

1894

# The second coming of Christ

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*The Second Coming of Christ.*

*Robert E. Smith.*

A beautiful and impressive scene is that upon which we are invited to look. On the summit of Mount Olivet we behold Jesus with his chosen few. He is giving them his farewell counsels, and even as he speaks unto them, he is taken up, and a cloud received him out of their sight. While the apostles gaze steadfastly toward heaven after the rapidly vanishing form of their Lord and Master, behold, two men stand by them in white apparel. These heavenly messengers speak to the bewildered apostles. What do they say? Listen, and you shall hear their message: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The angels thus enunciated very clearly

one of the grandest, most precious, and most significant truths of the Christian religion.

This declaration by the angels was only a repetition of the great truth as taught by Jesus himself. In Matt. 24, 3, we find the disciples coming to Jesus and asking him what should be the sign of his coming, and of the end of the world, which questions clearly indicate that he had been teaching them these things. In Matt. 25, 31, 32, Jesus says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Again Jesus teaches his second coming when he says: "Whoever, therefore,

shall be ashamed of me and of my words  
in this adulterous and sinful generation,  
of him also shall the Son of Man be  
ashamed, when he cometh in the glory  
of his Father with the holy angels.

Still again, Jesus said unto his apos-  
tles: "If I go --- I will come again."

So the angels who appeared unto the  
apostles on Mount Olivet confirmed  
the oft-repeated testimony of Jesus  
respecting his second coming.

From the time the angel uttered  
this declaration until the present,  
there has been a constant looking  
for the second coming of Christ.

The apostle Paul strikes one of the  
great Christian fundamentals when  
he writes: "We have a great high priest  
who is passed through the heavens,"  
and again he represents the attitude  
of the Christian Church in all ages  
when he writes: "From whence also

we look for the saviour, the Lord Jesus Christ.  
How beautifully does Paul declare the second coming of the Lord when he writes "For 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."

Not only the gaze of the primitive church but the gaze of the church in all ages has been upward, - even looking for the second glorious appearance of the Lord and His acter, Jesus Christ. What Tholuck has said of Israel, that, "As no other nation of antiquity, it is a people of expectation," is also true in respect to the Christian church. The greatest and most precious hope

of the Christian remains yet, to be realized. St. Paul thus expresses it in a beautiful manner: - "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus." So the greatest hope of the Christian is anchored within the veil, whither Christ the forerunner has entered, and from whence we look for him to come again to receive us unto himself.

It is interesting and somewhat striking to note that this onward and upward hope is intimately associated with many scriptural exhortations, consolations and warnings. The apostle desires to inculcate holy living, and this is the motive which he adduces thereto: - "That desiring ungodliness and worldly lusts, we should live soberly, righteously and

godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. (Titus 2, 13.) An exhortation to endurance under persecution and loss of goods is coupled with the blessed hope: "For yet a little while and he that shall come will come and will not tarry." (Heb. 10, 35-37.) When the apostle would urge patience under trial, the admonition is: "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." (James 5, 8.) Are we urged to earnestly seek after sanctification? The duties leading up to it culminate thus: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ." (1 Thes. 5, 23.) Is watchfulness in pastoral oversight urged? This is the reward: "Speed

the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; --- and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter 5, 4) Faithfulness to the gospel trust is thus charged upon the ministry: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. 6, 14) And again: "I charge thee in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom, preach the word." (1 Tim. 4, 1) These passages are only a few selected from the many which encourage and strengthen the Christian by the glorious hope of the second advent of Jesus Christ into the world. In the epistles we find over fifty

distinct references to the coming of the Lord, which clearly indicate the important place which this doctrine occupied in the primitive church.

Nearly nineteen centuries have passed since our Lord passed beyond the vision of the apostles gathered upon Mount Olivet. During all this time Gods people have been pondering the precious promises of his return and have oftentimes marvelled why he tarried so long. Some have frequently set the date for his return but only to be doomed to disappointment.

A marked illustration of this is found in the case of William Miller and his followers. In 1843 the second coming of Christ was expected by as many as fifty thousand believers in the doctrines of Miller. Many gave their property away, and dressing themselves in white robes went to the summit of the nearest hill, and there awaited for the second

coming of Christ. This and other instances which might be mentioned clearly reveal the foolishness of men, for, has not Christ himself plainly declared: - "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Thus two facts are clearly taught in the New Testament.

First, the certainty of the second advent of Jesus Christ.

Second, the uncertainty of the time of that advent.

The first fact is so obvious that it requires no elucidation. It is concerning the second fact that we propose to form, if possible, a reasonable hypothesis.

To begin with, then, we would assert that there are three consecutive ends of ages noted in the New Testament.

First, (Rev. 9, 2. 6.) "Once in the end of the ages hath he appeared to put away sin by

the sacrifice of himself." Christ's first coming terminated the Jewish economy in the judgement and rejection of the house of Israel, and opened the door of salvation to the Gentiles. The first age was brought to a close on Christ's cross amid earthquakes and darkness, when the son of Man exclaimed: "It is finished." (John 19, 30) Second, (Matt. 13, 49) "At the end of the age the angels shall come forth and sever the wicked from among the just." This passage, I believe, refers to Christ's second coming, which will be accompanied by the first resurrection, the restoration of Israel, and the introduction of the millennium. This age shall close amid thunders and lightnings, and an earthquake, and the outpouring of the seventh vial. A great voice out of the temple of heaven, from the throne will declare: "It is done." (Rev. 16, 17.)

Third, (I Cor. 15, 24, R. V.) "Then cometh the end,

when he shall deliver up the kingdom to God even the Father. This passage, I believe, refers to the close of the millennium, the resurrection of the rest of the dead, and the last judgement. The third age shall be brought to a close by him that sitteth on the throne, proclaiming: "It is done, I am Alpha and Omega, the beginning and the end." (Rev. 21, 6.)

The second age, i. e. the present age, is everywhere set forth in scripture as one of combined darkness and light, the end of which is to be characterized by increased darkness and tribulations. In our Lord's eschatological discourse, he utters predictions of wars, famines, pestilences, persecutions, apostasies, and false christes together with a world-wide preaching of the Gospel for a witness. He utters all these predictions in answer to the question, "What shall be the signs of thy coming and of the end of the age?" (Matt. 24, 3.)

If we ask the apostles concerning the last days, Paul says:—"Thine know also that in the last days perilous times shall come. These men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof." (II Tim. 3, 1-5.) Again Paul says:—"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." (I Tim. 4, 1-3.)

Peter tells us, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the sign of his coming? (2 Peter 3, 3, 4.)

It is not the design of the Gospel to transform this present age into a golden age, but to deliver us from this present evil age. (Gal. 1, 4.) The work of Christ was not accomplished in order that he might conform this age to us, but that we should be not conformed to this age. (Ro. 12, 2.)

Truly it hath been well said: Trace through whatever line we will, we find the same condition at the end of the dispensation. If from the seed-time of the world we look on to the reaping-time, we find the wheat and the tares, the children of the kingdom, and the children of the Wicked One, growing together until the harvest, then separated each for his destiny:—So shall it be at the end of the age. (Matt. 13, 40.)

During the first two hundred years of its history, the church remained pure, and devoted to her Lord and Master, Jesus Christ. The purity and unworldliness of the church were such characteristic features that even the unbelieving historian Gibbon noted them and admired them. He testifies that the hope of Christ's imminent return remained universal, and that "it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various races of mankind should tremble at the appearance of their divine judge."

The terrible persecutions which raged from the reign of the tyrant Nero to Diocletian established more firmly than ever the blessed hope of the Christians. But the reign of persecution was followed

by a reign of peace which proved disastrous to the struggling church. The church is now protected by the emperor, and assistance of every kind is proffered her, but this imperial patronage proved to be a leaven which in time corrupted the entire church. The union of the church and state under Constantine transformed the church heavenly into the church earthly, and laid the foundation of a corrupt and worldly religious system. The church now became characterized by carnal superstitions instead of deep spiritual worship as heretofore. Gradually, all the elements which characterized paganism became mingled with the worship of Christ. Holy water, candles, the wafers, images, processions, the adoration of saints and relics, the idolatry of the cross, and much more were introduced to corrupt the religion of Christ, all of which were the

very instruments and appendages of demon worship."

From this general apostacy comes the Anti-christ. In addressing the Thessalonian Christians concerning the second coming of our Lord Jesus Christ, Paul wrote: "But it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (II Thes. 2, 3. R. V.) I believe this passage to be a prediction of Antichrist. I further believe this Antichrist to be the Roman Pope.

The Pope usurped the place of the Holy Ghost. The Holy Ghost is the only true vicar of Christ on earth. He was sent to take the place of Christ. But the Roman Pontiff has set himself up as the only vicar of Christ on earth,

thus assuming to occupy the place which was expressly designated to the Holy Ghost by Christ himself. Paul's prediction fully harmonizes with the interpretation just given. The Pope is "the man of sin" in marked contrast to the true pastor, whom the Scriptures call "the man of God." The word "man" as used here is a collective term including the long succession of Popes. Again, truly the Pope sitteth in the temple of God, setting himself forth as God." History proves this to be the case. Alexander VII, the Nero of the Pontificate, as he has been called, moving to his consecration, passes under a triumphal arch, on which is inscribed: "Caesar was a man; Alexander is a God." Marcelinus, in an address to Pope Leo X. at the Fifth Lateran Council, exclaims, "Thou art another God on earth" - tu derique alter Deus in terris. Gregory II. boasts

to the Greek Emperor: "All the kings of the West reverence the Pope as a God on earth." Pope Nicholas writes: "Wherefore if those things which I do be said to be done, not of man, but of God, what can you make me but God?" Again, if the Prelates of the Church be called and counted of Constantine for Gods, I, then being above all Prelates, sees by this reason to be above all Gods." These historical facts, in connection with many more which might be mentioned, fully confirm the prediction of St. Paul. But we must not omit one recent deification of the Roman Pontiff. I refer to the decree of papal infallibility promulgated by the Ecumenical Council of 1870. By this decree, the Pope was made an infallible judge in all matters pertaining both to doctrine and duty. He is no longer man because men

are fallible and often err in judgement. He is now a God because he is infallible and never errs in pronouncing judgement. Examine all history and discover if you can a single assumption that can surpass that contained in the well-known Bull Unam Sanctam of Boniface VIII., where he says: "It is essential for salvation for every human creature to be subject to the Roman Pontiff." This assumption means nothing more or less than the absolute usurpation of the prerogatives of God himself. In how profane a manner has the temple of God been defiled by the Pope and his followers! Dr. Gordon sums up the answer in a few sentences as follows: "The heathen rites and ceremonies corrupting the worship of Christ; the idols and the sacrilege; the worship of the queen of heaven; the blood of God's saints staining

his own courts; the blasphemy of a man professing to forgive sin; of a man snatching the attribute of Divine infallibility; of a man receiving worship from his fellows; in fine, of a man sitting in the seat of the Holy Ghost, shutting the mouth of God's Spirit, - the Holy Scriptures, and bidding the church hear only his own

"mouth speaking great things." Idolatry of Mary; idolatry of the mass; idolatry of the cross! How solemnly sounds God's word in view of it all! And what agreement hath a temple of God with idols? (I Cor. 6, 16. R.V.) As the truth of these statements flash upon us, let us recall the prediction of Paul, and apply it to the Pope, and exclaim: - Truly the Pope sitteth in the temple of God, setting himself forth as God.

But this is not all of Paul's prediction. If we look again at his epistle to the Thessalonian Church (II Thes. 2, 8) we find

that he tells us the ultimate destiny of the "man of sin". He says:—When the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming". This prophecy is fast being fulfilled. The consuming of the Pope's power has been going on for the past few centuries, and especially during the present century. One eminent writer has declared that in the downfall of the temporal power the papacy met with the heaviest loss which has befallen her in a thousand years. "Know ye not," saith Paul, "that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy. For the temple of God is holy, which temple ye are" (1 Cor. 3, 17). The papacy has thoroughly defiled the temple of God, and it is even now being consumed with the spirit of

his mouth, and ere long it will be ultimately destroyed with the brightness of his coming."

The Church of Rome, the great apostasy fulfills Paul's prediction in every important particular. The Papal Antichrist is often presumptuously addressed as "the true deod and husband of the Church". It now becomes our duty to find in scripture the description of his bride. As we find the most perfect description of the "man of sin" in the second chapter of Thessalonians, so we find the most graphic portrayal of the "woman of sin" in the seventeenth chapter of Revelation. Here we find her introduced as, "The great harlot that sitteth upon many waters," and pictured as riding upon a beast with "seven heads and ten horns". Happily for us, we are not left to interpret these symbols, for the spirit of

God interprets them for us. "The waters which thou sawest where the harlot sitteth are peoples, and multitudes and nations and tongues." This refers to an extensive dominion and sway over the inhabitants of the earth. The seven heads are the seven mountains on which the woman sitteth." Rome is known both in history and in poetry, on monuments and on coins as "the seven-hilled city." Both the Romanist and Protestant interpreters agree that this passage refers to Rome, though the Romanist interpreters insist that the prophecy refers only to pagan Rome. The great harlot represents a fallen and apostatized church. (See Isa. 1, 21; Jer. 3, 1; Hos. 4, 15.) This is the representation as given in Scripture. We have thus far determined the character, dominion, and residence of this "woman of sin."

Now let us turn to the same prophecy

and read more concerning this harlot.  
"And the woman was arrayed in purple  
and scarlet color, and decked with  
gold and precious stones and pearls."

Now, when we consider that scarlet  
and purple are as truly the colors of  
the papacy as the red, white and blue  
are of the United States, we see the  
peculiar force of this prophecy.

again, this woman holds a chalice  
in her hand, for the prophecy reads: "Hav-  
ing a golden cup in her hand, full  
of abominations and filthiness of  
her fornication." Here is a clear reference  
to idolatry and spiritual apostasy.

An eminent writer remarks that  
"it is no exaggeration to say that the  
eucharistic cup which Rome now  
puts to the lips of her communi-  
cants, with its mixture of miracle  
and magic, resembles more nearly  
the chalice of the ancient Chaldean

Mysteries: than it does the chaste and simple memorial cup which Christ left in the hands of his bride, the church, and, in view of the transformation which has taken place, what startling significance is there for Romanizers in the apostles saying:—"Ye cannot drink the cup of the Lord and the cup of demons." Ye cannot be partakers of the Lord's table and the table of demons." (I Cor. 10, 21).—startling, if indeed it be true, that the bride of Christ, who in the beginning is described as having turned to God from idols to serve the living and true God, and wait for his Son from heaven", is become such that she is now turning men from God to serve idols, seducing them to make an image of the sacrament, before which they fall down in worship". The prophecy further reads:—"And upon

her forehead a name written, 'Mystery',  
Babylon the great, the Mother of Harlots  
and Abominations of the Earth." How cer-  
tainly has this portion of the prophecy  
been fulfilled in the apostate church.  
We can truthfully exclaim: "Roman  
Church the great, the Mother of Har-  
lots and Abominations of the Earth."  
Let us glance at the prophecy once  
more: - "I saw the woman drunken  
with the blood of saints and with  
the blood of martyrs." It has been  
estimated that the papacy has directly  
or indirectly slain fifty millions  
of martyrs on account of their faith,  
the vast majority of these being  
sincere pharisees, whose only crime  
was that they would not own alle-  
giance to Antichrist. Let charity dis-  
count the number by one half, if it  
were possible, and let her suggest  
every conceivable palliation for the

murder of the rest, and we still have the most ghastly chapter which the volume of history contains. Would that we might mingle our weeping with floods of repentant tears from the eyes of this cruel mother, if, forsooth, we could thereby mitigate the wrath treasured up against the day of wrath which her crimes have earned."

Thus has history filled in every detail the terrible outlines of this prophecy, pointing in every instance to the Roman Church. History proves the assertion to be true that "the great bulk of the papal ceremonies were originally part and portion of primitive idol-worship, of which idol-worship Babylon was the chief mother and nurse."

Cardinal Manning says:—"The Catholic Church is either the master piece of Satan or the Kingdom of the Son of God." History has fully

proven her to be former. Cardinal Newman writes: "Either the church of Rome is the house of God or the house of Satan: there is no middle ground between them." Again, let us summon history to show that she has fully proven herself to be the "house of Satan". The "man of sin", i.e. Antichrist, the Pope, and the "harlot", i.e. Antichurch, the Church of Rome, - these two combined have brought on what has been well called "the mock millennium". Everything which belongs to the millennial age, has been, and is still, claimed by the apostate church as already here. A bishop at the Fifth Lateran Council addressed the Pope as follows: - "O thou, most blessed be, we have fixed our hopes as the saviour that was to come". The Romish Church believes that Christ has already come and is already ruling.

in the person of the Pope at Rome.  
Cardinal Manning once exclaimed:  
In the person of Pius IX., Jesus reigns  
on earth, and he must reign till  
he hath put all enemies under his feet.  
The bishop of Medusium speaks at  
the Fifth Lateran Council as fol-  
lows: "But weep not, daughter of Zion,  
for God hath raised up a Saviour  
for thee; the Lion of the tribe of  
Judah (referring to Pope Leo), the root  
of David hath come, and shall  
save thee from all thy enemies."

Marcellus, in behalf of the church, speaks  
thus to Leo X., "Thou art, our shepherd,  
our Physician, our Governor, in *finis*  
second God on earth." This, in brief,  
is the Roman Catholic conception  
of the millennium. Such a millen-  
nium might be more correctly  
characterized as the millennium of Satan.  
Note how well this title is sustained

by scripture. The following are the scriptural characteristics of the millennium. It will be the age of the resurrection of the just (Luke 20, 35), with all the glorious triumphs and rewards which belong to that consummation; and it will be ushered in by the visible appearing of the Lord from heaven (Matt. 13, 39); it will be Christ's millennium, during which Satan shall be bound and shut up so that he can tempt the nations no more (Rev. 20, 1-3).

But let us turn our attention from the ridiculous mock millennium of the apostate church and see if we can discover any foregleams of the true millennium. Happy are we as we undertake this task, to find many signs of the approach of this great event.

One of the signs for which we must look is the restoration of the Jews.

to the faith of the Gospel. (See Hosea 3, 4, 5; Rom. 11, 28-27.) Is there any evidence of such a restoration? Yes, abundant evidence. It has been carefully estimated that more Jews have been converted to Christianity in the nineteenth century, than during the whole period of the Christian era. Another marked evidence is the great Christ-believing movement which is headed by Joseph Rabinowitch of Russia. This is a movement within the Jewish Church for confessing Jesus as the Messiah. Its watchword is: "The key of the Holy Land lies in the hand of our brother Jesus." This remarkable movement, though less than ten years in progress, has already won over fifty thousand followers. Many thoughtful Jewish Christians have given as their judgement, that this movement may develop into the promised restoration of Israel.

Another sign for which we must look is  
couched in the words of Christ as follows:  
"And this gospel of the kingdom shall be  
preached in all the world for a witness  
unto all nations, and then shall come  
the end." It is unnecessary for me to  
emphasize the fact that our own  
century, and especially our own genera-  
tion, is witnessing the fulfillment of  
this prediction. At the beginning of the  
present century, almost every heathen  
country was in total darkness con-  
cerning the gospel. But what a mar-  
vellous change has taken place! Every  
nation has heard the gospel, and  
ere long every tribe will have the op-  
portunity to accept or reject Jesus, the  
Messiah. Truly, the fulfillment of this  
sign is clear to any unprejudiced mind.  
Another sign is given us by Peter. It  
reads thus: "Knowing these first, that  
there shall come in the last days

scoffers, walking after their own lusts, and saying, Where is the sign of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." (Peter, 3, 3)

It has been well said concerning this passage: "Language could not describe more accurately the attitude of a large section of the nominal church respecting the future. Evolution, not catastrophe, is the cry. By the transforming power of Christian civilization, the world is to be gradually subdued to God, and the present good age, with its beneficent endowment of steam, and electricity, and printers' type, is to terminate in a Christ-scientific millennium. Darwin, the apostle of evolution, echoes back the words of Peter, the apostle of judgement, saying: "All things continue as they were since the beginning of creation; there is no need for miraculous

intervention, no room for supernatural ac-  
tion; as it was in the beginning, so it is  
now, and so it shall ever be, as regards  
the succession of physical phenomena.  
In this saying he speaks for multitudes  
within the Christian Church. Man  
is the microcosm of creation; and as  
the doctrine of salvation by regenera-  
tion has been displaced with many  
by the doctrine of salvation by de-  
velopment, so has the theory of a  
millennium through crisis been  
displaced by the theory of a millen-  
nium through evolution. Thus we  
find that the prediction of Peter is  
finding its fulfillment in a large por-  
tion of the human race.

Another scriptural sign is that  
"evil men and seducers shall wax  
worse and worse, deceiving and  
being deceived." The fulfillment of  
this prophecy is too obvious to

require much comment. Christian nations are sowing corrupt seeds, which, ere long, must inevitably result in their overthrow. Opium, Rum, and many other vices tolerated and licensed by Christian nations are all filling in the dark outlines of this prophecy. Personal observation will not fail to convince the most skeptical of the fulfillment of this prophecy.

There are many chronological signs which might be mentioned. These signs do not lead us to a definite fixing of the end of the age, but they enable us to approximate the time of the end. Nearly two hundred years ago, apocalyptic scholars forecast the years 1790 and 1848 as critical years in the commencing of the downfall of the papacy, - the first of which, as events proved, brought her under the bloody judgments of the French Revolution, and

the second into that other political  
convulsion which drove the Pope into  
exile. So, likewise, many expositors  
concurred in looking for some mark-  
ed calamity to Rome, in 1868-70, - the  
latter year, as history was to prove,  
being that of the downfall of the  
temporal power of the Pope, the  
severest blow, in the estimation  
of many, which has fallen upon  
Rome in a thousand years. These  
are illustrations of correct chrono-  
logical computation which might  
be greatly multiplied. They suffice  
to indicate that they are not, who,  
like the prophets, search "what  
is owner of time" the Spirit in the  
Word has signified by the chronology  
therein given; as they suffice, also,  
to indicate that our century is  
solemnly marked as the era of ex-  
piring dates, and therefore of start-

ling admissions to watchful ex-  
pectation." Let us remember that  
these reverses of the apostate church  
are but forerunners of her final destruction  
at the appearing of the Lord Jesus.  
The fulfilling of the signs which I  
have mentioned point to the near ap-  
proach of the end of the present age,  
and of the introduction of the millen-  
nium. I would set no hour, nor  
no day, nor even no year for the end  
of the present age. But I do firmly be-  
lieve that God's word points to the  
near approach of that blessed hour  
when the Son of God shall descend  
in majesty and power to usher in  
the glories of his millennial reign.  
What attitude should the church of  
the living God assume towards the  
second advent of our Lord? Per-  
tains it should not assume the  
attitude of dread expectation. It

should not sit in sackcloth and ashes  
and mourn over our deors expected  
return. On the contrary, every Christian  
heart should be filled with joyful  
anticipation as we meditate upon  
this, - the most sublime event  
that yet remains to transpire in the  
history of the world. Our writer has  
well said: "The heaven that gives  
back Christ gives back all we  
have loved and lost, solves all  
doubts, and ends all sorrows. His  
coming looks in upon the whole  
life of his church, as a lofty moun-  
tain peak looks in upon every little  
valley and sequestered home about  
its base, and belongs to them all  
alike. Every generation lies under  
the shadow of it."

I cannot find words in closing  
that express my own individual  
feelings so well as the words of