

there will be an audible sound of a trump—the trump of the archangel—in the heavens at the time this grand scenery is opened to mankind; that at the sound of that trumpet the dead in Christ will come forth from their silent dusty tombs; that at the sound of that trump the Saints then living will be instantaneously caught up to meet the Lord in the air. This doctrine is believed in by Christians generally who do not spiritualize altogether the sense and meaning of the Scriptures.

It may be well for us, in the examination of that great event, the second coming of Christ, to refer to some of the predictions of inspired writers in regard to the time of our Savior's revelation from the heavens. I do not mean to say the day nor the hour of his coming, for that is unknown, no man that lives on the face of the earth knows anything about the day or the hour; neither will there be any man on the earth prior to the coming of the Lord who will know the day and the hour, for it is hidden from mortal man. However, the age in which that great event will take place is very clearly revealed in both the Old and the New Testament. That age is to be characterized by certain events, predicted by the inspired writers, which are unmistakable in their nature, and which can be easily understood by all, both learned and unlearned. These events are to be so conspicuous that I presume there will not be a nation, people, kindred or tongue upon the face of the whole earth but what will know that, according to the Scriptures, some great event is about to take place, for every people in that day will be more or less enlightened in the Scriptures, for before that great day shall come, missionaries will be sent to the uttermost parts of the earth, to testify to all people con-

cerning the Gospel of the Son of God, and they will cry in the ears of all living, saying unto them—"Prepare ye, prepare ye, for the great and coming day of the Bridegroom." They will have a preparatory message to deliver to all nations.

When the Lord, in the meridian of time, came and took upon himself a mortal body, he saw proper to send as his forerunner one of the greatest Prophets that ever was born into our world—John the Baptist, and he went, announcing, by the inspiration of the Spirit and by the power of his holy calling, that there was one to come after him who was mightier than he, whose shoe latchet he was not worthy to unloose; and that when he should come he would thoroughly purge his floor, and that he would baptize with fire and with the Holy Ghost. Said John—"I merely come to prepare the way. I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. I come preaching unto you repentance, and baptism for the remission of sins, but he who comes after me, holding higher authority and a greater Priesthood, shall baptize you with a baptism that is greater than that of water—the baptism of fire, and the Holy Ghost."

Now, if the Lord, when he came the first time, in his humility and meekness, born in a manger, of parents of low estate, saw that it was necessary to prepare the way before him by raising up one of the greatest Prophets that ever came into the world, why should it be thought unreasonable that he should also raise up a latter-day Prophet to prepare the way before one of the mightiest and grandest events that ever has taken place, or that ever will take place on our earth in its temporal condition? If the heavens are to be revealed; if the face