise, at the Father's bidding, to leave the throne He shares with Him. He will take His place upon a judgment-seat; it is called *Bema*, tribunal, it has also been translated throne (Acts xii:21). It will be the award throne, before which only His redeemed ones will be gathered in the day, which is called "the day of Christ." The shout, the gathering shout, before He takes this award-throne, must first be given. Then "the dead in Christ will rise first." Their dust will be gathered from mother earth. That which was sown in corruption will rise in incorruption. Then "we who are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air." This mortal puts on immortality. When the redeemed hosts meet Him they will find Him on His judgment-seat. "We shall all stand before the judgment-seat of Christ" (Rom. xiv:10). "For we must all appear before the judgment seat of Christ" (2 Cor. v:10). Our works and our service as believers, through grace entitled to be forever with Him, will then be brought to light and judged by Him. What glory He then will receive, when it becomes evident what He in His infinite grace accomplished through those for whom He died and who were kept by His gracious power!

After He has finished His work upon the award-throne He will return to earth in visible glory and power with His saints. It is then that He will "bring many sons unto glory," when He will be "glorified and admired in all them that believed." Then He will receive the throne of His glory; it will be His own throne upon which He will be enthroned as the King-Priest, ruling in righteousness and in peace (Zech. vi:9-13; Matt. xix:28, xxv:31). But while this future throne of our Lord is one, we must distinguish between the throne of David and the throne over the nations. The throne of David is connected with the reign over the sons of Jacob, that is, over Israel; the throne which He occupies as King of the nations is His throne as King of kings, and Lord of lords. Jerusalem will be the glorious and glorified capital of His earthly kingdom. From there He will rule and send forth His Word (Isa. ii:2-4). His reign will begin with the judgment of the nations. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations" (Matt. xxv:31, 32). The nations are the living nations, which are on earth in the day of His return. It is therefore not a universal judgment, which is nowhere taught in Scripture. Some of these nations who turned to the Lord during the great tribulation, and accepted the final offer of mercy, preached by the converted Jewish remnant, will enter into the earthly kingdom; and other nations who rejected it will pass away from the earth. After this His reign of righteousness and peace begins. He will reign and His saints with Him for a thousand years.

Then, at the close of the millennium, when all things have been subjected under His feet, He will receive the Great White Throne. "And I saw a great white throne and Him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them" (Rev. xx:11). Not God the Father judges then those of the second resurrection unto condemnation, the wicked dead, but it is the Lord Jesus Christ (John v:22; 28-29). What a scene that will be when all the Christ rejectors, those who did not

obey the Gospel of Jesus Christ, Modernists, Unitarians, Christian Scientists, Spiritists, Theosophists and others will have to look into the face of Him whom they refused to believe! Then we have a final throne of our Lord mentioned in the last chapter of the Word of God.

“And there shall be no more curse; but *the throne of God and of the Lamb* shall be in it; and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever” (Rev. xxii:3-5).

And with these different thrones of our Lord all His redeemed ones are closely identified. We know Him now on the Father’s throne and look to Him as our priest and advocate. When He receives His own throne we shall share it with Him, for we shall reign with Him over the earth.

How strange it is that such glorious truth is so often forgotten by true believers! The things seen, which are but for a moment, are more real to many, than the unseen things, which are the real things, for they are eternal. All in the world today conspires to rob true believers of the reality of the promised glories when the Lord comes. Every year brings forth in this age new attractions, new charms, new pleasures, new inventions, making life more comfortable and more pleasant. How we need to cling to the Word and read again and again what He has promised! And how we need the power of His Spirit to keep us in the reality of it!

“Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices” (Solomons Song viii:14).

WHEN I SURVEY THAT GLORIOUS THRONE

When I survey that glorious throne,
And there behold the Lamb once slain,
Who bore our bitter loss alone,
Who shares with us His richest gain;
I glory then as ne'er I did
When this vain world could charm me most,
Nor does my Lord the boast forbid,
For He Himself is all my boast.
See head and side, see hands and feet—
What wondrous beauty all adorn,
For only love and glory meet,
Where pierced the nail, the spear, the thorn.
Thy love has made the glory mine—
Oh, prostrate at His feet I'd fall!
And e'en the glory I'd resign,
To have the love alone, my all.

—By F. C. Jennings.

“And His Feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south” (Zech. xiv:4).

“Then we, which are alive and remain, shall be caught up, together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord” (1 Thess. iv:17).

THE BLESSED HOPE

Titus ii:13

Speed on, ye rolling years,
Bring back my Lord!
Allay earth's anguished fears—
Relief afford.

God's own prophetic scroll
Of Bible truth unroll.
Attain the promised goal—
Fulfill His Word.

Flow on, thou stream of time—
Halt not thy flow.
Bring in the morn sublime
Of radiant glow,
When Christ, for sinners slain,
King of all Kings shall reign,
When Satan's vile domain
He shall o'erthrow.

Creation groans in pain
Seeking release.
When will the fearful train
Of suff'ring cease?
War, famine, woe, distress
Fill hearts with bitterness.
Abounding lawlessness
Doth still increase.

Watchman on Zion's wall,
Is night soon by?
When will thy trumpet call
Sound through the sky?
Does not an Orient ray
Reveal the break of day—
Bid darkness flee away
And shadows fly?

Just as the Word foretold
Messiah came,
Leaving the Gates of Gold
To bear my shame.
My sins on Him were laid.
His Blood my ransom paid.
My peace with God is made
In His dear Name.

Just as the Scriptures tell
In Power He'll come.
My blest Immanuel
Will take me Home.
Signs manifold portend
Soon will my Lord descend.
O glory! Then will end
My pilgrim-roam.

Some day His Feet shall stand
On Olive's brow. (Zech. xiv:4)
Before His sceptered Hand
All knees shall bow.
Some day His Bride so fair
Shall meet Him in the air.
Each day ascends her prayer:
“Come, Lord, come now!”

Unveil, ye curtained skies
The Christ adored!
Let Hallelujah's rise
In sweet accord.
Ye fleeting hours, speed on—
Bring back the Promised One—
God's Own Anointed Son.
Bring back my Lord!

—Anna Hoppe.

ONLY A FEW MORE SHADOWS AND HE WILL COME!

It may be in the evening
When the work of the day is done;
And you have time to sit in the twilight
And watch the sinking sun;
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me—
Let the door be on the latch
In your home—
For it may be through the gloaming
I will come.

It may be when the midnight
Is heavy upon the land,
And the black waves lying humbly
Along the sand.
When the moonless night draws close,
And the lights are out in the house—
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed.
Though you sleep, tired out, on your couch;
Still your heart must wait and watch,
In the dark room.
For it may be that at midnight
I will come.

It may be at the cockcrow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn of the golden sun
Which draweth nigh.
In the chill before the dawning
Between the night and morning
I may come.

It may be in the morning
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done;
But remember that I may be next
To come in at the door,
To call you from your busy work
Forevermore.

As you work your heart must watch
For the door is on the latch
In your room—
And it may be in the morning
I may come.

So I am watching quietly
Every day,
Whenever the sun shines brightly
I rise and say:
Surely it is the shining of His face!
And look unto the gates of His high place
Beyond the sea.
For I know He is coming shortly
To summon me.
And when the shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door,
And ask if He is come.
And the angel answers sweetly:
In my home—
 Only a few more shadows
 And He will come.

OUR HEAVENLY HOME

“There the wicked cease from troubling,—
There the weary be at rest” (Job iii:17).

There’s a land of life eternal
Far beyond the starry sky,
Where the lilies bloom forever,
Where the roses never die.
Death and sorrow cannot enter
That bright Homeland of the Blest,
Where the wicked cease to trouble
And the weary are at rest.

God prepared this habitation
In the realm of light above,
To reveal His loving-kindness
To the children of His love.
O the grandeur of His mansions
Mortal tongue has ne’er expressed,—
Where the wicked cease to trouble,
And the weary are at rest.

Gates of pearl, and walls of jasper,
Streams that mirror streets of gold,—
Trees of everlasting verdure
Zion’s people shall behold.
Nevermore shall Satan harm them,—
Nevermore shall foes molest,
Where the wicked cease to trouble
And the weary are at rest.

To this blest, celestial country
“Whosoever will” may come.
Every soul, redeemed by Jesus,
Saved by grace, can claim this Home.
Travel-worn and storm-tossed pilgrims

Find repose upon His breast,
Where the wicked cease to trouble
And the weary are at rest.

Free from sin and from temptation,
Free from trials, burdens, fears,—
From the eyes of saints perfected
God shall wipe away all tears.
They shall never thirst nor hunger,
Nor by poverty be pressed,
Where the wicked cease to trouble
And the weary are at rest.

Every bitter conflict over,
Every cheerless desert passed,
Rugged hills and steeps behind us,
We shall reach our home at last.
Crowns await the overcomers
At the Lamb's divine behest,
Where the wicked cease to trouble
And the weary are at rest.

We shall meet departed loved ones
Nevermore to say "Goodbye,"
Nevermore to shed a tear-drop,
Nevermore to heave a sigh,—
Nevermore to suffer heart-breaks,—
Nevermore to be distressed,
Where the wicked cease to trouble,
And the weary are at rest.

There shall be no disappointments,
No remorse, and no regrets.
God has blotted out transgressions,—
All our failures He forgets.
We shall joy in peace unceasing
Who have borne affliction's test,
Where the wicked cease to trouble,
And the weary are at rest.

Father,—by Thy Holy Spirit
Let us in Thy Word abide.
May it be our chart and compass
Till we cross the Great Divide,—
Till we see Thy Face in glory
In that Homeland of the Blest,
Where the wicked cease to trouble,
And the weary are at rest.—*Anna Hoppe*

WILL THAT NOT JOYFUL BE?

Will that not joyful be
When we walk by faith no more,
When the Lord we loved before
As glorious-man we see!
When He welcomes us above,—
When we share His smile of love,
Will that not joyful be?

Will that not joyful be
When to meet us rise and come,
All our buried treasures home,
A glorious company?
When our arms embrace again
Those we mourned so long in vain,
Will that not joyful be?

Will that not joyful be
When the foes we dread to meet
Every one beneath our feet
We tread triumphantly?
When we never more can know
Slightest touch of pain or woe,—
Will that not joyful be?

Yes, that will joyful be
When we hear what none can tell,
And the ringing chorus swell
Of angels' melody!
When we join their songs of praise
Hallelujahs with them raise,
That, that will joyful be!—*H. C. Von Schweinitz*

HIS THREE POSITIONS

Our ever blessed Lord Jesus Christ, after His great work as Sin-bearer is described in His resurrection glory in a threefold attitude: Standing, then sitting down, and finally arising. The great man of God, Stephen, that Spirit filled witness, saw Him standing. "And he said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii:56). The title of our Lord as "Son of Man" is never used in connection with the Church, His body. "Son of Man" is a Messianic title and is connected with His coming kingdom. It is significant that Stephen declared, not, I see the Son of God, but "the Son of Man," and that he saw Him standing. A twofold meaning is connected with this attitude. The Lord welcomed the first martyr into His own presence. But the greater and deeper meaning is that He was waiting in an attitude of expectancy. Peter in his second great discourse had once more demanded of the Jews what John the Baptist, the Lord in His earthly ministry, and His messengers, had demanded, "Repent." Just as that message in the Gospels was addressed to the Jews, so Peter addressed the Jews. And as there was in connection with the call to repentance in the Gospel the offer of the kingdom, so here is another offer. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii:19-21). The restitution of all things means the Messianic age in which the kingdom will be restored to Israel, and all that the prophets have spoken will be fulfilled. There was another offer of the kingdom to Israel. The Lord was in a standing attitude on the right hand of God. But the murder of Stephen was the end of this gracious offer. In stoning him

the nation's destiny was settled. In the Book of Acts the stoning of Stephen is the great turning point. Jerusalem is left behind; the Gospel goes forth into Judea and Samaria, and immediately after the great Apostle to the Gentiles is called out and commissioned.

The second attitude of our Lord in glory is given in Hebrews x:11-13. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." No priest could ever sit down in the presence of the Lord; he had to be active, standing and ministering, keeping at it day after day, nor could all his actions do anything for man. How blessed for us to know that One has done the work which needed to be done, that One has offered an all-availing sacrifice for sins, that One has finished the work, that nothing more needs to be done. And because the work was done, the work was finished, He sat down. Faith sees Him there, the One who was made a little lower than the angels for the suffering of death, crowned now in glorious exaltation with glory and honor. He rests and His rest is our rest, as it is God's rest. A Saviour who died, who finished the work, who sat down on the right hand of God, that is our hope, our peace and our eternal joy. In Him we glory. Oh! let it be said in a day when Satan's cunning obscures the cross—"We glory only in the cross!"

"We glory only in the cross,
On which the Son of God
Finished the mighty sacrifice,
Purging our sins with blood.

The debt was paid, the peace was made,
The veil was rent in twain,
And access to the Father given,
By Him the victim slain.

We come then boldly to the throne:
With a true heart we come,
Emboldened only by the blood,
Which speaks the "Welcome home."

And as He sat down, so He will arise. The Father told Him to sit down at His right hand until He makes His enemies the footstool of His feet. As we read in the Epistle to the Hebrews "He is expecting" or "waiting"—till His enemies are made His footstool. As the Father said, "Sit at my right hand," so will He bid Him to arise, to come forth once more, to manifest His kingly power and glory. But let us remember before He manifests His visible glory, coming back to earth again, as He promised, in the clouds of heaven for every eye to see Him, we, His redeemed ones, will meet Him in the air to behold Him in His matchless beauty, to be made like Him, and to be forever with Him. This great revelation, specifically called "that blessed Hope," is unknown in the Old Testament prophetic Word. Before He arises to begin His judgment work, as well as His work of mercy in deliverance and blessing, He will bid His own to arise to be with Him. "Arise my love, my fair one, and come away" (Song of Solomon ii:13). And when He speaks "Arise!" the graves will open and the dead in Christ will rise. When He speaks "Arise!" the mystery made known by the Apostle (and let us remember again, that mystery is unknown in the prophetic visions of the Old Testament), "Behold I show you a mystery, we shall not all sleep but we shall be changed in a moment, in the twinkling of an eye," will come to pass. For the shout, the promised shout, the gathering shout, to meet Him in the air, God's people are waiting today, as perhaps never before since the days of the Apostles. All over the world the members of His body, energized by His Spirit, are calling to Him, "Make haste, my Beloved"—"Even so, Come, Lord Jesus"; "And the Spirit and the Bride say, Come." He hears that mighty cry and when the hour comes, the unknown hour, He will answer the home longings of His own and say "Arise!"

Then He will arise. Oh! what it will mean when He arises then to claim His Kingdom! “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His Majesty, *when He ariseth* to shake terribly the earth” (Isa. ii:17-18). When He ariseth His enemies will be scattered (Psa. lxviii:1). When He ariseth He will receive the nations for His inheritance. “Arise, O God, judge the earth; for Thou shalt inherit all nations” (Psa. lxxxii:8). The remnant of Israel, to be called after the Saints of God have been taken to glory, will pray to Him and during the tribulation call for His interference. “Arise for our help, and redeem us for Thy mercies’ sake” (Psa. xlvi:26). Such will be their prayer, and the King of Israel will answer. “He will regard the prayer of the destitute, and not despise their prayer” (Psa. cii:17). Then Zion will receive Divine favor and Israel’s glory come. “Then shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time is come” (Psa. cii:13). “So the nations shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build Zion, He shall appear in His glory” (Psa. cii:15-16). Oh! blessed day when He ariseth! Once in creature’s form He slept in a little ship. His head rested upon a pillow. Rapidly the little vessel filled with water. Wildly the waves dashed over it and the wind beat against it from all sides. He slept! “Master, carest Thou not that we perish?”—And today the storm rages and timid hearts, like those in that vessel, fear and tremble. But while He slept He knew all that was going on, for He is the One who neither sleeps nor slumbers. “*And He arose*, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm” (Mark iv:39). When He arise and comes again He will rebuke the wind and His “Peace! Be still!” will bring that peace which the world needs. Oh! may it be soon!

“When the shadow rests most sadly
Over earth, and all is fear,
Lift we up our head in triumph,—
Our redemption draweth near.

Up! be watching; Christ is coming—
He is coming for His own;
He is coming to do battle
For His long expected crown.”

WHEN HE COMES

Christ, my Saviour, bids me meet Him
When He comes,
And with holy rapture greet Him
When He comes.
He, the ris’n, exalted King
Everlasting bliss shall bring.
In pure ecstasy I’ll sing
When He comes!

I shall join the saints in glory
When He comes,
And proclaim redemption’s story
When He comes.
He, the Lamb on Calv’ry slain,
Cleansed me from sin’s crimson stain.
Saved by grace, life’s crown I’ll gain
When He comes.

All my earthborn fears He’ll banish
When He comes,
And my sorrows all shall vanish
When He comes.
Nevermore shall cares annoy.
Salem’s pure celestial joy
Shall be mine without alloy
When He comes.

His believers shall adore Him
When He comes,
And all-glorious stand before Him
When He comes.
All who died in faith shall rise
To soar upward to the skies,
Endless life shall be their prize
When He comes.

He has promised me His Spirit
Till He comes.
I shall trust His blood-bought merit
Till He comes.
His blest robe of righteousness
Is my spotless, glorious dress.
His sure Word I shall confess
Till He comes.

Hope shall fill me with elation
Till He comes,
And in holy expectation
Till He comes,
Faith's bright, burning Lamp I'll trim
That its lustrous beams might gleam
Shining radiantly for Him
Till He comes!

—*Anna Hoppe.*

“And He shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain”
(2 Sam. xxiii:4).

NIGHT IS FAR SPENT, THE DAY IS AT HAND

O'er the distant mountains breaking
Comes the reddening dawn of day.
Rise, my soul, from sleep awaking
Rise, and sing, and watch and pray.
'Tis the Savior,
On His bright returning way.

O Thou long-expected! Weary
Waits my anxious soul for Thee.
Life is dark, and earth is dreary,
Where Thy Light I do not see.
O my Savior,
When wilt Thou return to me?

Nearer is my soul's salvation,
Spent the night, the day at hand.
Keep me in my lowly station
Watching for Thee, till I stand
O my Savior,
In Thy bright, Thy promised land.

With my lamp well trimmed and burning,
Swift to hear and slow to roam,
Watching for Thy glad returning
To restore me to my Home.
Come, my Savior,—
Thou hast promised; quickly come!

—J. S. B. Monsell

HE SHALL!

“He shall” and “It shall be!” Thousands of times these phrases are found in the Word of God. This little word “shall” is the word of authority. It declares the will of a sovereign God, in which He makes known what is to be done. The word “shall” is the most positive word used in prophecy. What God says shall be, will be and must be. In both Testaments the Holy Spirit speaks of Him, our Saviour-Lord, what He shall be and what He shall do; He reveals what shall be in the future. God’s “shalls” are unchangeable.

It is written in Luke i:30-33: “And the angel said to her, Fear not, Mary, for thou hast found favor with God. And behold, thou *shall* conceive in thy womb, and bring forth a son, and *shall* call His name Jesus. He *shall* be great, and *shall* be called the Son of the Highest; and the Lord God *shall* give unto Him the throne of His Father David; and He *shall* reign over the house of Jacob for ever and of His kingdom there *shall* be no end.” Seven times the angel uses the word “shall.” And when he speaks again to the virgin of Nazareth he uses this word four times more. “The Holy Spirit *shall* come upon thee, and the power of the Highest *shall* overshadow thee; therefore also that holy thing which *shall* be born of thee *shall* be called the Son of God.”

How blessedly positive all this is! It is a re-statement of the message which the Holy Spirit had given over seven hundred years before, when He spoke through Isaiah, the prophet. “Behold the virgin *shall* conceive, and bear a son, and *shall* call His name Immanuel” (Isa. vii:14). “For unto us a child is born, unto us a Son is given: and the government *shall* be upon His shoulders and His name *shall* be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of His government and peace there *shall* be no end, upon the throne of David, and upon his kingdom, to order it, and to estab-

lish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform it" (Isa. ix:6, 7).

And what the Spirit of God had announced so positively that it shall be, what Gabriel in the greatest message which was ever carried from the highest heaven to earth, repeated to the virgin, that has come to pass. The virgin conceived, for the Holy Spirit had said "the virgin shall conceive," and Gabriel said, "thou shalt conceive in thy womb." The Holy Spirit came upon her and by His omnipotent, as well as mysterious action, produced in her the body, the human body, for Him whose ways have been of old from everlasting, the true God and the eternal life. The power of the Highest overshadowed her. The "shall" of God Almighty were accomplished in the supernatural birth of the Son of God. What is man that he should question these great facts? They have an undeveloped science called "biology." The few discoveries they have made, they say, force them to reject such a miracle as the virgin birth. But what is biology? Nothing but a nice little toy of the creature of the dust. It is unreasonable and illogical for man with his imperfect and finite knowledge to reject the supernatural, and the sovereignty and power of Almighty God.

"He shall be great," said the messenger of heaven. He was born in poverty, this virgin born Son of God. His first resting place was a manger. He was born in an obscure little land and brought up in Nazareth, of which it was proverbial, "Can any good thing come out of Nazareth?" The "shall" of prophecy came true. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isa. liii:2). Yet the angel had said, "He shall be great." And the divine "shall" was realized. He is great in every way. Great in His person, so wonderful and unsearchable; great in His moral glory, equally unsearchable, the One who is altogether lovely, whose beauty of holiness is indescribably glorious. Great in the Words He spake,

for never man spake like this man. So great are His words that the master-minds of the race have bowed before them and none has ever been able to fathom His divine teachings. And great He is in His works. He who was born in poverty displayed the power of Godhead in His miracles of mercy, in healing the sick, in raising the dead. "He shall be great!" Yea, so great that He can never be surpassed.

"He shall be called the Son of the Highest." He was and is God's eternal Son. This is the only possible explanation of His Person. It explains all. Demons, the unseen evil intelligencies, confessed Him as such. The head of the power of darkness, knew Him to be the Son of God. The demons believed and trembled before Him. Peter confessed Him as Son of God; so did the centurion before the cross. And since then millions of human beings have believed on Him and repeated with the fisherman of Galilee, "Thou art the Son of the living God." And believing on Him they found in Him the soul's direst need supplied, they found in Him life, peace, joy and eternal hope of glory.

But there are more "shall's" in the message of Gabriel. "The Lord God *shall* give unto Him the throne of His father David, and He *shall* reign over the house of Jacob forever and of His kingdom there *shall* be no end." These are the "shall's" of the future. We wait for their literal fulfilment.

A few nights ago we read a masterly address in the original edition, given by Jonathan Edwards in 1741, the day after commencement at Yale in New Haven, Connecticut. The great preacher spoke on "the distinguishing marks of the operation of the Spirit of God." He spoke of the great awakening which at that time swept over New England. He spoke as an eye-witness, for under his great preaching thousands were converted. Then he declared that the spiritual second coming of Christ was near at hand. That the manifestation of the Spirit was the evidence that He would receive the kingdom over all and be the king on the throne of David. This spiritualization of the future "shall's" is still the leading conception of many who believe the Word of God. According to their view the throne of David is a spiritual

throne is heaven; the reign of Christ is a spiritual reign; His kingdom is a spiritual kingdom.

But the many “shall”s in Old Testament prophecy forbid such an interpretation. The Spirit of God speaks through the prophets of the literal throne of David, of a literal reign and a literal kingdom. God, in His sovereign “shall,” has promised Him more than a spiritual reign. “Ask of Me, and I *will* give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou *shalt* break them with a rod of iron, Thou *shalt* dash them to pieces like a potters vessel” (Psa. ii:8, 9). “He *shall* have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness *shall* bow before Him, and His enemies *shall* lick the dust . . . yea all kings *shall* fall down before Him, all nations *shall* serve Him” (Psa. lxxii:8-10). “A King *shall* reign and prosper, and *shall* execute judgment and justice in the earth. In His days Judah *shall* be saved, and Israel *shall* dwell safely; and this is His name whereby He *shall* be called, the Lord our righteousness” (Jer. xxiii:5, 6). “His dominion is an everlasting dominion, which *shall* not pass away, and His kingdom that which *shall* not be destroyed” (Dan. vii:14).

We could fill our pages with the thousands of “shall”s which speak of the future. The “*shall*”s of Israel’s coming restoration and glory; the “*shall*”s of coming glories for the nations and for all creation.

“He *shall*” . . . and “It *shall* be.” For the fulfilment of the “shall”s of God’s infallible Word we are waiting, yea, all is waiting today, the time when He shall receive the throne of His father David and the promised kingdom.

This little word is ours, who are waiting for the coming of His Son from heaven. “For the Lord Himself *shall* descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ *shall* rise first; then we which are alive and remain *shall* be caught up together with them in clouds, to meet the Lord in the air, and so *shall* we ever be with the Lord” (1 Thess. iv:16, 17). “For yet a little while and He that

shall come will come, and will not tarry" (Heb. x:37). "But we know that, when He *shall* appear, we *shall* be like Him; for we *shall* see Him as He is" (1 John iii:2). "And there *shall* be no more curse, but the throne of God and the Lamb *shall* be in it; and His servants *shall* serve Him. And they *shall* see His face and His Name *shall* be in their foreheads. And there *shall* be no night there . . . and they *shall* reign forever and ever" (Rev. xxii:3-5). "And God *shall* wipe away all tears from their eyes" (Rev. xxi:4). "They *shall* be priests of God and of Christ and *shall* reign with Him a thousand years" (Rev. xx:6). "They *shall* hunger no more, neither thirst any more, neither *shall* the sun light on them, nor any heat. For the Lamb which is in the midst of the throne *shall* feed them and *shall* lead them unto living fountains of waters; and God *shall* wipe away all tears from their eyes" (Rev. vii:16, 17).

For this we wait, and we shall not be disappointed in our waiting. "For the vision is yet for an appointed time, but at the end it *shall* speak and not lie" (Hab. ii:3). Blessed are we if we trust in the sovereign "*shall*" of God.

WATCHMAN, WHAT OF THE NIGHT?

Wilt Thou not come, our Lord, our King, our Master?
Wilt Thou not come, Thou Bridegroom of my soul?
The earth o'erflows with ruin and disaster,
O'er troubled seas the restless billows roll.
Thy Church's wail resounds from shore to shore:
"O faithful watchman, is the night soon o'er?"

She mourns, and pines, and sighs for Thy appearing
At dawn of day, at noon, at eventide.
Wilt Thou not come? O, is the day not nearing
When Thou wilt claim Thy faithful, waiting bride?
Weary of earth, she longs to cross the bar,
Longs for the Home where many mansions are.

She heeded Thy appealing admonition,—
Thy Word has ever been her only Sword.
And faithful to her Heav'n appointed mission,
She spread o'er all the earth Thy truth, dear Lord.
Thy Gospel truth, through Luther brought to light
Still sheds its rays in heathendom's dark night.

Thy Word has reached the islands of the ocean,
Thy message sweet has gone to distant lands.
Midst cannon's roar, through tumult and commotion
It spread from frozen wastes to tropic strands,—
From pole to pole, from Hecla's ice and snow
To summer climes, where balmy breezes blow.

By Satan's hosts, despised, denounced, derided,
By wrongs oppressed, by sad divisions torn,
Thy Church's hopes are still in Thee confided,
Though all her foes cease not their cruel scorn.
O how she trusts Thy promise, sweet, and true:
“Surely I come quickly, Belov'd, to you!”

Blest is her peace, that passeth understanding,
The peace within, which Satan cannot mar,
Though hell its widespread borders is expanding,
Though all the world is armed, prepared for war,
For Thou didst bid Thy waiting Bride rejoice,
And trustingly she heeds, Belov'd, Thy voice.

“O my Belov'd, cease thou thy lamentation.
For now the watchman sounds the midnight cry!
O dry thy tears! Behold the consummation!
Rejoice, for thy redemption draweth nigh!
Await with holy joy His “Welcome Home”
For thy Belov'd will tarry not, but come!

—Anna Hoppe

IT IS FINISHED—IT IS DONE

Both these sentences: *It is finished* and *It is done*, are the utterances of our Lord Jesus Christ. Both are recorded by the beloved disciple John. “It is finished” is written in the Gospel; “It is done” we find in the Revelation penned by the author of the Gospel. The one “It is finished” was spoken long ago from the Cross. The other cry, “It is done,” will yet be given by Himself. So let us see what these two deep and blessed sentences mean.

All the Evangelists tell us that before our Lord bowed His blessed, thorn-crowned head on the Cross, He cried with a loud voice. But only John gives us the information of what He said in that loud cry. It is finished! It was not the utterance of One who had shed the last drop of blood, whose energy was now gone and who fainted away in death. Some have said that He died of a broken heart, and others that He died of something else, perhaps of exhaustion. The loud cry “It is finished!” is the answer to all these guesses. It was not the cry of a defeated One, over whom death had conquered. But it was the cry of a victor, One who conquered death. He gave Himself on that Cross. He laid down His life. “No man taketh it from Me”—no Roman power, no Pontius Pilate nor any other power could take His life. “No man taketh it from Me, but I lay it down Myself. I have power to lay it down, and I have power to take it again” (John x:18).

He had passed through the awful three hours on that Cross shrouded in darkness. What transpired then between Him and the God of Holiness no saint has ever, nor will ever, fathom. True it is, we know it was then when He who knew no sin was made sin for us. True it is we know that He drank that awful cup to the last drop. True it is He was forsaken of God, for that other loud cry denoting the deepest soul agony came out of that darkness—“My God, My God, why hast Thou forsaken Me?” But to know all that took place the finite mind cannot discover nor understand.

The hours had passed. The darkness was gone. The great transaction was done. No longer speaks He of God, but of the Father and then the loudest cry—"It is finished!" May not this great cry with a loud voice have brought conviction to the Roman Centurion? He had seen criminal after criminal dying that terrible death. They writhed in the intolerable pain, they cursed and shrieked till their strength became less and less and finally they swooned away, and after a few death struggles they were gone. But here was One who did not curse; He blest. One who did not curse His enemies, but who invoked forgiveness instead. One who does not shriek in pain and whose cries of agony become less and less till finally He faints and life is ended. No, this One shouts and in His shout announces His triumph. He declares not that He is finished, but that "it is finished." But little we know of what this cry, this majestic word of victory and conquest means. We know the sin-bearing was finished. We know the peace, which only could be made in the blood of the Cross was finished. We know the righteous and holy character of God was vindicated. We know that on account of that marvelous, supernatural atoning work He finished, we, who have trusted on Him, believed on Him, accepted Him, are now justified and have peace with God. We know that in virtue of His most blessed work on the Cross we are no longer children of wrath, but children of Glory. We know that His finished work has closed for us forever the doors of eternal perdition and opened the gates of everlasting glory. We know "there is power in the blood" not only to wash all our sins away, but power over sin, power to live a life of victory.

But all this is but a stammering. We do not yet know all that that loud cry "It is finished" means in its fullness. And if we could ask the saints above if they fully understand in the presence of the Lord, they would tell us, not yet do we fully know; we wait still to behold the glories of His victory.

And John, who has given us in the Gospel the cry of the finished work, gives us in the last Book of the Bible, in the

Apocalypse, that coming cry which the Lord Jesus will utter—“*It is Done!*”

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell in 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. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are faithful and true. And He said unto me, *It Is Done.* I am Alpha and Omega, the beginning and the end * * *” (Rev. xxi:1-6).

“It is done!” will be spoken by Him, by the same who cried “It is finished.” In the beginning of Revelation He speaks as the Alpha and Omega, the First and the Last, the Lord-Jehovah who is, who was and who is to come. And now the same One announced “It is done.” From the moment He bowed His head on Calvary’s Cross and His subsequent glorious resurrection, the eternal purposes of God in redemption are being accomplished. His Spirit has come and does the great work of gathering the body of Christ, the Church, which seems to be almost finished. Then comes, according to the purpose of God, the home-gathering of that body, according to 1 Thessalonians iv:16-18, and after that the period of tribulation and judgment, when the Lord as Judge will deal with this earth and its awful conditions. It is at the end of these judgments we hear the first “It is done!” under the seventh vial (Rev. xvi:17). Then comes His glorious manifestation, the establishment of His kingdom when all things are put under His feet. A new heaven and a new earth appear and God brings His tabernacle here to dwell in the midst of His people, His family purchased

by His own blood. *Then*, yes only then, shall we know what His precious work on the Cross means, when all is done that God had planned before the foundation of the world. *It is finished—it is done!* The words of suffering and glory.

THE BRIDEGROOM OF MY SOUL

He came from realms eternal,
The Bridegroom of my soul,
Where floods of joy supernal
Through endless ages roll,
Where life's eternal river
In crystal beauty flows,
In whose domain forever
Unknown are earthly woes.

He left these fields Elysian,
Where hosts His Name extol
To share my sad condition—
The Bridegroom of my soul.
He—rich, exalted, holy,
A Monarch's royal child,
Found me, poor, wretched, lowly,
With sin's vast guilt defiled.

He died in grief and anguish,
The Bridegroom of my soul.
In sin He saw me languish,
With death and hell my goal.
But O, He burst my prison.
He burst His grave's sealed door,
And since my Lord is risen,
My bondage night is o'er.

He purchased my salvation.
He paid the price for me.
O joyous contemplation,

I'm free! Forever free!
And now He intercedeth
For me at Heaven's throne.
His blood my pardon pleadeth.
I am His Own! His Own!

It fills my soul with pleasure
To know He'll come again.
His promise sweet I treasure,
Although I know not when.
Faith's lamp is brightly burning
At morn, at night, at noon.
His Word hath hushed my yearning:
"Belov'd, I'm coming soon!"

What though my way be dreary.
He sure will come I know.
Though oft the watch is weary
Because I love Him so,
All vanished is my sadness;
His Heaven is my goal,
And I await with gladness
The Bridegroom of my soul!

—Anna Hoppe.

"The Bridegroom came, and they that were ready went in with Him to the marriage" (Matt. xxv:10).

THE BRIDEGROOM DRAWETH NIGH

Rejoice, rejoice, believers,
And let your lights appear.
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon He will draw nigh.
Up, pray, and watch, and wrestle,
At midnight comes the cry!

See that your lamps are burning,
Replenish them with oil.
Look now for your salvation,
The end of sin and toil.
The watchers on the mountain
Proclaim the Bridegroom near.
Go, meet Him as He cometh,
With Alleluias clear.

O wise and holy virgins,
Now raise your voices higher,
Until in songs of triumph
Ye meet the angel choir.
The marriage-feast is waiting,
The gates wide open stand,
Up, up, ye heirs of glory—
The Bridegroom is at hand.

Our hope and expectation,
Lord Jesus, now appear.
Arise, Thou Sun so longed for
O'er this benighted sphere.
With hearts and hands uplifted
We plead, O Lord, to see,
The day of earth's redemption,
And ever be with Thee!

T. Laurenti, 1660-1722.

Tr. S. Findlater.

THE IMMINENCE OF OUR LORD'S RETURN

You will please note the limitations of my theme. I am not to speak upon the *fact* of our Lord's return visibly, corporally to this earth—that is assumed; nor upon the purpose of His return; nor upon the present bearing of the second advent upon the believer's service and life. These all are important and interesting subjects, but they are not my subject. I am to speak simply and only upon the *Imminence* of our Lord's return. The subject might be stated interrogatively, Is it true that Christ *may* come for His saints at any moment?

Let us put it that way. Remember, we are not just now asking whether there is to be a "secret rapture," nor whether there will be an interval, long or short, between the taking away of the Church, and the visible appearing of our Lord in glory on the earth. We shall come to that, if the Lord will, but remember meanwhile that no one questions that the rapture of the Church (1 Thess. iv:14-16) is the first of a stupendous series of events to accompany and follow the second advent. May that event occur at any moment? Is it ever impending; always possible? Our inquiry will proceed in the following manner:

First, we will look together at some of the more familiar representative passages which speak of our Lord's return, and see what is their natural, obvious meaning. Secondly, we will look at those Scriptures which, as is claimed, interpose another, or other prophetic events or periods between the present time and the coming of the Lord.

The three great subjects of unfulfilled prophecy are the Second Coming of Christ, the period known as the Great Tribulation, and the Millennium. Unfulfilled prophecy deals with many events and persons, but these three are most prominent. The real prophetic question is, What relation in time do these three events bear to each other? If, for instance, the prophecies relating to the Millennium must be fulfilled before Christ can come, then it is the Millennium

which is impending, perhaps imminent, and we may not look for our Lord for more than one thousand years.

If, again, the Great Tribulation must first run its course, then it is the tribulation which is imminent, and we may not look for our Lord until, at least, we find ourselves in the midst of the tremendous and deolating Apocalyptic judgments.

Now let us take up our inquiry. And *first*, we must look at some of the many passages which bear upon this question. Necessarily we must content ourselves with a few representative passages:

(Read Matt. xxiv:42-51, xxv:1-19; Luke xii:35-40, 41, 42; John xiv:1-3, 18; Phil. i:9, 10, iii:20, 21; 1 Thess. i:9, 10, iv:15-17; Titus ii:11-13.)

Now what is the natural, unforced and obvious meaning of these words? The believer is commanded again and again to "watch," and "wait,"—for the tribulation? for the millennium? for the destruction of Jerusalem? for the descent of the Holy Spirit? for the conversion of the world? No, not once, either here or elsewhere. But he is to "watch" and "wait"; to have his loins girded and his lights burning, trading meanwhile diligently with his Lord's talents—*because* he knows neither the day nor the hour *when his Lord shall come!*

He is "looking for the Saviour, the Lord Jesus Christ"; he has "turned to God from idols to serve the living and true God, and to wait for His Son from heaven, even Jesus." He is included by the apostle by whom he believed in the "we" who may be alive when the sleeping saints are raised and the living saints changed, and he is exhorted to be "looking for that blessed Hope."

I do not touch upon the numerous passages in which this possibility of our Lord's return at any moment is made the ground of exhortations to the practice of every Christian virtue and the development of every Christian grace. You are familiar with these.

Now it is not denied that these Scriptures imply imminence, but it is sought to break their force—nay, to empty

them of all meaning, by saying that they look over and beyond intervening events.

Post-millennialists assert that the thousand years' blessedness on the earth, which they make to be a spiritual reign of Christ in the hearts of a converted world, must first intervene.

The post-tribulationists assert that the Tribulation precedes the Advent.

Let us look at these claims in their order:

I. Does the millennium precede the return of the Lord?

Seeking for a Scriptural answer to this question, we turn naturally to those portions in which the present age from its beginning to its close is described, and ask if that description includes a pre-advent millennium. Three well known passages occur to us at once (Matt. xiii:24-30, 36-43; Acts xv:13-17; 2 Thess. ii:1-8).

The first, the parable of the Wheat and the Tares, is peculiarly interesting and important because in it we have, first of all, a prophetic picture of this age up to the Advent, and then our Lord's own exposition of the prophecy. Here at least we are dispensed from expounding, and debarred from theorizing. We have but to read and hear.

Could anything be simpler? 1. The parable and its exposition bridges the entire period from the moment when our Lord spoke the words to the yet future end-time of judgment. 2. It describes the moral condition of the earth during the entire period. 3. That condition is precisely what we see; not to speak of the vast outlying Christless multitudes, there is, in the very sphere of profession itself, a mixed condition—children of the kingdom and children of Satan growing together, *and so much alike* that the servants are not permitted to judge between them!

This is not a millennial picture, nor, since it covers the whole dispensation, is there room in it for a millennium.

Leaving out of view the many interesting exegetical questions in 2 Thess. ii:1-8, this, at least, is undeniable: 1. The moral state of the age from the Apostle's own time to the revelation of the man of sin, who is destroyed by the epiphany of Christ, is described. 2. That moral state is a "work-

ing" of "the mystery of lawlessness" right on from the Apostle's time to the end-time. 3. There is a hinderer—the Holy Spirit in the Church, no doubt—but He only hinders, He does not extirpate. 4. He is finally taken out of the way, and then the mystery breaks out into manifestation. *This* is not the picture of a millennium, nor is there room in it for a millennium. We say, therefore, that the millennium cannot precede the Advent. The return of the Lord is pre-millennial, not post-millennial.

II. Does the tribulation precede the return of the Lord?

It may be answered at once that the tribulation precedes the visible appearing in glory of the Lord *upon the earth*. Matt. xxiv:29, 30 expressly asserts that this glorious appearing is "*immediately after* the tribulation of those days." If, then, the Church is to pass through the tribulation it is *that* event which is imminent, and *not* the coming of the Lord for His own, described in 1 Thess. iv:14-18.

The question, then, is: Does the Church pass through the tribulation, or does the rapture precede by at least the space of the tribulation the glorious appearing of our Lord on the earth?

For answer we turn, naturally, to the passages which inform us that there is to be a tribulation. To these passages alone are we indebted for all our knowledge of that event. They are: Jer. xxx:7; Dan. xii:1, to be read with Matt. xxiv:15-30 (and parallel); Rev. xii:7-11; Rev. vii:1-17; and Rev. iii:10. These are all the words of Scripture which bear upon this event. When we turn to them, all difficulty disappears.

Jeremiah tells us that it is the time of *Jacob's* trouble, Daniel, that *Daniel's* people are affected by it. Our Lord, commenting upon the Daniel prophecy, pictures, as might be expected, a scene entirely earthly and Jewish. The abomination is to stand in the holy place, *and this is a sign*; warnings are given to those in Judea, and the Sabbath day is mentioned. That Israel is the "woman" of Rev. xii, and that the tribulation reaches its intensest anguish only after the casting down of Satan all are agreed. How entirely

congruous therefore to find that Satan persecutes "the woman that brought forth the man child."

That saints are in the Tribulation is proved by Rev. vii. That they are not the Church is evident for, 1. Their *position* is not churchly. It is *Levite* (verse 15), the Church is *priestly*. 2. The Tribulation saints are *before* the throne; the Church is *on* the throne (Rev. iii:21, i:6). 3. The Church has a distinct promise that she shall be kept "from (literally 'out of') that hour." 4. Without raising the question of whether the four living creatures or the four and twenty elders of Rev. iv and v symbolize the Church, it is sufficient to say that by one or the other of these the Church is symbolized, as all agree, and that we have, therefore, the Church in heaven before a seal is broken, a trumpet sounded, or a vial poured out on the earth.

Summarizing then, we say:

1. All the Scriptures addressed to the Church speak of the coming as imminent.
 2. The passages which describe this present age exclude the possibility of a millennium before the Advent.
 3. The tribulation is distinctly said to be the time of *Jewish* trouble, and that of the inhabitants of the *earth*.
 4. There is no tribulation without the personal Antichrist. According to 2 Thess. 1-8 Antichrist will not be revealed until the Hinderer is taken away. The Hinderer *can be* no other than the Holy Spirit in the Church.
 5. The saints described as coming out of the great tribulation are not churchly.
 6. The Church has a distinct promise that she shall be kept from that hour.
 7. The Church is seen in heaven, according to the order of events in Revelation, before the tribulation begins.
- We say, therefore, that it is the rapture of 1 Thess. iv:16-18 which is imminent, and that it precedes not only the millennium, but also the tribulation and the glorious appearing of our Lord upon the earth.

—C. I. Scofield.

COME LORD JESUS!

Come, Lord Jesus!
The days are darkening!
Kingdoms all are shaking!
And more and more we see
Earth is not Home.
Full many evils o'er the world are breaking,
And thus our hearts would cry
 Lord Jesus, come!

Come, quickly, Lord!
Cut short earth's night of sorrow.
Come quickly, Lord, and catch Thy Church away!
Then haste that glad, that blessed, golden morrow
When Thou shalt reign with undisputed sway.

—*J. Danson Smith.*

WE WOULD SEE JESUS

We would see Jesus; for the shadows lengthen
 Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen,
 For the last weariness, the final strife.

We would see Jesus, the great Rock foundation,
 Whereon our feet were set by sovereign grace;
Not life nor death with all their agitation.
 Can thence remove us, if we see His Face.

We would see Jesus, other lights are paling
 Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing;
 We would not mourn them, for we go to Thee!

We would see Jesus, this is all we're needing,
 Strength, joy, and willingness come with the sight.
We would see Jesus, dying, risen, pleading,
 Then welcome day, and farewell mortal night.

—*A. B. Warner.*

THAT BLESSED WORD

If we were asked to give the most blessed word our Lord spoke, we would not hesitate to say it is the word "*Come.*" It may be termed the royal Word of Grace. Proceeding from the ever blessed Son of God, what meaning it has for the Sinners and for Saints! He had come to His own. His message to them was as given in Isaiah, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." They refused this gracious invitation. He came to His own and His own received Him not. There in Galilee He stood uttering His solemn woe upon Chorazin, Bethsaida and Capernaum, where His mighty works had been done. But then when He pronounced judgment upon them He also addressed the Father and spoke the never to be forgotten words "*Come unto Me, all ye that labor and are heavy laden and I will give you rest*" (Matt. xi:20-23). God only knows the number of weary, heavy laden souls, bowed down by sin and shame, who heard this royal Word of Grace, who came to Him just as they were and found that the Son of God gives rest. And how? Blessed be His Name! He has taken our load of guilt, our sin and shame, our penalty upon Himself. He died in our stead and therefore bids sinners welcome. Ah! the countless thousands who heard, who believed, who came, who discovered it to be blessedly true—Rest and Peace in Him! And this precious word we find often repeated. Look at Zacchaeus in the sycamore tree, the chief of the publicans. The Lord knew Him, his sin, his burdened conscience and He wanted him, the chief of the publicans. He told Zacchaeus "*make haste, come down.*" "*And he made haste, and came down and received Him joyfully*" (Luke xix:1-9). He bade him to make haste. It is still the same heart of love, which bids the sinner to hasten and come to Him. How stubborn the human heart and will to refuse such Grace He still offers. And again we remember the well

known words "Him that *cometh* unto Me I will in no wise cast out" (John vi:37). There is no condition, but the most positive assurance that a welcome, such as our poor sinful hearts can never fathom, awaits him that cometh to the Son of God. "No man *cometh* unto the Father, but by Me" (John xvi:6). This is what it means. We come to Him and by Him unto the Father.

In the parable of the great supper, He uttered this blessed word "*Come* for all things are *now* ready." It is the word addressed to such as we are, outcasts, dying, lost sinners. And what has Grace made ready? *All* the sinner needs. Nothing is left unprovided. There is welcome so wonderful that our unbelieving hearts cannot fully grasp it. And in that parable we also read that He sent into the highways and hedges with the message "*Compel them to come in.*" We have often said to the unsaved, sometimes to those gone down into the depths of sin, "the Lord wants you." *Compel them to come in!*

How often this precious, blessed word must have fallen from His lips, unrecorded by the Holy Spirit in the Gospels. When they crowded about Him with their sick, their demon possessed, the lepers, the blind and those suffering with diverse diseases, then His loving "*Come*" greeted them. How many with fear and trembling must have approached Him only to find that His loving arms were opened wide to receive them. And this blessed word still goes forth to sinners. "*And let him that is athirst come. And whosoever will, let him take the water of life freely*" (Rev. xxii:17).

And when we have come to Him and found in Him rest, peace, life and all our need supplied, the royal Word of Grace is still for us.

"*Come and see*" He said to the disciples, who followed Him and they *came* and *saw* and *abode* with Him. Come and see is a constant word of invitation and cheer to His own. "*He that cometh to Me shall never hunger; and he that believeth in Me shall never thirst.*" How true it is. Yet we hunger and thirst, but it is after Him and He bids us come and eat and drink anew. "*If any man thirst, let him come unto*

Me and drink.” Yea we have come and still we may come and have our cups filled at the fountain of His love. *Come* is His blessed word to His own. Come with your burdens; Come with your failures; Come with your sins; Come with your questions; Come with your heartache; Come with everything and all. He has a welcome ready and His Grace meets all the needs of His people.

And there is the “*Come*” for service. “And Jesus said unto them *Come* ye after Me and I will make you to become fishers of men” (Mark i:17). He calls His own to service and He calls them to rest after service at His feet. “*Come* ye yourselves apart into a desert place and rest awhile.” Both service and rest after service in His hands. Blessed are we if we look to Him for both. May we ever hear this royal Word of Grace from our Lord.

There is another “*Come*” still. Before He left His disciples to go away He told them, “I will come again and receive you unto Myself.” In 1 Thessalonians, Chapter iv:13-18 we read *how* He will come again to receive His own. He will call His Saints together with a shout. Nothing is said of what the shout will be. It has often occurred to us in prayerful meditation that it may be the simple word “*Come*.” Thus the voice said to John after he had heard the seven messages to the churches, “Come up hither!” The royal Word of Grace will call His beloved co-heirs from Earth’s conflict to victory, from sorrow and suffering to joy unspeakable, from shame and reproach to glory. “*Come*.” Ah! what a homegoing it will be! What it will be for Him, when He calls at last to come home. What surprises will await us in the Father’s house with its many mansions. What joy when He has them all with Himself, who responded to His “*Come*,” who trusted Him on earth! And what will it be to respond to the last “*Come*” and see Him as He is and be forever with the Lord!

“Only a little longer!” *then*, O Lord, to see Thee!

How our hearts yearn, Lord Jesus, to behold Thy face—

To see Thee in Thy beauty, all gloriously transcendent—

No cloud between to hide Thy peerless grace.

“Only a little longer!”—then to be like Thee,
For *evermore* like Thine own self to be,
Through the glad days of never-ending ages
To find our *Light*, our *Song*, our *All* in *Thee*.

COME, IMMANUEL!

O come, O come, Immanuel,
And ransom captive Israel,
That mourns in lowly exile here
Until the Son of God appear.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel.

O come, Thou Rod of Jesse, free
Thine own from Satan’s tyranny.
From depths of hell Thy people save
And give them victory o’er the grace.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel.

O come, Thou Day-spring, come and cheer
Our spirits by Thine Advent here.
Disperse the gloomy clouds of night,
And death’s dark shadows put to flight.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel!

O come, Thou Key of David, come,
And open wide our heavenly home.
Make safe the way that leads on high
And close the path to misery.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel!

O come, O come, Thou Lord of might,
Who to Thy tribes on Sinai’s height
In ancient times didst give the Law,
In cloud and majesty and awe.
Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel!—*Tr. J. M. Neale.*

COME LORD JESUS, COME QUICKLY

O quickly come, thou Lord of all,
For awful though Thine advent be,
All shadows from the truth will fall
And falsehood die in sight of Thee.
O quickly come, for doubt and fear
Like clouds dissolve, when Thou art near.

O quickly come, great King of all,
Reign all around us, and within.
Let sin no more our souls enthrall,
Let pain and sorrow die with sin.
O quickly come, for Thou alone
Canst make Thy scattered people one.

O quickly come, true Life of all,
For death is mighty all around,
On every home his shadows fall,
On every heart his mark is found.
O quickly come, for grief and pain
Can never cloud Thy glorious reign.

O quickly come, sure Light of all,
For gloomy night broods o'er the way,
And fainting souls begin to fall
With weary watching for the day.
Come, quickly come, for round Thy throne
No eye is blind, no night is known.

—L. Tuttiett.

“He which testifieth these things saith “Surely I come quickly. Amen. Even so Come, Lord Jesus” (Rev. xxii:21).

Come, Thou long-expected Jesus,
Born to set Thy people free,
From our fears and sins release us,
Let us find our rest in Thee.

Israel's strength and consolation,
Hope of all the earth Thou art.
Dear desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child, and yet a King.
Born to reign in us forever,
Now Thy gracious Kingdom bring.

By Thine own eternal Spirit
Rule in all our hearts alone.
By Thine all-sufficient merit
Raise us to Thy glorious throne.

—*Chas. Wesley.*

SELECTIVE RAPTURE AND THE FIRST RESURRECTION

F. W. PITTS

This warmly contested subject is made so much a question of differing interpretations of texts that the real issue is obscured. This is unfortunate because we ought to know, if it pleases God to tell us, whether we may all expect to share in the Blessed Hope of Resurrection or Rapture at the Coming of the Lord, or whether we run the risk of being left behind to suffer wholly or in part the fate of a defiant and unbelieving world.

It is a terrible thing to think that our Saviour, Whom we believe to be able to save unto the uttermost, will not only fail us in the hour of our greatest need, but will turn against us at last and say, "I never knew you." Yet this is actually what is being taught. So we want to examine the doctrine of Selectivism and its implications with great care, bearing in mind that some of the saintliest Christians tenaciously hold this alarming theory. We are thus in a very delicate position. We dread to say anything that would

offend true servants of the Lord and yet we are bound to speak very plainly lest we be found unfaithful to the Spirit of truth.

In humble dependence, then, upon God we will seek to indicate with all due deference how the selective doctrine strikes us.

Partial Rapture

If the theory of partial Rapture can be proved beyond doubt we have mistaken altogether the truth of the Gospel of the grace of God. It is no longer a question of partial Rapture, but of partial Salvation. If salvation cannot do more than save us from the lake of fire, and if qualification for the first Resurrection depends upon our attainments, full salvation is no longer of grace through faith, it is also of works. And if the blood of Christ unaided does not make us meet for the inheritance of the saints in light, the offering of the Body of Christ "once for all" is only a partial atonement.

It will thus be seen that partial Rapture implies that though grace saves us from past sins, it must be supplemented by works if we are to be saved from the wrath to come.

This is exactly the principle condemned in the Epistle to the Galatians, "Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh?" (Gal. iii:3) Partial Rapture implies "Yes; we may be born of the Spirit but only the works of the flesh can complete our salvation."

Again; Scripture declares that

"Having (R. V.) believed, we were sealed with that Holy Spirit of promise which is the earnest of our inheritances until the redemption of the purchased possession to the praise of His glory" (Eph. i).

Nothing can alter the very plain truth expressed in these words. When we hear and believe the Gospel of Salvation the Holy Spirit by a mysterious act of grace seals us. We are henceforth set apart before God as His blood-purchased possession. At the same time the Spirit of promise becomes

to us the earnest or pledge of our inheritance, which is equivalent to our having the title deeds, though we have not entered into possession. God is so certain that we are His that, without waiting till the day when He will take us home, He conveys to us here and now the inheritance by the Holy Spirit of promise.

The First Fruits of the Spirit

Or, to put it in another way; "We are made children of God by faith in Christ Jesus" and "if children then heirs; heirs of God and joint heirs with Jesus Christ" (Rom. viii:17).

But Selective Rapture makes this mighty word of God of none effect by imposing conditions and qualifications which frustrate the grace of God. For according to the theory we may have been purchased by blood, sealed by the Spirit, and given the title deeds of the inheritance and yet we may have to go through the tribulation and wait in a "sort of purgatory" till after the Millennium and even then only just escape the Great White Throne.

This is like giving something with one hand and taking it away with the other, or like making a gift and then demanding payment for it, which surely differs little from counting the blood of the covenant wherewith we are sanctified an unholy thing and doing despite to the Spirit of grace.

We have been told with strong emphasis that "only very few will qualify for the (so-called) First Fruits Rapture." The requirements are inflexible and include increasing watchfulness and unwearying devotion to duty. But even if there be any, which is doubtful, who satisfy these demands "he cannot," so one writer says, "be regarded as saintly with the saintliness of select resurrection, who gives a steady and life-long refusal to the initial act of faith, viz., baptism."

It is possible for an unbeliever to comply with "the initial act of faith," for doubtless, many unconverted people have been baptised. Therefore such, according to this theory, have more right to include in the first resurrection than an unbaptised person who is born of the Spirit and washed in the blood.

This makes the problem most perplexing and yet more so when we remember the words of the Lord Who said:

“When ye have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do” (Luke xvii:10).

This text alone negatives the claim to Rapture on the ground of works, for to do what we ought to do adds nothing to the sufficiency of Christ and the value of His blood.

A little consideration will show that the essence of Roman Catholicism underlies the theory of Selective Rapture and Resurrection. Popery demands works and Sacraments to complete the salvation of God. So does Selectivism, and in doing so compares the puny achievements of men with the mighty and glorious work of the Redeemer of the world. The theory says in effect that what grace fails to do certain works of the flesh can do. The grace of God through the sacrifice of Christ can only bring the believer a salvation whose climax will be postponed till the end of the Millennium. But if he add his quota of saintliness he qualifies for the First Resurrection before the Tribulation and shares in the Millennial reign. His brother, truly saved as far as Christ can save him, will, in the meantime, be enduring the horrors of the Tribulation, preparatory to being confined in “a sort of purgatory” which will last a thousand years.

The advocates of Selective Rapture do not agree upon details. But we are now considering Selectivism as a general theory which draws a definite line between those who qualify for rapture by their own attainments and those who do not.

Falling From Grace

We submit that the root cause of all the difficulty is that men do not credit the unfathomable grace of God, which is an attribute inconceivable to human nature and finite wisdom.

Grace is not exercised conditionally as if God justified the ungodly, expecting them afterwards to prove themselves worthy of divine clemency. God justifies us freely by His

grace because there is nothing we can do to justify ourselves and He does so without requiring us to do something in the future that will show that we are worthy of His grace.

God does not justify the sinner because of extenuating circumstances like a magistrate who gives a prisoner another chance and trusts him to amend his ways in future. Grace is exercised independently of merit both before and after it acquits the guilty on the ground of the all-sufficiency of Christ. He satisfied the law's demands so that God might be just and the Justifier of them that believe.

But we are not Antinomians. We say from our heart, "Shall we continue in sin that grace may abound. God forbid. How shall we that are dead to sin live any longer therein?" We are risen with Christ to "walk in newness of life." But that newness of life is not necessary to the effectiveness of the grace that justifies, and none of the failures of Christians can in any way alter the fact that if saved at all "we are saved by grace through faith."

Yet one writer on Selective Rapture says that by some "the glory of the Advent is so wrapped up in salvation that it includes the worst backslider."

Without hesitation we admit that this is exactly what we do believe, because it is all of Grace. And why not? The backslider may be "ashamed at His coming." He may even be "saved though as by fire" and his works burned up. But we deny that grace is withdrawn from any who have the Spirit of Christ. If it were, it would not be grace. If they have not the Spirit of Christ they are none of His. Many miscalled backsliders have never been regenerated. The first Resurrection and the Rapture are for "them that are Christ's at His Coming" and that without the conditions imposed by a theory that is never mentioned in Scripture.

Further, Selectivism overlooks the Advocacy of the Lord Jesus:

"If any man sin we have an advocate with the Father, Jesus Christ, the righteous" (1 John ii:1).

Does the present marvellous work of our divine Paraclete

count for nothing? The apostle speaks of the unceasing value of the atonement when he says, "The blood of Jesus Christ, His Son, *cleanseth* us from all sin." Do the best or the worst imagine that they can be kept in the fellowship of living union with God, apart from the effective, all-sufficiency of the blood wherewith we are sanctified?

Baptism is no use, watchfulness is no use, works are no use whatever, apart from the blood of the Lamb. Dare anyone say that the blood of the Lamb is no use whatever, apart from baptism, watchfulness and works?

If the blood can make the vilest clean without his knowing how it is done—and no one but God does know—can it not cleanse the contaminations of the world from the tempted and tried without his knowing how it is done or even that it is done at all?

Papery administers extreme unction to the dying to save from the fires of purgatory. Can nothing be done for those who have fallen short of the conditions imposed by the theory of Selective Rapture? Would baptism at the last moment help? On must they go into purgatory, just like the Romanist, to have done for them what the blood of Christ failed to do?

The truth is that it is possible to attach a great deal too much value to one's attainments and sacraments, and too little value to the blood of Christ. Grace exercised on the ground of the atonement justifies the believer and the same grace will glorify the believer.

Paul the Apostle exclaims in one of his sublimest exultations:

"Whom he predestinated them he also called and whom he called, them he also justified, and whom he justified them he also glorified."

These are not the words of a man but the Voice of God; not from Sinai but from the throne of Grace.

Luther tore down the barbed-wire fence that the Papacy built around the grace that justifies. Selectivists re-erect it around the grace that glorifies.

But it is all of Grace that it may be by Faith.

GRACE AND GLORY

By Grace through faith in Christ who died
All that believe are justified,
If works could righteousness attain
Christ has been crucified in vain.

And Grace has wholly sanctified
All who in Jesus' death have died—
To seek perfection by the flesh
Is crucifying Christ afresh.

Our works, however, good and true,
Are only what we ought to do;
That cannot pay the price of sin
Nor purify the soul within.

One Sacrifice for sin alone
Can for the guilt of man atone,
And nothing but the cleansing blood
Can make us meet to walk with God.

'Tis all of Grace from first to last—
Grace blotted out the sin-stained past,
Grace for each daily need is given.
And Grace will bring us safe to Heaven.

The Coming of the Lord is near—
When He in glory shall appear,
Then by the Grace that justified
We shall with Him be glorified.

And when He shares with us His Throne,
All Heaven will know that Grace alone
Has made us meet through Jesus' blood,
To be both sons and heirs of God.

—F. W. P.

BEHOLD, HE COMETH!

The first announcement of His coming was made by Jehovah God on the threshold of human history. Man, the offspring of God, created in the image of his Creator, enjoyed the fellowship with God for which he had been created. How long it lasted we do not know. It was severed by the disobedience of the first man and the woman. What a mournful picture when both, covered with shame and fear, had to leave the place of communion, the Garden of Eden, the place of blessing and glory! Then the deplorable story of human history began, the story is yet being written—sin, sorrow, tears, pain, disease, and finally dust to dust and ashes to ashes. The curse rests upon the race; it rests upon creation as well, for all is in the bondage of corruption; and still we know “that the whole creation groaneth and travaileth in pain together until now” (Rom. viii:22).

But the God of holiness and righteousness, is also the God of Love. In His infinite wisdom He made a plan to redeem man and creation from the curse. In His infinite wisdom He knows how to work out all unto the praise of the Glory of His Name, so that finally there will be no more curse and no more pain. Then all tears will be wiped away. Ultimately in the new heaven and the new earth, there will be a greater Eden—the New Jerusalem, which comes down from heaven, with Him upon the throne, who triumphantly announces, “Behold, I make all things new!”

He, in whom and through whom all will be accomplished, is the Son of God. All God’s plans and purposes center in Him. The first, “Behold, He cometh!” was announced in Eden. The coming One is the “Seed of the Woman.” He is to bring redemption and through Him God’s eternal counsels of love and grace are to be realized.

In His Word the Spirit of God speaks unbrokenly of this coming One. As centuries have come and gone, the holy men of God, the chosen instruments of divine revelation, have testified of Him. “Behold, He cometh” is the heart of their

greatest messages. And as they announce His coming, they also reveal His person; they tell of His greatness and of His glory. They make known His work; they speak of His character. They give a pen picture of His service, and above all do they prophesy of His sufferings, and still more do they behold His future glory and the glorious consummation of all ages, when He will be the reigning King, under whose reign righteousness and peace will flourish forever and ever.

Centuries pass and others follow; louder and louder becomes the glad news: "Behold, He cometh"! David sings of Him, beholds Him rejected, as he was rejected, crownless as he was crownless; but David also saw Him as the glorious King receiving the world-wide kingdom. Isaiah, Jeremiah, Ezekiel, Daniel, prophet after prophet, announce His coming, in humiliation to suffer and to die; in exaltation to reign as Lord of all.

Other nations outside of Israel, the strangers from the commonwealth of Israel, who were wandering without Christ, with no promise of such a One, without God and without hope, had glimpses of One to come. The great nations of the past had in their distorted religious beliefs a faint echo of Israel's great hope, of the One who would bring hope and deliverance to man kind and bring back the lost Golden Age. He is "the desire of all nations" (Hag. ii). Yet only Israel knew of Him, of His person and His work.

And while the prophets of God announced "Behold, He cometh!" believing generations waited patiently for God's time, waited patiently for the coming One and for the realization of the hope of Israel. They were assured that "the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii:3).

The One to come came. He came just as the voice of prophecy had announced Him. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. iv:4). The seed of the woman had come. The prophecy of Isaiah, "Behold, the virgin

shall conceive, and bear a son and call His name, Immanuel,” was fulfilled. The child cradled in Bethlehem is the promised One, God’s unspeakable gift. The strangers from afar came also, the wise men from the East, the representatives of the Gentile world, to see in Him the fulfilment of their traditional beliefs. The pious in Israel came, the remnant of waiting, trusting saints, and they rejoiced. Simeon cried out in rapturous joy, “Lord, now lettest thou thy servant depart in peace, according to Thy Word. For mine eyes have seen Thy salvation.”

“Long ages came and went;
And sick, with hope deferred,
Israel’s voice grew faint; she seemed
Unnoticed and unheard.
At length to her a child was born,
At length a Son was given;
The day spring broke on earth,
And love came down from heaven.”

And we can add, “and love went back to heaven.” The mighty work for which He came from heaven to earth was finished. He had borne the curse on Golgath’s cross; there He was made a curse for us; God made Him there sin for us, Him, even Him, who knew no sin. But ere “love went back to heaven” to be enthroned at the right hand of the Father, He gave the promise that once more He would come down from heaven. The promise to return in person is one of the outstanding promises of the Lord Jesus Christ. The hope of His coming permeates all Christian doctrine. It is the sweet incense of Christianity, the believer’s most precious and holy anticipation. He is coming again! And when we turn to the final Bible book, His own revelation, we hear the blessed announcement again, so that the whole Church might know that the hope of His coming is steadfast and sure, as sure as the hope of His first coming. “Behold, He cometh!” “Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” “Be-

hold, I come as a thief!" "Behold, I come quickly and my reward is with me." "Surely, I come quickly."

Oh blessed Hope, thou wilt not leave us ashamed! As never before in the Church's history, weary eyes, expecting eyes, tearful eyes, longing eyes, thousands of saintly eyes, are watching for the rising of the Morningstar, and for the promised dawn. It would be a monstrous thing, a night without a morning! Far more monstrous it would be if this night of sin, this night of weeping should continue without a morning when joy comes and all tears are wiped away. But we know "the night is far spent, the day is at hand." Oh, lift up your heads, ye saints, for our redemption draweth nigh. Behold, He cometh! is not an idle dream. He is on the way. "For yet a little while and He that shall come will come, and will not tarry."

"Long years have come and gone,
And with uplifted eye,
The Church, with calm and silent hope,
Has watched the eastern sky.
At length the voice shall yet be heard,
With which all earth shall ring;
Lo, this is God, our God,
This the long-promised King."

Reader, beloved child of God, as another year passes and another is about to dawn, join in with the prayer of all His waiting saints the world over, "Even so, Come, Lord Jesus." And while we wait, we serve in fellowship with Himself. If our hearts are waiting and longing for Him, our lips shall praise Him, bear witness to Him; our feet shall walk in all His ways; our hands shall be ever busy doing His will in consecrated service. While we wait we heed His exhortations; our loins will be girded about and our lights burning. While we wait we walk in the separation which becometh the saints of God.

"THE MORNING COMETH"

"Watchman! O-Oh Watchman! What, what of the night?"
Wearily, wearily soundeth the cry!
Brother, what hap has befallen thy sight
That thou art blind to the glow in the sky
Rapidly tinging the storm-laden air?
If thou art fearful, my brother, look there!
Signs of the *imminent* dawning of day
Gild the horizon to qualified eyes!
How can they see who are turning away?
Those who are watching—whom God calls "the wise"—
They know the signals and they understand
The glorious fact that *the Lord is at hand!*

—Alice M. Ardagh.

LONGING

Art Thou coming soon, my Jesus?
Art Thou coming soon, my King?
Wilt Thou hasten Thy appearing
To my heart true joy to bring?
O how long, how long, my Savior,
Ere the Gates of Pearl unfold?
Ere from Heaven Thou descendest
As the prophets long foretold?

Wilt Thou come when Easter lilies
Breathe their hope o'er Calv'ry's gloom,
When the sweetest meditations
Cluster round Thy empty tomb?
Wilt Thou come when summer roses
Fill with fragrance sweet the air,
Or when bright autumnal blossoms
Show their glorious hues so rare?

Art Thou coming in the winter
When the Christmas carols tell
Of Thy lowly birth, my Savior,
When o'er hill and plain, and dell
Sweetly sounds the angels' chorus:
"Peace on earth. Good Will to men"?
When my faith, O blest Messiah,
Takes its flight to Bethlehem?

Wilt Thou come when day is dawning?
When the morning has begun?
Wilt Thou come, my Love, at noontide,
When the rays of mid-day's sun
Shed their warmth o'er hill and valley?
Com'st Thou in the afternoon
To fulfill Thy precious promise:
"Watch, for I am coming soon?"

Wilt Thou come in evening stillness
When the toil of day is done?
Will it be in twilight moments
When I watch the sinking sun?
Wilt Thou come, dear Lord, at midnight?
Will it be when darkness reigns
That Thy Presence in the Heavens
Sets me free from earthly chains?

Thou hast purchased my salvation
On the Cross of Calvary.
That my sins might be forgiven
Thou in love hast died for me.
O dear Lord, through endless ages
Thy great love I shall confess
When the Gates of Pearl I enter
In Thy robe of righteousness.

Should I pass through death's dark shadows
Like the righteous let me die!
In Thy likeness I'll awaken
When Thy light illumines the sky.
Should I, changed within a moment,
See Thee and not taste of death,
I'll rejoice in Thy appearing,
Precious Christ of Nazareth!

Then I'll see the many mansions;
Then I'll walk the streets of gold.
Then the dear departed loved ones
Face to face I shall behold!
As the thirsty hart is panting
For the crystal brooks at noon,
Thus I pine for Thee, my Savior.
Loved One, art Thou coming soon?

—Anna Hoppe.

"For here we have no continuing city, but we seek one to come" (Heb. xiii:14).

"As for me, I will behold Thy face in righteousness. I shall be satisfied when I awake, with Thy likeness" (Psa. xvii:15).

"For our citizenship is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:20-21).

NO LONGER!*

Some day in bodies glorified we'll see CHRIST as He is,
And in all things be like Him, enjoying perfect bliss.
No longer shall we struggle with vile, indwelling sin—
No longer will Old Adam, the flesh, the victory win.

*Suggested by editorial of same title in October issue of "Our Hope."

No longer we'll be harassed by Satan's fiery darts.
No longer will his lion's roar strike terror to our hearts.
No longer will his traps and wiles ensnare us and deceive,
Nor will the sly world's cunning seduce those who believe.
No longer will our senses from any cause grow dim—
Transformed by our Deliv'rer, some day we'll be like Him!
No longer will hot tears be shed, but songs of victory
And anthems of deliverance shall ring eternally.
No longer will our worship imperfect be and weak,
For we'll have evermore attained transfiguration's peak.
No longer will petitions rise from weary hearts perplexed,
No longer we'll be troubled, nor by temptations vexed.
Our prayers forever ended, songs of triumphant praise
To Father, Son and Spirit eternally we'll raise.
No more will faith be anguished by doubts and trembling
 fears,
For we shall see Him face to face through everlasting years!
No more we'll weep o'er loved ones, snatched by death's
 cruel hand,
For we shall meet no more to part in yonder Gloryland.
Here our dear Father's leadings we oft cannot explain,
But THERE we'll know as we are known,
 and all shall be made plain.
Here His "forever settled Word" we partly understand,
But THERE His perfect knowledge shall be at our
 command.
No longer we'll be hungry, nor suffer pain, nor thirst
When all the things "eye hath not seen" upon our sight
 shall burst!
No longer will divisions the Church asunder part,
Nor pride nor carnal envies will agonize her heart,
But free from spot or wrinkle, Christ's chaste Bride
 shall be one,
The Spirit shall behold His work in all perfection done.
No longer earthborn trials, no longer earthborn grief—
From every earthly burden we'll cherish sweet relief,
No longer will we suffer in body, soul, or mind—
Immortal saints of Gloryland leave mortal ills behind!

No longer, ah, no longer, how sweet will be release,
 When comes the bridal of the Lamb, when reigns the
 Prince of Peace!

But, Selah—let us pause awhile—no longer will we then
 Be privileged to serve Him, to bring to fellow men
 His wonderful Evangel, nor sow His precious seed,
 Nor sacrifice for His dear sake, nor give till love doth
 bleed!

Belov'd believers, do your hearts not burn as you survey
 The blest time of "no longer" while you're still upon
 the way.

O serve Him then with heart and hand—your love a
 living fire,
 Till knowing time "no longer," you hear His
 "come up higher"!

—*Anna Hoppe*

ONE LAST STRAIN ON MY HARP

One last strain on my harp
 Ere I stand on Canaan's shore,
 And touch its chords with a feeble hand,
 In a desert land no more.

A song to Thee, my God,
 A song to Thee my God,
 A song of joy and love;
 I gladly leave earth's dreary plains
 For Thy blest courts above.

Eternal source of good,
 Of life of bliss unknown:
 I come to Thee through Jesus' blood—
 I worship at Thy throne.

Thou God of boundless grace
 My Father, Saviour, Friend;
 I'll praise Thy name in realms above
 Through ages without end.—*H. Bennet.*

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