

in answer to the despairing cry of the remnant, that the Lord will descend from heaven in the panoply of his power and glory; then it is that repentant and sore-smitten Judah shall turn to him and own their crucified Lord at last.

This Zionistic movement, its antecedents and accessories, are clear evidence that the *time* of Jacob's sorrow and the *hour* of the Lord's appearing are drawing nigh.

But the Zionist movement is, in itself, the quickening and warning sign of a more immediate event.

It is a sign that the secret rapture of the church is, indeed, imminent. Scripture teaches, and teaches it in figure, in type, in symbol, parable, and open statement, that before the Lord appears in glory to end Gentile rule, and bring in the rule of Israel according to the Abrahamic covenant, he will come secretly, without warning, into the air (He will come into the air and halt there, before he comes down to the Mount of Olives), and with a shout, with the voice of the archangel, and the trump of God, snatch his church (the dead raised, the living changed) out of the world, and from the way of the coming woe, and gather her to himself as the bridegroom receives his long awaited bride.

By so much, then, as the Zionist movement is a climacteric sign and witness in these times that the day of the Lord is at hand, by just