

Week of Meetings 03 a Nautical Narrative

by Benard Fell

The sermon emphasizes the importance of patience, perseverance, and faithfulness in the journey of faith, and encourages believers to keep their eyes fixed on the Lord Jesus Christ.

Duration: 46:20

Scripture: Mark 6:47

Topics: "Faith And Trust", "Gods Presence"

Description

In this sermon, the preacher begins by expressing his fondness for nautical narratives and how they relate to his own spiritual experience. He then refers to a night scene in the Bible where Jesus walks on water to reach his disciples who are struggling in a storm. The preacher emphasizes that even in the darkest times, God never loses sight of his people and is always aware of their struggles. He encourages the audience to trust in God's presence and power, reminding them that storms and trials can actually deepen their faith and character.

Transcript

Our scripture reading is taken out of Mark's Gospel, chapter 6, beginning to read at verse 47. And when evening was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling and rowing, for the wind was concrete unto them.

And about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out, for they all saw him, and were troubled. And immediately he talked with them, and said unto them, Be of good cheer, it is I, be not afraid.

And he went up unto them into the ship. And the wind ceased, and they were sore amazed in themselves beyond measure and wonder. For they considered not the miracle of the loaves, for their heart was hardened.

Lord have his blessing through the reading of his own cautious words. Now we have before us a nautical narrative, and I find them very, very interesting and instructive. I'm very fond of these sea stories.

I don't know whether it is because for nearly 34 years I labored in small islands surrounded by the sea. But in the study of these wonderful scriptures, I've learned many truths which are applied for my own life in my

own spiritual experience. Now it was a night scene, and when the evening was come.

We are reminded of another night scene, and I think you'll agree with me that we are actually passing through it at this time. As we look around and we see worsening conditions in the world, we are constantly reminded of the words of the apostle, The night is far spent, and the day is at hand. And if he could write those words nearly 2,000 years ago, then surely we must be almost at the end of the night, and almost at the dawning of the day.

Now it can be really a rough passage through life, I think you'll agree with me. I remember when we crossed over the Atlantic, it was during the war, and the authorities sent us right up to Halifax to get down to Nassau. Well in those days of course, we were subject to the Ministry of Transport, and we considered that the longest way round was the shortest way home, actually, in those days.

But we ran into a storm, and I never remember such an experience in all my life. The captain, who was a very seasoned man, said that during his 30 years at sea, he had never seen such waves. And he told us how many feet of water were in the hole, so I don't think that encouraged us either.

Well the chief officer encouraged us by saying that we were having a better trip, actually, than the Queen Mary, who was crossing over at the same time. Then he explained, of course, that being such a large vessel, she had to battle against the waves, whereas we, just a ship of about 1,700 tons, were riding with them. And that proved to be the case, because when I arrived in Nassau, I heard that Lady Oaks, who was a passenger on the Queen Mary, had been thrown on the deck, and had broken a collarbone.

So she too had a very, very rough passage. Now I mention this because, after all, when we go across a life's wild, tempestuous sea, we very often run into storms, do we not? And I think the Lord would have us to be encouraged in spite of these experiences. I wonder whether Job was thinking something along this line when he said, you know, I am full of tussings to and fro, until the dawning of the day.

Poor Job, he was having a rough passage, he was crossing over troubled waters. It seems as if he's speaking of an undulating experience as one gets on the sea, up and down, up and down, I am tussed to and fro. But then he recognized it was only till the dawning of the day.

Oh, how wonderful to know, dear friends, that we are just passing through this scene, and whatever we have to endure, it's only until the dawning of the day. Speaking of Job reminds me of the little girl who came home from Sunday school, and she said, Mother, was Job a doctor? Mother was rather puzzled, and she said, well, I don't know, I don't think so. Why do you ask that question? Well, she said, the people have been speaking to us this afternoon about the patience of Job.

Well, I don't know whether he was a doctor or not, but I'll tell you this, he prescribed some very good lessons for us. And lessons in patience. And you remember how he set forth in the New Testament as an example of endurance and patience.

We have need of patience. Thank God that patience, that endurance, can be instilled into our own souls by keeping our eyes fixed upon the Lord Jesus Christ himself. Though life has its ups and downs, friends, but praise God it has no ins and outs.

Once in Him, in Him forever, thus the eternal covenant stands. And so it is a night scene, and indeed a very rough passage. It reminds me of the words of the psalmist, Weeping may endure for a night, but joy cometh in the morning.

I notice in the margin it says that weeping may lodge the night, but joy cometh in the morning. I like that translation, because after all, weeping and sorrow are but lodges. We're only lodges, we're only, shall I say, pilgrims and strangers.

We're strangers because we haven't an abiding home down here, and we're pilgrims because we go into a home up there. But it's only for the night. Joy is coming in the morning, and joy is coming to take her abiding place.

And then, thank God, the lodger will go, and go forever. The psalmist said, Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me.

Moody once said that he considered that the most misquoted scripture in the whole of the Bible. He said, if I've heard one man, I've heard a thousand. Put in the word dark, and he says it isn't there.

Yea, though I walk through the dark valley of the shadow of death. No, he says you can't see a shadow in the dark, can you? That's perfectly true. And there must be light in the valley if there's a shadow.

How true it is. And sometimes this scripture is used as an experience of death, but it isn't. After all, it takes, shall I say, a live man to walk through a valley.

You can carry a dead man through it, but it takes a live one to walk through it. We're actually walking through the valley of the shadow of death, even at this present time, because it's this very scene which has upon it the stamp of death. And wherever you look, you see the evidences of death.

There's no town, city, or village without its cemetery. We are constantly reminded in the news of death and death and death. It's the valley of the shadow of death, but one need never fear a shadow.

And we have the wonderful radiant presence of our Lord Jesus Christ with us as we pass through the valley of the shadow of death. And in the meantime, we have his rod and his staff to comfort us as we journey through the night. So the evening was come.

Then we're told that the ship was in the midst of the sea. Now, it appeals to me in this sense that the ship was in the midst of a foreign element. So is the believer.

For as far as the world is for the true believer, it's a foreign element. Is it not? Are you at home in the world? You say no. Neither am I. We are like a fish out of water, to use an expression, shall I say, with regard to the society of this world and the things and the fellowships of this world.

It's a foreign element. And we were reminded of this on Sunday, were we not? Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not.

And we sometimes think, I am a stranger here, a stranger here. Heaven is my home. Only a sojourner.

Heaven is my home. For I shall surely stand there at my Lord's right hand. Heaven is my fatherland.

Heaven is my home. Let us ever remember that the Lord Jesus himself was but the homeless stranger in the world his hands had made. There you remember in Luke chapter 24, when that stranger overtook those two disciples on their way to Emmaus.

In a surprised tone they said, Art thou only a stranger in Jerusalem? And I understand the word really means, Art thou the only stranger in Jerusalem? Just think of that. The one who made the walls the only stranger in Jerusalem. Don't you think that he would be walking as a stranger were he here today? Yes, but there would be those who would be wonderfully associated and identified with him.

And it's our privilege even now, dear friends, although he is there in the glory, seated upon his father's throne, to be in full association with the stranger of Galilee. If you were of the world, the world would love its own. But you're not of the world, because I have chosen you out of the world.

Therefore the Lord hateseth you. Remember, he said, it hated me before it hated you. Christ and the world are two fundamental opposites.

And that's why I say it is indeed for the Christian a foreign element. Now somebody has likened the Christian experience to a deep-sea diver. He goes down into a foreign element, but he works for the good company above.

And while he works below, he is maintained and sustained from above. Then, when his work is over, he is drawn to the surface, and later he receives his wages. What a very concise picture of the Christian experience, because we work for the good company, do we not? God the Father, God the Son, and God the Holy Spirit.

A company that will never go into liquidation. And we are working, too, in a foreign element. But whilst we do so, praise God, we are maintained and sustained from above.

All my screens are in thee. When our work is completed, then God will be drawn up to cross up to meet the Lord in the air. And so shall we ever be with the Lord, to receive our wages.

If we venture where he is coming, behold, I come quickly. And my reward is with me, to give every man according as his work shall be. Sometimes we hear that so-and-so has gone to his reward.

That's hardly correct. The reward is coming. My reward is with me.

My reward, he says. Yes, when he has his people in his own presence, certainly, I say reverently, he will have his reward. But, praise God, when he comes, we're going to share his joy and share his glory.

We're going to share his reward. But in the meantime, we are labouring in a foreign element. Thank God, then, for the fact that we are maintained even now, and sustained by his marvellous power, and by his boundless grace, until we are caught up to meet the Lord in the air.

Speaking about deep-sea diving, I remember many years ago I was in the house of a brother in Miami. And it was news time. And so he turned on the TV.

And just at that time, there was a Miami lawyer who was a deep-sea diver, and he was about to make an attempt to break his record. And the TV showed him, with his oxygen tank strapped on his back, diving right down into Biscayne Bay. And down he went.

But he never returned, and he was never seen again. Something went wrong. So the misconception I thought of that man, well, because of modern devices, he was not maintained and sustained from above.

Had he been so, probably he'd be alive today. I couldn't help but think of those who seem to be very, very active sometimes in religious works. But they're not maintained nor sustained from above.

They have no life in Christ. And consequently, alas, alas, one day, alas, their eyes are opened, they will perish in their sins. Very sad thought, is it not? Oh, how important it is that we should recognize the fact that we are sinners, and that Christ died for our sins.

And then we take that place and embrace His finished work, then we have a life that is absolutely untouched by death. And in our Christian experience, praise God that life can be sustained and maintained from above. Very well then, heaven is our proper element.

If the world is a foreign element, and I think the apostle is teaching this over and over again, if then you be risen with Christ, think those things which are above, where Christ sits at the right hand of God. Set your affection on things above, and not on things on the earth. We're a heavenly people, with a heavenly calling, and a heavenly citizenship, and a heavenly home, and a heavenly destiny, and a heavenly savior.

Heaven is our proper element. Praise God. Praise God, and all our interests should be where Christ is, where Christ is.

Lay not up for yourselves treasures on earth, where moth and rust are corrupt, where thieves break through and steal. My, we're reminded of that so much, aren't we, these days. But lay up for yourselves treasures in heaven, where moth and rust are not corrupt, and where thieves do not break through and steal.

For where your treasure is, there will your heart be also. Notice, speaking of treasures, and then he comes to the singular, where your treasure is. Because it suggests that our treasure, surely, is Christ himself.

Where your treasure is, where is he? Seated in heavenly splendor, friends. And that's where our heart should be. So the ship was in the midst of a foreign element.

So is the believer. There's one more thing I'd like to mention here before I pass on, and that is, one has the feeling of isolation in standing under the deck of a vessel and looking round, but to that extent, if you've had that experience, there is a definite sense of isolation. And as I think of the church being, shall I say, in the midst of the sea, or if you like, in the midst of the nations, the sea does speak of nations, there is a sense of isolation.

But in this sense, we have a distinctive testimony to maintain. And that's the reason why I think, dear friends, we're gathered as we are. And because we're gathered as we are, according to the principles of the New Testament, there is a feeling, very often, of isolation, is there not, in the sense that we're in the midst of a conglomeration of cults and creeds, and I don't know what.

Praise God, we can go forth according to the word of God, and gather as we do in this place, according to the pattern laid down in Acts chapter 2, knowing that we can enjoy fully the presence of the Lord Jesus in the midst of his people. So the evil must come, and the ship was in the midst of the sea. Now we're told that he saw them toiling in rowing, for the wind was contrary unto them.

I understand this word, toiling, is a very strong one. It's the same word that is used by the centurion when he came to Jesus and said, Lord, my servant Mias at home, sick of the palsy, grievously tormented. That's the word.

In other words, it's more than just mere muscular activity. It suggests mental distress. They were tormented in rowing, because the winds were contrary.

Very often, friends, we find this too in our experience, but we're going to take courage from this tonight, because, as we're going to see, God can use that same opposing, impelling force against us to be for us. And if God be for us, who can be against us? I've often been very interested in noticing the Hainan sailors. Very often they leave their home in a sailboat, and they go across probably about two miles of water to a larger island in order to farm.

Well, they have a fair wind when they go, but of course, to return, they find they're up against a headwind. Now, what do those Bahamian sailors do? Just sit still in the boat and say, well, I'm going to wait until a fair wind comes? Of course not. Probably they would never arrive home for days on end if they did that.

But they just hoist up the sail, and they use that same impelling opposing force that's against them to drive them still further home by means of tacks, as they call them. It is a kind of zigzag course. But nevertheless, by means of tacks, they eventually get home.

It takes them a little longer, but they're using that same force that's against them. And I think in the service of God we've had this experience over and over again, dear friends, that very often when we find the power of Satan arrayed against us in Christian working testimony, God has used the adversary to become an auxiliary. And we have seen how that very same opposing force that was against us has eventually been for us, and has driven us nearer to himself, and nearer to heaven.

Well, didn't the apostle Paul have this experience? You remember when writing to the Philippians, he wanted to put their mind at rest about a very serious matter. He was incarcerated in a Roman prison, and he knew that the Philippian believers were greatly distressed about that. And they thought that all these things which had happened had been a direct hindrance to the gospel.

Oh no, said the apostle, I want you to understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel. The very things that you think are a hindrance have proved to be to the furtherance of the truth. And then he goes on to elaborate.

He said, my bonds are manifest in all the palace. What did he mean by that? Simply, that bonds for Christ had led sinners to Christ. And I can see with a beaming face how he writes, Matthew Christopher, recognizing that God is sovereign on his throne and above all his circumstances.

Rejoice in the Lord, and again I say rejoice. I want you to understand that all these headwinds from Nero have driven me nearer to the Lord, and nearer to home, and the opposing force has been to the blessing of others. So that before he ends that epistle, he writes, All the saints salute thee, chiefly they that are of Caesar's household.

Isn't that wonderful? Saints in Caesar's household. You know what kind of man he was. A monster of iniquity, the very incarnation of cruelty.

One who did his utmost to put Christians to death and to undermine the Christian work of the Lord. And yet there were saints in his household. Triumph in the very stronghold of the devil himself.

Now I want you to see that the apostle then is impressing this upon the Christians, and I believe Lord would have us understand these things clearly, but sometimes we feel that there's much opposition to the

gospel today. Very often things that happen unto us can be, shall I say, reversed by God himself to our blessing. Let me give you a personal experience.

My wife and I wanted to go to the island of Abaco. That's one of the northern islands of the group. So we went along and we arrived at Green Turtle Cay, which is the most northerly settlement of the island.

Went ashore and we started gospel meetings. But in all my experience I never felt an atmosphere so antagonistic and adverse. It seemed as if our words were coming back.

We had a wonderful experience during a stay in Park of the Palm Springs, and the atmosphere made a tremendous amount of difference for the preacher. And instead of our words rebounding as on the concrete wall, we find that we have great liberty, the liberty of the Holy Spirit, because there's an atmosphere conducive to the Spirit of God. And it's very easy to speak in this hall, I assure you, because of that reason.

But it was not so in Green Turtle Cay. And the reason was that Satan came to be there in all his force, so that we couldn't make any headway at all. So we had a talk with the Christians, and they said, Well, Mr. Sell, it seems that the best thing you can do is to go on to the next settlement, which was Manawarki, about 25 miles to the south.

Well, the fortnightly mail boat had just left the island, and meant to say we'd have to stay for nearly two weeks before the next one came along. So the Christians very kindly chartered a sailboat called the Vansheela. And two of the brethren manned it, and off we sailed to Manawarki.

Well, our arrival there was quite unexpected. We landed all our equipment ashore, because in those days it was real pioneer work. We had to take along everything with us, our outfit, which reminds me, I heard a veteran missionary once say this.

He was referring to a certain young missionary, he said, who came out to the field with a very wonderful outfit. But he said he hadn't got such a good in-fit. And when he came to the field, he proved to be a misfit.

Well, I had a rather good outfit, friends, but I trust I never was a misfit. It was a very necessary outfit. Because you can imagine, just going into a place without any knowledge of accommodation, we had to take our things with us, our camp beds, our pots and pans, our primer stove, our folding card table, without the cards of course, and all kinds of things, and then look for an empty house.

We might borrow a few more sticks of furniture, and it would be home sweet home to us for a time anyway. So that's what we did at Manawarki. And then we met the people, and they said, Mr. Fell, we've just been waiting for someone to come along and preach the word.

The only preacher that comes to this island is the Methodist minister, and he only comes once a month, and that's just for one hour, so we're very glad that you arrived. And dear friends, we found the ground prepared for the sowing of the good seed of the word of God. And how pleased they were, and we had meetings after meetings in the open air for six weeks of what already interest there was.

And one night when we were going home, a young man overtook us, and he said, Mr. Fell, you've been speaking on eternal punishment tonight. I want to be saved. I invited him into the little house where we're staying, and then I opened up the scriptures, and I said to him, we'll have a word of prayer together, we got down on our knees, and I prayed earnestly, Lord, open the eyes of the young man.

And when I had finished my prayer, to my surprise, he joined in. Now, I didn't expect that. But friend, it was the lifting of a newborn baby.

While I had been praying, he had been trusting the Savior, and he was lifting up his voice in a prayer of thanksgiving for the knowledge of sin forgiven, and of a wonderful Savior of his friend and Lord. That was the beginning of a wonderful work in Malawaki. I can't go into it tonight, but I'll tell you this.

It wasn't very long before other souls were saved, and then other workers became interested in the island. More souls were saved. Then, of course, we brought home to them the truth, according to the word had to gather, according to the pattern, and to the name of the Lord Jesus, in assembly testimony.

Then, when Mr. Harold Bardish was visiting Abaco sometime after, he brought home these truths during the conference which they held in another part of the island. The result was, the dear Christians in Malawaki decided it was high time that an assembly should be planted in that island, and so it was. It wasn't very long before a nice gospel chapel was built on the sea shore.

And then, knowing of our experience in hauling all our equipment ashore, they built a very nice, comfortable mission house, as they called it, for the preachers, when they come along, with all conveniences. Now, why do I tell you this? Do you think that as we look back, we regret that very hard and terrible experience at Great Abaki? Nay, verily. That same opposing, impelling thought that was against us, dear friends? By means of a tax cutely arranged by God himself, brought us to Malawaki.

And the things of which happened unto us proved to be for the fervorance of the gospel of the grace of God. And so very often, dear friends, that the wind of adversity is used of God, and it's more healthy, very often, than the south wind of prosperity. That's the reason why he allows us to pass through the storm, and the trial, and the adversity.

H. W. Barker tells us that as a young boy, H. W. Beecher, rather, tells us that as a young boy, he was saying in Mount Pleasant, a very appropriate name for such a beautiful place, and he was looking down the valley and admiring the wonderful scenery, breathtaking in that wonderful panorama of beauty. Then he said, up to a time, the storm cloud began to lower, and he heard the roar of the thunder as it drew nearer the very land upon which he sat, shook with the vibration of it. As the lightning flashed, and the rain descended, it seemed to him that the beauty of that lovely sputter completely vanished altogether.

But he came back the next day, and he sat in the same place. It was a lovely day, birds were singing, the sky was blue overhead, the sun was shining. And he said to himself, now where is that storm? And he said, it seems that the little days, he said, part of it is in me.

All the plants around said, part of it is in me. The green grass looking so fresh and beautiful now seemed to say, part of it is in me. In fact, the whole nature seemed to unite and say, part of it is incandescent in me.

He said, I'll learn a lesson that day I'll never forget, that all that the storm had done, actually, was to bring out the beauty, the freshness, and the sweetness of nature. And that's the reason why God allows us to pass through times of testing, dear friends. When God wants a man, he usually puts him in the storm.

So that as the oak, his root might be, shall I say, embedded more deeply in his God, that he might be tested by the wind of adversity so as to prove himself worthy of the service to which God is calling him, calling him. So do not let us be afraid if the wind happens to be country, country. He allows the storm to

deepen our spiritual character.

He allows it in order that our roots of faith might be more embedded in himself. And we go on. You notice that in verse 48, and he saw them toiling in rowing.

He saw them, I love that, they're precious words. They were never out of his sight, although it must have been pitch dark at that time. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of those whose heart is perfect toward him. They were never out of his sight. There he was on the land above praying.

There they were beneath in the sea, rowing and toiling and fearing. Ah, dear friends, how wonderful to know we have one above who is praying for us now, for he ever liveth to make intercession for us. We have not a high priest who cannot be touched with the feeling of our imperatives, but one who is tempted at all points like as we are, yet without sin.

He's touched with the sympathy within. He knows our feeble frame. He knows what sore temptations are, for he endures the same.

Oh, how wonderful to know that the Lord Jesus Christ is looking down upon us in every circumstance of life. But we're never out of his sight. It's a great comfort to my soul, I assure you.

And if the sea would remind us of the circle of his love, it would also remind us in this instance, shall I say, of the circumference of his tower, and we're in the very center of it. There's the mountains around about Jerusalem, so the Lord is round about his people, from henceforth even for evermore. He cometh unto them walking upon the sea, and the very thing that they feared was actually under his feet, under his control.

Of course, he is always above our circumstances. It's been told of those two sisters who were chatting together, the one said to the other, well, how are you today? She said, not so bad under the circumstances, and the sister was very quick to say, what are you doing under the circumstances? That's it, we should never be under the circumstances, but the circumstances should be under us. And so he comes unto them walking upon the sea.

This word goes forth, Be of good cheer. It is I. Be not afraid. Now, it isn't recorded here, but in another gospel, I think it's Matthew, isn't it? We have that beautiful episode of Peter walking on the water.

Lord, if it be thou, bid me come unto thee upon the water. And the Lord said, come! And we see Peter walking on that fluid pathway toward the Lord Jesus, and what happened? He saw the wind boisterous. He saw the foaming deep.

Beginning to sink, he cried out, Lord, save me! Well, that was a very short prayer, but it was a very effective one, friends. We were speaking about Fred Elliot the other day. I remember him speaking, I think, on this passage many, many years ago in the city of Birmingham.

I forget what he said about it, but I always remember he said something about Peter's prayer. He said it was a very short one. He said, it had been as long as some prayers that I've heard, he said.

Peter would have been at the bottom of the deep blue sea. Well, there's a lot of truth in that. Our friends, God measures our prayers not by their length, but by their depth.

And some of the most effective prayers in Scripture are the shortest of prayers. In the next chapter, you remember there's a dear woman and she's pleading for her daughter, and she prays a prayer no longer, but three words, and she says, Lord, help me! And so Peter begins to think, and the Lord answers his prayer. Jesus stretched forth his hand.

You see, Peter was living near enough for the Lord to do that. When we begin to think, dear friends, and we find ourselves struggling with self, oh, how wonderful to think that the Lord is always on the spot, ready to clasp our hand, wherefore didst thou doubt, O ye of little faith? When I fear my faithful fail, he will hold me fast. When the tempter would prevail, he will hold me fast.

I take courage from this fact, it's not so much my holding him, it is holding me. As my eternal security depended upon my holding him, I'll tell you, friends, frankly, tonight I wouldn't be here. But he doesn't thank God.

I came to him as a sinner, and I laid hold of him for salvation, and he laid hold of me as a saint for preservation. My eternal security doesn't rest upon my fidelity or my holding him, but it does depend upon his holding me. You see the picture of the good shepherd going after the sheep? He finds it.

Rejoice with me, for I have found my sheep that was lost. He puts that sheep across his strong shoulders, and he brings that sheep safely home. It's his responsibility to do that.

But we hear so much about, O pray to me that I might hold on to the last. But now, with that picture before our mind's eye, who is doing the holding? Is it the sheep that's holding the shepherd? Or is it the shepherd that's holding the sheep? He says, of course it's the shepherd that's holding the sheep. Dear friends, he firmly clasped the feeblest sheep, and in that coming day, all his sheep will be gathered in, there won't be one missing.

And the Lord will answer those that they gave it me. I have kept. Not one of them is lost, except the sum of the petition, that the scripture might be fulfilled.

So, dear friends, I close. The time has gone, but when we have that thinking feeling, and I think we do sometimes, let us realize that the Lord is near to us. Put our hand of praise in his.

Let us trust him. Let us lean hard upon him. It is his secrets that are overcoming a victorious life.

Shall we sing together hymn 412? Some glorious morning's horror will cease. Some glorious morning all will be peace. Heartaches all ended.

School days all done. Heaven will open. Jesus will come.

Paul 1, 2. O God, our Father, we thank thee that the night will soon be past, and that we shall see the glorious dawning of the eternal day, and best of all, we shall see our lovely Lord face to face. Then the storms of life will be over, and we shall enter into the heavenly harbour to anchor by his sign forevermore. In the meantime, O God, as we pass through the hurricane of this scene, we pray that we might enjoy the centre of the vortex, and right in the very eye of the storm, may we realize his presence, and hear his sweet words saying to our souls, be of good cheer.

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