

reappear at any time for his bride and to introduce the millennial reign. From Hermas to Origen the early fathers cherished and testified to the expectation of his coming and kingdom as their constant hope, and deemed it, as Massillon has well said, "one step in apostasy not to sigh for his return." The decadence of faith and hope in this direction began with that general apostasy which followed the third century of Christian history and continued into the Dark Ages. With each succeeding revival or reformation, however, the doctrine has again come to the front in greater or less degree; and never before since patristic days has it received such general attention as has been given it within the past few decades. Quite irrespective of denominational relations, evangelical Christians in large numbers are awaking to a lively interest in this matter. In fact, there is a widespread and growing belief that, in the sense of "the end" being even at our doors, "the coming of the Lord draweth nigh."

This is also as it should be. Scoffers may mock, and tauntingly say, "Where is the promise of his coming?" but the faithful, loving bride of Jesus holds fast to the promise of the absent Bridegroom, "I will come again and receive you unto myself." Hence, while His chariot wheels delay, her love and longing for His return only grow the more intense; and, as "the end of the age" approaches, it finds her making herself ready, robed "in fine linen clean and white," that when his epiphany shall suddenly burst