

not all sleep, but we shall all be changed " (1 Cor. xv. 51). This is the entrance of the Church into glory, as we are taught in detail by 1 Thess. iv. 16, 17 : "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 the clouds, to meet the Lord in the air : and so shall we ever be with the Lord."

One may read in Rev. xix. the description of this scene—the marriage supper of the Lamb, and the subsequent judgment of the earth, or at least of the heads of the antichristian revolt. This judgment is again described in more general terms in Jude 14, 15 : "Behold, the Lord cometh with ten thousand of his saints, to execute judgment," etc.; and in Zechariah xiv. 5, it is said, "The Lord my God shall come, and all the saints with thee."

How blessed the time when Christ shall have presented the Church to Himself, as a glorious spouse, "not having spot, or wrinkle, or any such thing !" (Eph. v. 27.) Clothed with the beauty and glory which belong to her, seeing in her Lord the beauty and glory of the Father, she is moreover associated with the glory of her Bridegroom in the power of that love wherewith He loved her, and in which He gave Himself for her, that she might be perfectly cleansed and made glorious with Him, even where He is ; then manifested in glory, surrounded with honours such as He re-