

these they inclined to separate them. The latter they accepted as literally true. They looked for a visible, personal Messiah, who should rescue Israel from her bondage, and establish a universal kingdom of righteousness over the nations. But the former they spiritualized (after the fashion of those modernists today who spiritualize away the resurrection of our Lord, saying that it is simply the great principle of the permanence of personality). They said that the suffering one was Israel, stricken for the transgressions of the world. The first advent was fulfilled literally. We now know that Christ came exactly as predicted, was born of a Virgin, brought back from Egypt, anointed by the Spirit, entered Jerusalem on an ass's colt, betrayed by his intimate friend, sold for thirty pieces of silver, spit on and scourged, crucified, but none of his bones broken, his garments divided, but lots cast for his vesture, etc. Hundred of prophecies were literally fulfilled in His first coming. It is one of the great proofs of the inspiration of the Old Testament scriptures, the marvelous accuracy and detail with which the features of our Lord's first coming were predicted. Now the prophecies remain which tell of His second coming, more numerous, I believe than those which tell of His first appearance. The tendency of some has been to reverse the error of the ancient Jews. As they spiritualized the accounts of the first advent, some have spiritualized the accounts of the second advent, saying, it is the church that is exalted, that reigns in righteousness, the blessings predicted are all spiritual and symbolic. This error was begun by the Roman church and has been continued by some Protestants. But it is utterly untrue to the scripture.

As we turn to the New Testament, we find that the second advent is one of the most fundamental and important truths taught in it.

In the great central ordinance of the communion table, we look back