

struggling Church by overthrowing and destroying her dead and useless rival.

This was what our Lord's words (above quoted) referred to. No doubt he had also His final coming and judgment in view when he uttered the awful words of the twenty-fourth of Matthew. We must bear in mind that *all* the New Testament books were written *before* the fall of Jerusalem, with the exception of the Gospel and Epistles of St. John, who lived to see this coming of Christ. (See John xxi. 18-25.)

So we find in them an intense expectation of Christ's coming; and no wonder, when Christ had said He would come, within that generation. We also find, in the references to His coming in the epistles, the double reference, just as in the twenty-fourth chapter of Matthew, first His coming in the fall of Jerusalem, and again His final coming. The words used to express the facts are, "The day of judgment," "The day of the Lord," "The day of Christ," and "That day."

The Thessalonians are in intense sorrow, as their fellow-Christians drop off one by one, and yet the Lord comes not; would they who died lose their part in the glories of the kingdom Christ was coming to establish and confirm? We see how the two comings were mixed up in their minds. St. Paul writes to reassure them, "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as the rest which have no hope. For if we believe that Jesus died and rose again, even so, them that fall asleep through Jesus will God bring with Him. For this we say unto you by the Word of the Lord,