

of consolation to a church sorely tried in its conflicts in this world. The words, indeed, rendered in our version, "I will come," are not exactly and clearly rendered. What our translators have put in the future tense—*I will come*, is, in the original, in the present tense,—*I come, I am coming*. What does the Redeemer mean, therefore, when He says to His sorrowing disciples, "I will not leave you orphans, I am coming to you?"

To find the full meaning of this, we might go back to the promise of a Saviour to Adam, when he fell by his transgression. From that promise, through all the dealings of God with His people Israel, down to the coming of Christ and the utterance of these words, the promised Redeemer was ever drawing nearer His people, was ever coming to them. With the first promise the Redeemer had already begun to come. Even in his day Abraham saw Him. He was ever coming, ever approaching to man, ever saying in substance "I am coming to you." But we do not intend to trace the steps of His approach to His church throughout this long period. Let us be content with glancing briefly at His approach to His own immediate disciples. He found them in their ignorance far away from Him. He began to draw them to himself, and as this drawing was slowly progressing He was ever coming to them. When the Baptist pointed to Jesus as the Lamb of God, Jesus was coming to them. When he prevailed on the disciples to forsake all and follow Him, He was, therein, coming to them. When Peter fell at His feet and besought Him to depart from him because he was a sinful man, Jesus, in reality, was coming to him. When the disciples were overtaken by the wild storm, and when their Master calmed the wind and the sea, He was thereby coming to them. When the three disciples saw Him transfigured on the mount, He was in that glory coming to them. In all these things He was coming to them. Every miracle He wrought, He was coming to them. Every parable he spoke, He was coming to them. Every danger from which He shielded them, He was coming to them. In every pang and suffering they endured for His sake, He was coming to them. And as yet they knew him not fully, as yet He had not come, as yet He was only in the act of coming to them. And when He uttered these words "I am coming to you," He had not even then fully come to them; He was now nearer them than He ever was before, but still He had not come in His full glory as the Son of God, the second person of the glorious Trinity, the Prince, the Saviour, Wonderful, Counsellor, the Everlasting Father, the Lamb, the Redeemer from sin and death, the Mediator between God and man, the Glory of God, and the image of His person.

What a strange way of coming this was to be. How alien from the ostentatious coming of men. In a short time He would be seized and bound a prisoner—still He says I am coming to you. From one tribunal He was hurried to another—yet then He was coming to them. Then He was to be crucified—and thus He comes nearer still to His own. In His death, He is coming, in His resurrection,