

logical, and had thrown the result, the argument included into a sermon. Being invited to preach a missionary sermon in Kent, he took that sermon with him, and preached it, but soon discovered that he had made a mistake. No one understood him, and consequently no interest was felt, and the good man expressed afterwards his regret that he had not preached a plain gospel sermon, which would have warmed all hearts and opened all pockets.

4. Great care is required in the choice of texts on the subject of this paper. An uncritical reader of the Scriptures (many preachers are found in that category) notes a number of passages, some in the Psalms, some in the prophets, and some in the New Testament, which speak of the coming of the Lord as a most desirable event, and give assurance of its certainty. These passages are supposed to relate to the Lord's second coming, and are so uniformly interpreted. But it is overlooked or forgotten that the comings of the Lord have been numerous, sometimes of a judicial character; sometimes merciful, and that Jesus himself used language to his disciples which was evidently susceptible of a twofold application, partly to the fall of Jerusalem, and partly to the final judgement. There is a dividing line somewhere, and a transference from one event to the other is supposed to exist; but there is a want of agreement among the best judges as to the proper place for it, and it is an allowable inference that great caution is requisite in the choice of texts.

5. Insoluble difficulties and irreconcilable conclusions must be expected.

We have to do with imagery of the wildest, grandest kind. The Easterns surpass all other people in this particular, and the writer of the Apocalypse surpasses all other Easterns, having, besides, this speciality, that it is a prophetic book, abounding in figures, but altogether wanting in dates. Whatever system of interpretation we may choose to adopt, we shall find ourselves so perplexed by digressions, and episodes, and side-lights, that it may be safely deemed the wiser course to give up attempts at explanation, and satisfy ourselves with the belief and expectation of the Lord's coming, leaving questions of time and manner, and attendant circumstances, to be answered by the event itself. "It is not for you to know the times or the seasons, which the Father hath put in his own power."

V. The order of proceedings on "that day" is briefly stated in the New Testament, and may be now sketched, as far as the materials are supplied.