

The Second Advent.

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| "I will come again, and receive you
unto Myself" | JESUS |
| "Whom having not seen ye love" | PETER. |
| "Be patient therefore, brethren" | JAMES. |
| "We shall see Him as He is" | JOHN. |
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THE SECOND ADVENT.

“BEHOLD, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him : and all kindreds of the earth shall wail because of Him. Even so, Amen.”—REV. i. 7.

IN a former verse is seen the effect of the announcement of Jesus Christ as Head of the New Creation, on an unnamed worshipping class, sealed with a divine Amen. We now consider an announcement of a very different character, made to another and very different class, and also sealed with a divine affirmation, as well as an Amen. There are some that claim to be without God, who say that an affirmation is more in consonance with what they owe to themselves. Their case is met here. God thinks much of His Amen ;

they do not. Ask a reverent but ignorant man what he means by Amen, and he may not be able to say, but he will not refuse its place at the end of a religious statement. Ask a saint of God what it means, and he will delightedly draw the word of God out of his pocket or out of his heart, and tell you that "the Son of God, Jesus Christ, who has been preached among you," is the answer to your question. He will tell you plainly that "yea" is in Him. He will go on to show you that whatever promises of God there are, that IN HIM is the "Yea" and IN HIM the "Amen," and that the object of it is, Glory to God by us (2 Cor. i. 19, 20); so that, as ever, the person of Christ is the resolution of everything for the believer.

The first thing declared is that He is coming with the clouds. That sets aside any "Lo here" or "Lo there,"

which it appears to be Satan's intention to hoodwink sufferers in crisis sorrows with. He tried to upset the faith of Thessalonian saints with this device. "The day of the Lord is present," he said to them, at which, of course, they feared, and were troubled and shaken. When He does come there will be no mistake—"Every eye shall see Him." In unexpectedness He will come, as a thief; but as to the fact itself, it will be the most universal sight that the world has ever experienced. The angels of His power, in flaming fire taking vengeance on all who know not God, and those who do not obey the gospel of our Lord Jesus Christ, will take care that none are without the sight of Him. At His first coming it was, Where is He? But the second time it will be the very reverse of this. Terror, remorse, despair, will strive for mastery

in every breast. To think that this One, so terrible to look upon as a Judge, was the One so beseechingly preached so shortly before as ready, willing, anxious to save to the uttermost all coming to God by Him ! And now hope is for ever fled, and the flood-gates of the previous ages of pent-up wrath let loose upon a guilty and indifferent world. What had they gained by sin ? Nothing. What had they lost in not receiving Him as Saviour ? Everything. Alas ! that men should be so senseless. Alas ! that Satan should have such power. Now it is that every one that seeth the Son, and believeth on Him, should have eternal life. It is the Father's will that it should be so. It is that for which He went to the enormous cost of giving His Son. It is because He wills that souls should see Him now, and

have that eternal life, that He has put off for eighteen hundred years giving the kingdom to His Son. And it is that the Father's will may be done by Him in heaven as He did it on earth, that the blessed One has been exercising such rare patience, which He calls on His followers to share. Watch with Him they could not. Continue with Him in the dread hour of death they could not. Now to keep His patience they can, and a few do. But then it will all be over for faith and patience. "Every eye shall see Him, and they too which pierced Him." We might have written, "And they that crucified Him." Ah! there are many more than those who crucified Him who have pierced Him. There are some who have crucified Him afresh, crucified Him for themselves; and there are some too that have wounded Him in

the house of His friends (Zech. xiii. 6) ; and therefore those which pierced Him are a larger and wider class than even those who in Jerusalem nailed Him to the cross, and thrust the spear into His holy side. "All the tribes of the earth"—or of the land (Palestine), not merely Judah, but the whole nation—"shall mourn because of Him." Few can read Isaiah lxiii. and lxiv. without tearful sympathy with the heart-stricken sufferers of those days, when in anguish of heart they remember their iniquities and the slain One. W. R. H.

(From "*Revelation of Jesus Christ.*")



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