

God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the High Priest rent his clothes, saying, 'He hath spoken blasphemy: what further need have we of witness? Behold, now, ye have heard His blasphemy: what think ye?' They answered and said, He is guilty of death." Hence this declaration of the truth of His Second Coming in the clouds of heaven cost the Son of God His life and caused Him to be crucified as a blasphemer. It is a truth opposed to the natural mind of man, and difficult to be received.

Again, this Second Coming of Christ was the first announcement uttered by the Angels, yes, even Angels preached this glorious truth—when Christ was taken up, when He ascended from the Mount of Olives, the Apostles stood looking up to heaven; and the Angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you unto heaven; shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11). This same Jesus—not another, not a mere spiritual or providential manifestation, but a living Saviour, a man, shall so come again in LIKE MANNER, visibly and personally in a glorified body. And as He ascended blessing His disciples, so will He return to bless His Church on earth. Those who are looking and watching for Him will hear His voice, as stated in 1 Thess. iv. 16, 17, "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 to be with Him in the air, and so we shall ever be with the Lord." This will be the First Resurrection before the 1,000 years, of which we read in Revelation xx. 6, "Blessed and holy is he that hath part in the first resurrection—they shall be priests of God and of Christ, and shall reign with him a thousand years."

Now, supposing there were some pieces of steel lying on the ground, mingled with other materials, and you were to hold a magnet over them, you would soon see the pieces of steel moving toward the magnet by the irresistible force of attraction; and so with Christ and those "who are Christ's at His coming," 1 Corinth. xv. 23. They shall be caught up, as by a magnetic attraction, to meet their Lord at His Advent, and will converge to Him as the great centre of attraction.

The Apostles repeatedly refer to the subject. Thus St. Paul says, in Philipians iii. 20, "For

our conversation (or citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Again, in Titus ii. 13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Again, in writing to the Corinthian Christians, St. Paul thanks God on their behalf, that they "come behind in no gift," waiting for the coming of our Lord Jesus," 1 Corinth. i. 7. These words indicate it to be the crowning gift in the Apostle's estimation to "wait for the coming of Christ." It shows how firm a hold the doctrine had on the Apostle's mind, that he cannot write a single epistle to the believers scattered abroad without setting forth the Second Advent of Christ as the grand hope of the Church.

In the twenty-fourth chapter of Matthew, when Christ, in answer to the question, "What shall be the sign of Thy coming, and of the end of the age," was foretelling the signs of His Second Coming, He urged the necessity of constant watchfulness for that event. "Watch, therefore, for ye know not what hour your Lord doth come—therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." These and similar passages plainly show the Second Advent of Christ to be an event that may suddenly take place at any time, even this very day, and the attitude of our hearts should be that of the Apostle John, in the closing verse of Revelation, "He, which testifieth these things, saith, Surely I come quickly, Amen. Even so come, Lord Jesus."

The doctrine of the speedy personal return of our Lord Jesus Christ is a most soul quickening one to believers, and an alarming one to mere hollow professors, who dislike it because it assails, with cutting power, their love of ease and pleasure, their conformity to the world, and their carnal-mindedness: it is to soul stirring for them. Its effect, wherever it obtains a powerful hold upon the heart, is enlivening and purifying. "He that hath this hope purifieth himself even as He is pure." The inward thought, "My Lord delayeth His coming," cannot be cherished by any watchful Christian, but is spoken of in Matthew xxiv. as being a mark of the evil servant, upon whom the Lord will come in a day when he looketh not for Him, and in an hour when he is not aware. On the other hand, special blessing is promised to those who are longing and looking for His Coming. "Blessed is that servant whom his Lord when He cometh shall find so doing," and, with regard to the Book of Revelation, it is said, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein."

But this doctrine of the Second Coming of