

**THE LAST DAYS; OR, THE
CHURCH ENTERING INTO
REST, AND ESTABLISHING
THE MILLENNIUM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649625321

The Last Days; Or, the Church Entering into Rest, and Establishing the Millennium by James C. Chase

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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THE LAST DAYS:
OR,
THE CHURCH ENTERING INTO REST,
AND
ESTABLISHING THE MILLENNIUM.

Short Notes
ON
SOME OF THE PROPHECIES
OF
DANIEL, JOEL, MALACHI, ZECHARIAH, ISAIAH, THE PSALMS,
AND
THE REVELATION.

BY
REV. JAMES C. CHASE, M.A.



Thy kingdom come on earth as in heaven.—MATT. vi 10.
Children, it is the last time.—1 JOHN ii. 18.
We must through much tribulation enter into the kingdom of God.—
ACTS xiv. 22.

LONDON:
W. MACINTOSH, 24, PATERNOSTER ROW.
1875.

101. i. 221.

" Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."—
1 Cor. ii. 9, 10.

" Repent ye, therefore, and be converted, that your sins may be blotted out, so that the times of refreshing may come from the presence of the Lord; and that He may send Him who was before appointed for you, even Jesus Christ, whom the heaven must receive until the times of the restoration of all things; of the which times God has spoken by the mouth of all His holy prophets since the world began."—Acts iii. 19-21.

" Elijah indeed is to come; and he shall restore all things."—
Matt. xvii. 11.

THE LAST DAYS.

THE Scriptures are a treasury, containing many exceeding great and precious promises, the fulfilment of all of which, though they exceed all that we can ask or think, is, nevertheless, designed for this present dispensation. But though the glory of these promises is such as eye hath not seen, nor ear heard, nor the heart conceived, yet some preachers empty them of their meaning, and reduce them to almost nothing, by expounding them as if they referred only to the past and present experience of Christians. Thus these preachers persuade many that the Church has long ago attained to the highest standard of spiritual excellence now possible for her. But instead of being thus divinely perfect, does she not rather resemble the Church of Corinth, which, being divided into parties, St. Paul pronounced to be therefore carnal, to be walking as men, as persons destitute of the Spirit? Therefore he fed

them with milk, not with meat; for he tells them they were not able to bear it. But the divisions of our churches have long been stereotyped; and now in the Church of England it is sought to stereotype still further divisions. The result is that the whole Church of Christ is being fed, not with pure milk, but with a mixture thereof with water; while in the Church of England the action of some, with regard to the sacrament of the Lord's Supper, is nothing else than a repetition of the worship of the golden calf at the foot of Mount Sinai. Though, however, the Church of our day only too closely resembles that of Corinth, yet is she not too often flatteringly assured that she is fully prepared for the coming of the Bridegroom, and that He may possibly come this very night, and take her to heaven? But may we not in all sobriety of mind ask the question, Is she so thoroughly prepared for the Advent? Does she at all resemble the picture of, as we may call it, the Advent Church, as that picture is drawn in Scripture?

But another and most important question may also be asked, Has the Church accomplished half, nay, not half, but a hundredth part, of the work assigned to her in the present dispensation? She has not. In her present feeble, infantile, carnal state she is not capable of attempting it; nor does she even know what lies before her.

Therefore, instead of putting on her strength, girding herself for her glorious labours, and arming for the evil day—the fearful coming struggle with the powers of wickedness in the heavenly places, she is selfishly hoping that the next hour may end her conflict, and witness her rapture into the heavens to meet her Lord in the air; and then that He himself will do her unaccomplished work, or give it into the hands of another than herself.

But if the Church is in a babe-like state, what ought she long ago to have become, so as to have been fitted for her duties? and what is the work which, in consequence of her past lethargy, still awaits her?

First, she is to grow and increase with the increase of God, that is, with an increasing measure of the Spirit in her, till each of her members attains to a perfect man, namely, to the measure of the stature of the fulness of Christ. This is the unity of the faith, and it is nothing else than the fulness of eternal glory. This, also, is “the kingdom of God” in us. But this kingdom is as if a man should cast wheat into the ground, and the seed should spring and grow up, first the blade, then the ear, after that the full corn in the ear, and last of all the ripe grain, the emblem of immortality. Then will come the harvest, preceded, however, by a few sheaves which form a

first fruit. But the Church has not yet advanced beyond the first of the four stages of her growth, as above represented. She has even been stunted in the very first stage of her spiritual life, sanctification. How then could she go on to glorification, the eternally purposed perfection of Adam's race? or how could she even advance to the intermediate stages, her sealing, and her illumination, or irradiation? Thus, for these eighteen hundred years has Jesus been waiting at the right hand of the Father for the sanctification and full salvation of His people.

But again, What is the glorious work in store for the Church, first, when she is irradiate as the sun; and, secondly, when she is fully glorified?

First of all, the irradiation of the first fruits will startle both those Christians who attain not to it, and all the world who behold it, and will plunge them into the great tribulation, called, "the wailing and the gnashing of teeth." Also all Israel, seeing the transfiguration of this part of the Church, will by it be moved to jealousy, and will wail because of it. But God will in due time remove this world-wide overwhelming tribulation, so that through the ministry of the shining ones all Israel may be saved, the unprepared ones of the former churches be restored, and a multitude which no one can number be converted out of all

nations, and kindreds, and tongues. A nation will be born in a day, and the number of the elect be completed.

Secondly, when the first fruits are fully glorified they become kings, and reign over all the peoples of the earth, except the Antichristian nations, who will be destroyed in the brightness of the Second Advent. Therefore, as soon as the glorified saints assume their kingdom and authority over the earth, the Antichristian nations will rage against them; they will imagine a vain thing, saying, "Let us break their bands asunder, and cast away their cords from us." Thus they will make war against the Prince of princes; but like a potter's vessel they will in a moment be dashed in pieces by the glorified part of the Church.

Such is the grace and glory which in the Word of God has been offered to every age of the Church in succession.

But some may say, "If this is to be the course which the Church is to pursue, it will take ages to attain to it." Nay, it will be done suddenly. If the Church would give up the world and the flesh as readily and as completely as the Israelites forsook Egypt, Christ would return to her in as short a time as He manifested His presence to Israel at Mount Sinai, namely, in the third month after they were come out of the house of bondage. Three years more would witness the accomplish-