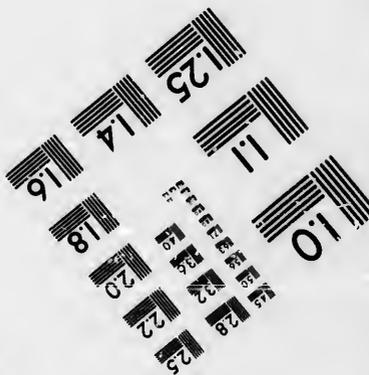
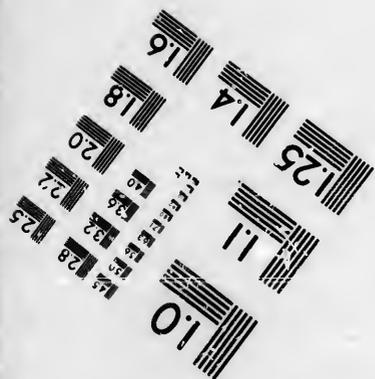
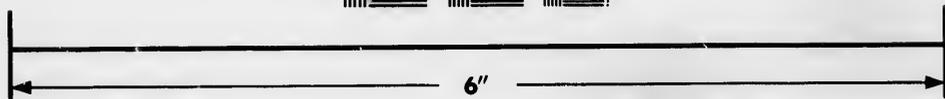
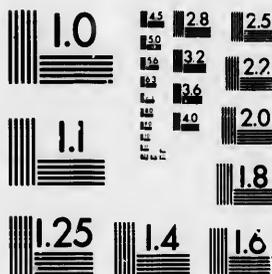


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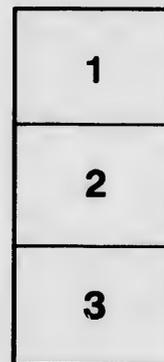
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THE LORD WILL COME.

A SERMON

PREACHED IN KNOX CHURCH, TORONTO,

DECEMBER 23th, 1880.

BY THE PASTOR,

REV. HENRY M. PARSONS.

TORONTO

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TO THE CONGREGATION
OF
KNOX CHURCH.

DEARLY BELOVED,—

At the request of a valued friend, whose judgment I greatly respect, and whose knowledge of the people justifies his expressed conviction, that many who heard my discourse last Lord's Day morning might desire to review and examine it with more care—I have ventured to write out the substance of the sermon then delivered from a brief, and place it in your hands. This I have done in loyalty to the truth as it is in Jesus, and in the firm persuasion that the ministry of the truth, in the past, which you have so highly and justly prized, has led you to fully appreciate every effort to stimulate and perfect the Christian life—that so increasing in every Christian grace and service, “when He shall appear, we may have confidence, and not be ashamed before him, at His coming.” (1 John 2: 28.)

With best congratulations for the New Year,
Your friend and Pastor,
January 1st, 1881. H. M. PARSONS.

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THE LORD WILL COME.

“And unto them that look for Him shall He appear the second time without sin unto salvation.”—Hebrews ix. 28, &c.

The connections of this truth in the text are very suggestive. They contain the vital things concerning Christ. In the 26th verse we have our Lord's first advent to this earth. “But now once in the end of the world (ages) hath He *appeared* to put away sin by the sacrifice of Himself.” In the 24th verse we have the appearing of our Lord in heaven to accomplish intercession and advocacy for us. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to *appear* in the presence of God for us.” Then in the selected portion, we have the appearing of the Lord again on earth—still future—unto completed salvation. “And unto them that look for Him shall He *appear* the second time without sin unto salvation.” The word *appear* in each of these state-

ments means the same thing. Literally, it is *be manifested*. And as in His first advent on earth, He was manifested in visible form, and as He is now manifested in visible form in the heavenly places, we are justified in asserting that in His third manifestation, the second time on earth, He will also be in visible form. The first *two manifestations* here declared are accepted by all believers on the simple testimony of the word of God. Those who do not accept them are considered unsound in the faith. The *third manifestation* rests upon the same explicit assertion of the Holy Ghost in Scripture. Yet to-day comparatively few of the Christian Church rest upon the *hope* of our Lord's *manifestation* again; and we use it in faith, as they do rest upon His atonement and intercession, and use them in faith. Yea, by some, a believer who receives the word of the Lord for His *second manifestation* on earth, the same as He does for His *first manifestation* here, and for His *present manifestation* in heaven, is regarded with suspicion as to his soundness in the faith and soundness of intellect.

And now how can we account for this seeming inconsistency of faith? How can dear and holy children of God delight in all the provisions of grace for their spiritual sustenance while here in the enemy's land, and not long with joy to see the face of the Captain of their

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salvation coming in victory and glory? The fact would be a mystery, if we could not see reasons for this in the fulfilling of New Testament predictions. We are forewarned of the loss of love, while the forms of godliness will survive. We are told that the adversary will strive in every way to deceive even the elect by counterfeiting the truth. In this way he dulls the mind, and drugs the heart against the testimony of the Spirit. A loss of sensibility to the personality of God in Christ and in the Holy Ghost accounts for much indifference expressed in regard to the *hope* the Lord has set before His Church. Religion with very many is an obstruction. Principles, maxims, and rules have led them into a sort of legalism that fails to respond to any personal impressions from the Spirit of God. This intellectualism—or, as many style it, *this culture*—neutralizes the power of every truth designed to affect and rule the heart. So while there is the form, their life lacks the power of godliness. Again, we have all felt the leaven of the Roman heresy, placing *death* before the mind in place of *resurrection from among the dead*, and *heaven* as the chief attraction, in place of the *restored earth*, as the place of manifested glory.

The primitive church regarded death as an enemy defeated and abolished by Christ. They looked for Him to come again in glory, and

hence the promised resurrection of the body was a prominent feature of their faith and their hope.

The theme of the selected passage is

The Advent of Jesus to this Earth a second time.

I. *This is expressly asserted in many Scriptures.*

The Lord's own testimony to His disciples is most direct. In Luke 12:40, He says, "Be ye therefore ready also; for the Son of man cometh at an hour, when ye think not." He had urged watchfulness for the Lord's return—from the parable of the servants waiting for their Lord's return from the wedding, and from the householder guarding his home from thieves, had he known of their approach. So the Saviour applied it to us, "Be ye also ready," not for death, as some say (thus expounding or accommodating) but for the *coming of the Son of Man*. *Death and this event* are never confounded in the New Testament. Again, our Lord says to His disciples, in John 14:3, "If I go and prepare a place for you, I shall come again, and receive you unto myself; that where I am, there ye may be also." This meant to the disciples who heard Him, a personal and visible coming for them—to take them to Himself. He could not mean, nor they understand it to mean the

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coming of the Spirit, for they had not received the Holy Ghost, and the effusion at Pentecost was not the coming of Christ again to the earth. He Himself says the Comforter could not come unless He went away. Therefore, the coming of the Holy Ghost cannot fulfil the promise of the Lord's return. And if the Saviour meant to comfort them, it must have been in language they could then apprehend. They were in the body, and so was He. The coming spoken of must refer to a time, when both He and they should be in the body again, never more to part. Another testimony of our Lord, in John 21: 21, is important, as showing the distinction made by the disciples, under His teaching, between death and the coming of the Lord. Because the Lord answered Peter's query concerning John, in a mysterious way, "If I will that he tarry till I come," the disciples gave out that John should not die. "But Jesus saith not unto him, 'He shall not die,'" but "If I will that He tarry till I come, what is that to thee?" This indicates already, that the believer's going to be with Christ—as he does at death—is not the same as Christ's coming again for His people, in the "resurrection and the Life."

The *testimony of the angels* to the longing disciples who stood gazing upward after our Lord's ascension confirms the great promise of

the text. The disciples had been filled with joy at seeing the Lord Jesus risen from the dead; but their joy would have been turned into dismay, when He was borne aloft from their sight, had not an angel from God spoken these words: (Acts 1: 11), "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into Heaven." This is explicit and definite language. It has been evaded by comparing the same phrase, "in like manner as," found in Matt. 23: 37. Jesus is here lamenting over the city that had rejected Him: He expresses His sympathy for His children under the striking figure of a "hen gathering her chickens under her wing." The same Greek words "on tropon" are used here, as in Acts 1: 11. But in this case a literal understanding of the words is impossible; therefore the figurative prevails. But in the testimony of the angels, it was obviously as possible for Jesus to descend through the clouds as to ascend in that way; accordingly, under the admitted canon of interpretation, that when the sense and circumstances of the text *permit*, the literal is first to be accepted—the personal and visible coming of the Lord alone can be intended. This is, in accord with the comment of Alford in this place, "*in like manner as*,"—to be taken literally; as you beheld Him going, so shall He be seen coming; in the same human form, and in the

clouds of Heaven. His corporeal identity is implied in the word, "*this same Jesus.*" No less to the point is the remark of *Bengel*, one of the soundest interpreters of modern times. "Notice it is not said, that they who saw Him ascending should also see Him come again. Between the Ascension and the glorious Advent no event is interposed which can be put in comparison with either of them, and in consequence, these two are placed together. It was then with reason that the apostles, before the giving of the apocalypse, looked to the day of Christ as very near. And it is agreeable to the Majesty of Christ, that He should be expected without intermission during the whole interval between the Ascension and His Advent."

The testimony to this fact from the primitive church is best learned from the record given of the first general assembly of the churches, through their representatives, held at Jerusalem. We have the account in Acts, 15th chapter. The council was called, to decide questions arising in the churches concerning the treatment of Gentile converts. After speeches by Peter and Paul and Barnabas, concerning the wonderful work of grace among the Gentiles—James, (as we judge from the context, the moderator of the assembly) gives the decision, and prefaces it with a remarkable statement of historical facts, in prophetic order: Acts 15: 14-17; "Simeon

hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, "After this *I will return*, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Here we have three distinct facts, in the order of God's appointment: the calling of the *Bride*—to be completed in this Dispensation—then the return of the Lord—the restoration of Israel—the ingathering of all nations. From this we have the distinct utterance of the Holy Ghost, in regard to the *return of the Lord*. It follows the *incoming of the complement*, or *set number* of the Gentiles, Rom. 11: 25. It precedes the incoming of Israel to the Lord, and after that all the glorious things promised concerning the Gentiles shall be fulfilled. That this was the faith and testimony of the apostles and the early church is evident from the use they made of it so frequently in exhortation and Christian practice.

II.—*The object of His coming again is expressly asserted.*

"Unto salvation." And that it refers to a completed salvation, in the sense of the deliver-

ance of the *bodies* of believers from the dominion of death is plain from direct teachings of the word on this subject. Thus in the statement and order of the resurrection of the body in 15th of 1 Cor. the Apostle speaks of Christ and first fruits, "Afterwards they that are Christ's at His coming," agreeing perfectly with the comfort offered the Thessalonians, in 1st Thess. 4 : 14, 15, 16 : as to their resurrection after the pattern of Christ, 14 : at the coming of the Lord 15 : and agreeing also with and confirming Rev. 20 : 5, in regard to the first resurrection. So in the wonderful passage of Romans 8 : 23-25, this same hope is asserted. 23 : "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit. the redemption of our body. 24 : "For we are saved by hope : but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? 25 : "But if we hope for what we see not then do we with patience wait for it." In the 24th verse the verb in the original is in the imperfect tense. "For we *were* saved in *this hope*," referring to the previous time where the hope expressed is the resurrection of the body. This when completed, as it will be at the second manifestation of the Lord Jesus on earth, is the completed salvation of the believer, and this is here stated as the object of His manifestation the second time with-

out sin. It is the Lord coming for His saints, both those who *sleep*, and those who are *alive*. This object appears in the exultation of Paul, in 2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*; and not to me only, but unto all them also that love His appearing." Peter refers to this salvation named in the text, when he says, (1 Pet. 1: 5,) "Who are kept by the power of God, through faith unto *salvation*, ready to be revealed in the last time," and again in his exhortation, 13th v. "Wherefore gird up the lions of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ." Many more references might be cited did time allow, to show that the object of the Lord's coming the second time without sin, is the application of His salvation to the *body* as well as the *spirit* of all believers.

III.—*The persons for whom He comes.*

"To them that look for Him."—When we consider the apathy widely prevalent on this subject—the fact that many teachers dismiss it from their attention, as among the non-essentials of truths revealed—because as they say, it is so much more important to press the *first coming* of our Lord to bear away sin and sins, which were put upon Him—and further that this state

of things is predicted in the New Testament—as our Lord intimated when He said “When the Son of Man cometh shall He find faith on the earth?”—it will not be strange that some may find an objection to the truth of the doctrine in the fact that so many who believe on Him as their Saviour, are not looking for Him at all in this sense. Some even go so far as to affirm this declaration of the text, understood in this way, to be “another gospel” against which all the faithful are to be warned. The meaning of the phrase now before us, is not to be sought from the present state of the church, but from the scriptures which show what the attitude of God’s people were, when this saying was penned by the Apostle writing to the Hebrews.

It is true of most who now rejoice in this hope which God has so strictly placed before His people, that once they resisted and rejected this plain teaching of the Word. We did it because of the bondage of tradition. The spiritualizing of scripture in all its great truths that include and make mention of the body, has been productive of great injury to the faith and life of saints. It cannot be doubted, that to-day, as at the *first manifestation* of Christ—many deceive themselves because they will hear the Fathers rather than Him. That, however, does not weaken the power of God’s Word in itself, nor lower the obligation of those who have been brought into

the light to make it known. Nor can it be doubted that a large multitude of God's own children will remain in a doubting and resisting spirit as to this truth—up to the very manifestation of the Lord—when they will exclaim with Thomas of old, "My Lord and my God." The epistles give us a full and clear sense of the attitude of the primitive church. Addressing Titus, who was to teach others—this language is used (Titus 2: 13) "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

The Corinthians (1: 7) are exhorted as "waiting for the coming of our Lord Jesus Christ." The Philippians are addressed, as if this was their spiritual attitude (3: 20) "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." So to the Thessalonians (5: 9, 10) "To obtain salvation by our Lord Jesus Christ, who died for us, that whether we *wake* or sleep, we should live together with Him." The word rendered "wake" here, in the 5th verse is rendered "watch"—and this describes the character for which the apostle commended them in the 1st chapter 10th verse. "How ye turned to God from idols, to serve the living and true God; and to wait for His Son from heaven." Service, and waiting or watching were the fulfilling of our Lord's own sentence "Occupy till I come."

IV.—*This coming is imminent.*

This is implied in the character and attitude of the persons to whom He comes. "Unto them that look for Him"—the expectation fits the whole setting of this truth in scripture. In the Gospel by Mark (13: 35, 37)—our Lord gives this reason for watching—"Watch ye therefore; for ye know not when the master of the house cometh, at evening or at midnight, or at the cock crowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you, I say unto all—*watch.*" This language could not be used if the *time* of the Lord's coming had been known to any creature. And this very ignorance is essential to keep a believer in a watchful attitude, and therefore ready for his Lord. The fact that Apostles and holy Christians of the first century, and through all the centuries since, have died, and thus have not seen the Lord come—does not falsify a single statement or promise of the word on this subject. For the use of the doctrine and hope on their lives was as valuable for perfecting gracious character, as the hope of the *first* coming was on Simeon of old, or as the hope of the *second* is upon those who hold and rejoice in it to-day.

And further—the object of this hope is not accomplished where believers sleep in Jesus—they are waiting as truly and watching for the

glory on the other side as we are on this. They long and hope to be in their resurrection bodies after death more than here for—although with Christ, and beholding, and absorbed in His glorified body—they yet long, with holy desire, to be “clothed upon with (their) house which is from Heaven.” But the imminence of this coming is one feature of this hope, which promotes constancy and perseverance in the holy calling. If a believer say “my Lord cannot come for a thousand years yet,” that believer has so far set a time, by saying a *thousand years* must elapse first! But James says (5: 8,) to the afflicted and suffering—“Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” And the Apostle Peter anticipates the objection now often heard, “Where is the promise of His coming? All things continue as they were from the beginning of the creation,” by saying “Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” Here we find that God counts His promises on the calendar time of heaven and not of earth. And it is right He should when dealing with His people. “For our

conversation (literally citizenship) is in heaven." Still many who love to search the precious promises of the word on this subject, are in perplexity as to the consistency of truth, in the promise—as *imminent*, and in the after *fact* of *continued delay* in the appearing; "now as it was certain in the Apostles' day that there would be a long delay, how could they consistently teach that the Lord was liable to come at any time? And how could this expectation of the coming as imminent be held during the whole dispensation?" It is not easy to rid our minds of the impressions on this theme which have grown up with us from tradition. They still linger with us all. But the perplexity alluded to above, may be allayed in some degree by remembering that the object of this hope on the individual is to stimulate devotion in the Christian life. Now it must be *imminent*, to be operative as our hope, and also remote enough to stimulate expectation. This is shown in connection with a Divine statement in Romans, "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

But if we hope for that we see not, then do we with patience wait for it. "The great events connected with this *appearing* of the Lord *the second time* without sin, *unto salvation*, are sufficient to show the use of this hope to the individual believer in every part of the age. First, the resurrection body for each, springing

from the *germ* in the mortal body, guarded by the Omnipotent Spirit in its grace, is a longing, of the spirit of the person, *here*, and also *there* where it waits with Christ. This is clear from Paul's analogy of the *bore grain*, planted and dying, but always bringing its *own kind*. Then the *first resurrection* brings the *re-union forever* of all friends sleeping in Jesus. At this time also God has appointed *the recompense*—the rewards of grace, bestowed on the faithful servants. The resurrection of the just will be distinguished by the gathering together unto the Lord, on the judgment seat, to distribute the houses of His kingdom, and assign to each one a position in His providential sway over the restored Province of the earth. These are reasons necessarily influential on individual lives, while passing through the wilderness, exposed to temptation, and often engaged in conflict with numberless foes.

It is not certainly against the goodness of God, to make such provision for His children by the way—nor is it against His truth—since the day is not known, and therefore must be imminent to each passing generation, until it dawns. Nor can the allusions to imminence in our Lord's own teaching be referred to the closing of the Jewish epoch, and the doom of Jerusalem. They are spoken throughout epistles to *Gentile* churches. Thessalonica, Philippi, Corinth, Eph-

esus, Colossi, were all Gentile churches, and could not be supposed to be influenced to personal holiness by the threatened fall of Jerusalem, or the end of the Jewish nation.

And still the most potent reason — this should be kept near the believer's heart—is the revealed fact, that when *He appears*, not till then, the believer will be like Christ. That will be full fruition—promised and sure and essential to satisfy the believer—but not realized “till He come.” “I shall be satisfied,” said the Psalmist, “when I awake in thy likeness.” And David is waiting and watching yet.

V.—*This coming is the grand incentive God has given for diligence in the holy calling.*

If any thing can move the heart, it is the magnificence of those things God has revealed by His Spirit.

These are set before us, to induce through the motive power of the human will, a special devotedness, a peculiar loyalty, to the Absent Lord. Thus prone as we are to become defiled with the lusts of the flesh, the seductions of the world, and the assaults of Satan, there must be some adequate attraction to draw us by the Spirit from their tempters. The Apostle John declares (1 John 3 : 2, 3.) “We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that

hath this hope in Him, purifieth himself, even as He is pure." The hope referred to is the *manifestation of Christ the second time*. This is not a theory, or human speculation, that this hope shall so operate on the one who has it. It is God's declared will. Again in writing to Christians at Colosse, (3 : 4, 5.) The Holy Spirit says, "When Christ who is our life, shall appear, then shall ye also appear with Him in glory." The word appear has the same meaning here as in the text. Our manifestation as members will be when His, the Head is. And what shall be the result of this glorious hope. "Therefore"—says the Apostle—giving a most cogent reason. "Therefore *mortify*" (*make dead*, a strong term) "your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry."

If this glorious expectation was valuable for great attainments in holy living in the apostolic age, it may be so now. *All Scripture is given by inspiration of God, and is profitable*. This is by the inspired Spirit of God, and therefore is profitable. And if it were more used in its blessing and influence on our lives, we should be more helpful to our absent Lord for the consummation of His promised glory.

He is looking now upon His church from His Father's throne, as once from the mountain side

He looked upon the little boat, tossing and toiling on the sea of Galilee. Soon He will rise up, and walking over the sea of troubled and thrashing waves, and speaking peace to the angry surges, will bring His Bride, not merely to the heavenly land, but into His banqueting-house, to sit down at the *marriage supper* of the Lamb.



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Bible Reading on the Second Coming of Christ.

Scriptural Testimony to the fact—and practical use of the doctrine.

I.—ITS IMPORTANCE.

MATT. 23: 39. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

MATT. 24: 42. "Watch therefore: for ye know not what hour your Lord doth come."

MATT. 24: 44. "Therefore, be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

MATT. 25: 13. "Watch therefore: for ye know neither the day nor the hour wherein the Son of Man cometh."

MARK 13: 33-37. "Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work: and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."

LUKE 12: 35, 36. "Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for your Lord when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately."

LUKE 21: 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

ACTS 1: 11. "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus* which is taken up from you into heaven, shall so come in like manner as ye have seen him go."

II.—A GENERAL OBJECT OF HOPE.

JOB 19: 25-27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another."

ISA. 25: 9. "And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."

TITUS 2: 13. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

1 PET. 1: 13. "Wherefore gird up the loins

of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

2 TIM. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love his appearing."

III.—THE MOTIVE TO ACTIVITY AND HOLINESS.

Testimony.

LUKE 9: 26. "For whosoever shall be ashamed of me and my words, of Him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Holiness.

PHIL. 3: 20. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

Unselfishness.

PHIL. 4: 5. "Let your moderation be known unto all men. The Lord is at hand."

Overcoming the Flesh.

COL. 3: 4, 5. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which

are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

Obedience.

1 TIM. 6 : 14. "That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ."

Reward.

1 PET. 5 : 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Godliness.

TITUS 2 : 12, 13. "Teaching us, that denying ungodliness, and worldly lust, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Perseverance.

HEB. 10 : 37. "For yet a little while, and he that shall come, will come, and will not tarry."

Patience.

JAMES 5 : 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; stablish your hearts; for the coming of the Lord draweth nigh."

Christian Consistency.

2 PET. 3: 10, 11. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Secular Diligence.

LUKE 19: 12, 13. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

Christian Purity.

2 PET. 3: 14. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

Persistence.

REV. 2: 25. "But that which ye have already, hold fast till he come."

Faith and Hope.

REV. 3 : 11. "Behold, I come quickly : hold that fast which thou hast, that no man take thy crown."

Separation from the World.

REV. 16 : 15. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Christian Graces.

1 THES. 3 : 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you : to the end that he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Abiding in Christ.

1 JOHN 2 : 28. "And now, little children, abide in him ; that when he shall appear we may have confidence, and not be ashamed before him at his coming."

Self-Purification.

1 JOHN 3 : 2, 3. "Beloved now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Comfort in Affliction.

1 THESS. 4: 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Use of Gifts.

1 COR. 1: 7, 8. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Watchfulness.

1 THESS. 5: 4, 5, 6. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."



