

be fulfilled. Heaven and earth shall pass away but my words shall *not* pass away," &c. This is the strongest proof that can be produced of the divine origin of christianity, that these predictions of the Saviour have been *literally* fulfilled. Ver. 44: "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." Note also Mark xiii: 28-31. Luke xxi: 27-32. Matt. xxv: 31-34. He exhorted his disciples to be *patient* under their persecutions and *wait* for His *coming* which was then not far distant. James v: 7, 8. "*Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh.*" 2nd Thes. iii: 5—"And the Lord direct your hearts into the love of God and into the *patient waiting* for Christ." Heb. x: 25—"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as *ye see the day approaching.*" Ver. 37: "*For yet a little while and He that shall come will come, and shall not tarry.*" In 1st. Peter, iv: 12, 13 he exhorts them to rejoice that inasmuch as they were the partakers of Christ's sufferings, that *when* His glory should be revealed they may be glad also with exceeding joy. The first and last chapters of Revelation furnish a key to unlock the true meaning of that highly metaphorical book. Rev. i: 7—"Behold He *cometh* with clouds and every eye shall see Him, and they also that pierced Him; and all kindreds of the earth shall wail because of Him." Ver. 3—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein. *For the time is at hand.*" And in the last verses of Revelation we are expressly informed, "*Behold I come quickly. The time is at hand, surely I come quickly,*" &c. We are not oblivious that there are another class of texts which refer to a third *literal coming* of Christ at the general resurrection, but which have no connexion with the *figurative coming* referred to. It is susceptible of the clearest demonstration that Christ and His Apostles taught a metaphorical coming at the end of the Jewish age or dispensation, and the