

„CRY OUT AND SHOUT”

DEAR BRETHREN: We read, „Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel *in the midst of thee.*” Hallelujah—yes he has come! „The Holy One of Israel” is now present. Those *in „Zion”* know of his personal presence; having heard his voice, and opened the door, they are now feasting with him. Blessed feast! „Wines on the lees.” The marrow and fatness of gospel truth. New dispensational truth. „Meat in due season.” Again we say hallelujah! We cannot help it. The very *stones would cry out* if we held our peace. Our hearts are full of gladness, our mouths with praise, and eyes with tears of joy, as we read the last „TOWER,” so full of gospel truth. Yes, beloved—as you so truthfully say—“the whole armor is needed now more than ever in this day of battle for God’s truth.”

What joy to the faithful virgin Bride to *know* that her Lord has come! What joy to her holy Bridegroom to reveal himself to his waiting, watching, faithful ones! „Unto *them that look* for him, shall he appear the second time.”

Long years ago „witnesses chosen of God” (Acts 10:41) saw him ascend in „*a cloud.*” Silent and still his departure, unknown alike to the world and the worldly-lukewarm Church. Having received the kingdom, „*in like manner*” has he returned, „sitting on the white cloud” (Rev. 14:14), unknown alike to the world and the lukewarm, or Laodicean Church.

But „witnesses chosen of God,” by faithfully taking heed to the „more sure word of prophecy,” whose eager eyes of faith, piercing through the white cloud, behold the King of Glory, with his golden crown and sharp sickle; a sure indication of *harvest work.* „The harvest is the end of the age.”

The seven churches of Asia seem clearly to represent the seven successive steps or stages in the development of the nominal gospel church, from the ascension to the second advent of Christ. He did not say, „Behold, I stand and knock,” to any of the seven, except to the last, or Laodicean Church. To the others he said, „Behold, I come quickly.” A dear friend, living in a distant State, writes me: „I am coming to you quickly.” Has he come? No; but I am *looking for him* very soon. Again a message comes: „Behold! (see!) I stand at the door and knock.” Has he not come? Is he not present?

Why does Christ accuse the seventh or Laodicean Church with *blindness*, unless because he is personally present and they fail to see—recognize—his presence? To none of the seven except the

last does he say: „Anoint thine eyes with eyesalve, that thou mayest see.” See what—who? Evidently the „Holy One of Israel,” who is now „in the midst of Zion.” „Blessed are the pure in heart, for they shall see God.” „Without holiness no man shall see the Lord.” The greatest joy of our hearts is to know that „*all nations* shall come and worship, in his presence.” Your brother laborer in the harvest-field. _____.

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