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The Gift of
The Editor
the Rev. J. V. Himes,
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THE

BIBLE EXAMINER:

CONTAINING

VARIOUS PROPHETIC EXPOSITIONS.

BY GEORGE STORRS.

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BIBLE EXAMINER.

Most of the following articles were prepared for, and have appeared in, the Midnight Cry. They are now given in this new form *by request*. Some additions have been made to them; particularly to the Exposition of the 8th and 9th chapters of Daniel. These articles are sent forth with a full conviction that they may not travel far before our Lord will have come in the clouds of heaven; but still, they are sent under the conviction that the injunction of our Lord is to be regarded by all, viz., "*Occupy till I come;*" and, "Blessed is that servant, whom his Lord when he cometh shall find so doing." GEO. STORRS.

Boston, *March*, 1843.

Exposition of Nebuchadnezzar's Dream.

DANIEL II.—BY GEORGE STORRS.

There are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophesy* on those matters. With predicting and prophesying, in the

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sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you *how* I understand them, and *why* I understand them as I do. When this is done, you will judge for yourselves, as each of you must give account for himself, whether the interpretation given accords with the general tenor of the Scriptures. I force not my exposition upon any man. Hear, then judge.

I cannot agree with, some who tell us that the prophecies *cannot* be understood. I consider such language the language of *infidelity*. What is it but saying—"Revelation is *no Revelation?*" Revelation is something made known, and, of course, to be understood. To say, that any part of it cannot be understood, is, just so far, to be infidels. There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us, we cannot understand the prophecies! What is this but infidelity?

A man may say, with truth, that *he* does not understand the prophecies; but, to say, "they *cannot* be understood," is a very different matter; and he that does it, whatever his standing, or reputation, is infidel in his principles. Not that he rejects the *whole* of Revelation; but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but not without searching the Scriptures, comparing one part with another, and earnest prayer to Him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes*. Even so, Father, for so it seemed good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts unto your

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children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then *humbly* yet *confidently* seek the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the *second* chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

Verses 31—36. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image *upon his feet* that were of iron and clay, and *brake them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38. "Thou, O king, art a king of kings: for the God of heaven hath *given thee* a *kingdom*, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler *over them all*," [i. e., has given thee *universal* dominion on earth.] "Thou art [i. e., thy kingdom is,] *this head of gold.*"

Babylon was the *first* kingdom of *universal empire.* It was founded by Nimrod, the great grandson of

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Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verse 39, *first part*. "And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter v. 28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was represented by the "breast and arms of silver."

Verse 39, *last part*. "And another *third* kingdom of brass shall arise, which shall bear *rule over all the earth*." What kingdom was this? See chapter viii. verses 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire*. This took place under Alexander. Here, then, we have the *third* kingdom, which was represented by the *brass* of the image.

Verse 40. And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed."—Who was Cesar Augustus? A Roman Emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41. "And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." *What kingdom* shall be divided? "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years

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A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz.: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.* Thus the "kingdom was divided" as designated by the *ten* "*toes*." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "*iron*" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43. "And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they" [Romanism] "shall mingle themselves" [i. e., Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman, kingdom is thus *perpetuated*,

* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber from the Italian historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."

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though "divided." That power will continue, not *civilly*, but by its *ecclesiastical* authority, till "broken without hands."

Verse 44. "And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom [the *fifth universal kingdom*] that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e., the subjects shall not pass from one set of rulers to another, as the *four* previous kingdoms have done,] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "And the *seventh* angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "And (18th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* ('*break in pieces*') them that destroy ('*break in pieces*.' See Dan. vii. 23) the earth,] and it [the *fifth* kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow*? You do not find it in the Bible: it must be in your imagination, if anywhere. The "stone smote the image, and "it became like the *chaff* of the summer threshing-floors, and the wind carried" it "away,

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that *no place* was found for" either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the Cesars?" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets, must have gone to *perdition*, for surely no man can be saved without *grace;* and that grace must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished*."

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the "*head*"—Babylon; nor on the "breast and arms"—Media and Persia; nor on the "belly and thighs"—Grecia; nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "set up in the days of the Cesars." *Where*, then, did it smite the image? Verse 34 tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth, or Roman kingdom was *divided:* which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time, the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then.—Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant

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that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom*." It was still future when our Lord ate the last passover. See Luke xxii. 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42: "Lord, remember me *when* thou *comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—But did he not set it up before his ascension to heaven? See Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50: "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*." This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which see; and the apostle Paul tells us, 2 Timothy iv. 1, that "the Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*." And again he tells us, Acts xiv. 22, that "We must through much tribulation *enter into the kingdom of God*," and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

It is said, "Our Lord taught the Jews that the kingdom of God was within them." This is inferred from Luke xvii. 20, 21. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:" [marginal reading 'outward show.'] "Neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you." Did our Saviour mean to say that the kingdom of God was *within* the *Pharisees?* He says of them, Matt. xxiii. 13, "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in." Surely

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our Lord could not mean, in Luke xvii., to say, the kingdom of God was, at *that time*, within the Pharisees. "True," says the objector, "but the margin has it, *among* you." But, I ask, did our Lord intend to teach that it was *then* among them? If so, why did he speak a parable in the 19th chapter, 11th verse and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should *immediately* appear?" He clearly teaches in that parable that they were not to expect the kingdom of God till he should "*return*" from heaven, at which time he would reward his *faithful servants*, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." See, in connection with this, Rev. xi. 15, 18. What then does our Lord mean in Luke 17th? I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs; but, the first the wicked will know, it is upon them; and thus the twenty-fourth verse seems to explain it. "For as the lightning ——so also shall the Son of man be in his day." That kingdom will come *sudden* and *unexpected* to all the wicked.

The parables of the "mustard seed" and "leaven," are brought forward as an argument in defence of the doctrine that the kingdom of heaven was set up in the days our Saviour was on earth. I admit that those parables refer to a work of grace wrought in this world; but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul, and St. John, as already presented. The language of these parables must, to harmonize with the other Scriptures, be understood as spoken in a *borrowed* sense; that is, as the grace of God, in men, works that preparation which is necessary to constitute us, finally, subjects of the kingdom of heaven, so it is called "the kingdom of heaven," in relation to the *result*. In the same way I understand the text, Rom. xiv. 17.

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"But," says the objector, "Christ and the apostles preached the kingdom of heaven at *hand;* surely, therefore, it must have been set up about that time." I reply,—A thing *at hand* is the *next to come.* Let me ask, what kingdom was *at hand* when Babylon was in power? *Answer.*—The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? *Answer.*—The Grecian. Why? Because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome. Why? Because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power? *God's everlasting kingdom.* Why? Because that is the next kingdom of universal empire. Thus we see how it could be said, in truth, the kingdom of heaven is at hand in the very commencement of the Roman kingdom.

James, ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if "promised," it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" not *yet* given. It is something still to come. To represent it as already set up, is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is* to come. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "tabernacle," *groaning*, "being burdened." The kingdom will come; yea, it is now *at the door*. "Ye feeble saints, fresh courage take." "Behold, your God will come with vengeance [to your enemies,] even God with a recompense; *he will come and save you.*" Isa. xxxv. 4.

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But *when* will the kingdom of God be set up? See Matthew xxv. 31—34: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then* shall the *King* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet." Rev. xi. 15—18.

Some men will not enter the kingdom of God. See 1 Cor. vi. 9, 16: "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27: "And there shall *in no wise* enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6: "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him," &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14: "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John iii. 3: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3: "We know that when he shall appear we shall be like him; for we shall see him as he is. And

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every man that hath this hope in him, *purifieth himself, even as he is pure.*"

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago.—Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "*legs of iron?*" No. Long since that empire fell. Where are we, then? Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head?* No. Is it on the *breast and arms?* No. Is it on the *belly and thighs?* No. Is it on the *legs?* No. Where then? On the *feet*. Where are we now? In the *feet*. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it*. Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed*. How far

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off, reader, do you think that event can be? What is to come *next* as the subject of prophecy? *The stone.* Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, "My Lord delayeth his coming."

Exposition of Daniel 7th Chapter;

OR, VISION OF THE FOUR BEASTS.—BY G. STORRS.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little, and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them *now*." Revelation has been not only *progressive*, but the same truths have been *repeated* again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever

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saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see a "lion" having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth:"—passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads:"—after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns:"—and lastly, you will come to another place, where you will see the same beast, with this difference —"three" of its "first horns" have been "plucked up," and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city? No—you look for that "terrible

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beast" with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described everything." Now your faith is so confirmed that you *almost see* the city; "but," say you, "I have got one more sign to pass, viz. the 'horn' with 'eyes'—*then* the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, "There it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—*the city*," is now fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream, [thus it became a part of the Scriptures] and told the sum of the matters."

V. 2 *and* 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, (*waters*, denoting "people." See Rev. xvii. 15,) and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be "four kings, verse 17, or four *kingdoms*, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies kingdom.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have

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already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth;" aptly represented here by a lion—"the king of beasts," denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings" denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." See Isa. v. 26, 29, and Jer. iv. 7; also, Ezek. xvii. 3, 4. Daniel goes on to say—"I beheld till the wings thereof were *plucked*, wherewith * it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoiler." See Jer. li. 48—56. The three "ribs" in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a

* See the marginal reading.

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fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia; "four wings" denoting the rapidity of its conquest under Alexander; the "four heads" its division into four parts after Alexander died and his posterity were murdered.

V. 7 *and* 8. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to consider the angel's explanation.

V. 9 *and* 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the book of God. There is nothing clearer.

V. 11. "I beheld then [*When?* Ans. When 'the judgment set'] because of the voice of the great words which the horn spake, I beheld till the beast was slain, [What beast? Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of "the dominion" of this beast being

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"taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith, (xxxiii. 12,) "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. *Then* "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *Then* God will "destroy them which destroy [corrupt] the earth." Revel. xi. 18. But—

V. 12. "As concerning the rest of the beasts, *they* had their dominion taken away; yet their lives were prolonged for a season and a time." [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175.] These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 *and* 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Thus we see the kingdom of God, or of Christ, is not set up till the "judgment sits;" hence no room for a temporal millennium *before* the judgment, and before the kingdoms of this world are destroyed. "All people, nations, and languages," that shall "serve him," are described by the Revelator, chapter v. 9, 10, as "redeemed OUT OF every kindred, and tongue, and people, and nation," &c.

V. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head

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troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Not a "thousand years," but *forever*, even FOREVER and EVER."- If any language can express *unending* duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "forever, even forever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

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There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth will answer to it, except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter ii.; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3, "a great red dragon having seven heads and ten horns;" and, chapter xvii. 12, he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet:"—it was something still future in John's time.

We are now prepared for the inquiry—*who*, or *what* is the little horn here spoken of? We will inquire,

1st. *What is the character of this horn?* 1. It makes "*war with the saints.*" 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. xiii. 6, 7: "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make *war with the saints* and to *overcome* them:"—Daniel says, he "*prevailed* against them." Now see 2 Thess. ii. 3, 4: "That *man of sin* be revealed, who opposeth and exalteth himself above all that is called God," &c. Can there be any doubt of the identity of the character? Daniel's "little horn"—Paul's "man of sin"—and John's "blasphemous beast" are clearly identified.

2d. Let us inquire, has a power of this description arisen? It must be admitted that there has; and that

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that power is *Papacy*. The *titles* the Popes have assumed, of "MOST HOLY LORD," and their pretensions to *pardon sin*, even *before* its commission, if we had nothing else, sufficiently establishes the *blasphemous* character of that power. Pope Innocent III. writes—"He [Christ] hath set *one man* over *the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth and under the earth, *so shall obedience and service* be paid *to his vicar by all*, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name *alone* shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It *is his right to depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power "*diverse* from" all others, and proud and *blasphemous* enough to answer the character of the "little horn."

3d. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did Papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the *ten* horns. Hence it did not arise *before* A. D. 483, when the tenth horn came up. It did not arise until "*three* of the first horns" *fell*, or were "plucked up." It did not come up *after* that, because it "came up *among*" the "ten horns," and three of those horns fell "*before*" it. It must then have come up or been established at the *identical point* where the *third* horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the *time* Papacy arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the

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purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome "*head of all the churches*," the Ostrogoths must be *plucked up*. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city: thus the *third horn* was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of Roman Empire.]

How exactly do the *facts* answer to the *prophecy!* I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as *always* was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. *Since it has always been our earnest study to preserve the unity of your holy see*, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to SUBJECT, *and to unite to your holiness, all the priests of the whole East.* As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of

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your holiness, *who are the head of all the holy churches.* For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states: 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'" *Croley, pp.* 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy: but this cannot be, for it does not agree with the prophecy that three of the *first* horns were to be plucked up *before* it, as it came up, and this happened more than half a century before. Again, Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the "*dragon*" to give the "*beast his power, and his seat, and great authority.*" Rev. xiii. 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis, king of France. It was the "Dragon" that gave him "*his seat*"—Rome, "*his power,*" as head of the

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churches. The Roman emperors had stood at the head of the churches with "*power*" to make important decisions for the church—it is now transferred to the Pope: and he has given him, also, "*great authority*," under the Justinian code of laws, to judge and punish heretics.

4th. The next point we want to settle is, *the length of time this power was to continue.* Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. xiii. 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church; and in Rev. xii. 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days; and at the 14th verse, that it was for "a time, and times, and a half time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times and dividing of time is 42 months, or 1260 prophetic days or years.

5th. Did the continuance of papal *dominion*, as a horn of the beast, cease at the end of that period? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the *dominion* of Papacy was taken away that year? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity;" and he who *killed* "with the sword" those he was pleased to call heretics, was himself "killed [subdued] with the sword;" i. e., his "dominion was taken away" by war. See Rev. xiii. 10. Verse 26: "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. xvii. 16] shall take away his *dominion*, [he is cut off from being a *horn on the beast*, or

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deprived of his *civil power*, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thess. ii. 8: "Whom the Lord shall *consume* with the spirit of his mouth [the "Reformation"] and shall *destroy* with the brightness of his coming" to judge the world in the great *burning day*, when the "beast and false prophet" will be "*cast alive* into the lake of fire, burning with brimstone;" then the "little horn" will be *destroyed*.

Some tell us the civil power of Papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted, and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, *is* denied. When he was a *horn* on the beast, he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison, and the sword. Can he do it now? *No*. Nor has he been able to do it since 1798—since that time the church is *out of the "wilderness;"* and Papacy is *compelled* to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it, and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly.

"ENCYLLICAL LETTER of Our MOST HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are *the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted*. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and

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infidels are endeavoring to prevert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocess these aforesaid *propagators of heresy and infidelity;* these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the

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bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night*, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

* * * * * *

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE."

You see what is to come next after the fall of the "little horn."

Now let us see whereabouts we are in the prophetic chain. Have we passed the "Lion"—Babylon? *Yes.* Have we gone by the "Bear with three ribs in his mouth?" *Yes.* Has the sign of the "Leopard with four wings of a fowl and four heads" been passed? *It has.* The "dreadful and terrible beast, with *ten horns*,"—has he been seen? *Yes.* Have we got past the "little horn" having "eyes like the eyes of a man?" *That* is among the things numbered with *the past.* How far beyond it are we? *Forty-five years*, nearly. What comes next? *The Judgment*, followed by the ever-

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lasting kingdom of God. How far off is that? That question I shall answer, hereafter, DEFINITELY. But one thing is certain; it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins! "Behold the Bridegroom cometh go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "AWAKE, YE DEAD!" will soon thunder through the skies, *Happy* day to those that are *waiting*. *Awful* day to those who are saying—"My Lord *delayeth his coming*." AWAKE—AWAKE!!!

Exposition of Daniel, 8th Chapter;

OR,

THE VISION OF THE RAM, HE-GOAT, AND EXCEEDING GREAT HORN.

BY GEO. STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the *same* truths, to make the deeper impression on our minds. Thus the *dream* of Pharaoh, Genesis xli. 1—7, was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts x. 9—16, the "sheet was let down to the earth," and the voice *three* times calls upon him to "rise, kill and eat;" and as many times tells him, "What God has cleansed, that call not thou common." Thus God enforces important truths by a *repetition*. This was the case in the visions of Daniel. We have already seen that the vision of the *seventh chapter* was like that of the *second*, with, however, additional circumstances, *viz.*, the sitting of the judgment, and the "little horn." In the last chapter, then, while the *same* truths are brought to light as in the *second*, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

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Verses 2—4. "And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The angel informs Daniel, at the 20th verse, "The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia." Thus it exactly agrees with, or is *like* the "breast and arms" of the image, chapter ii., and the "bear" in the seventh chapter. Daniel sees nothing of Babylon in this vision: that was now passing away; and his attention was particularly called to the "ram *pushing*." It would seem that that circumstance was to mark the *commencement* of the vision.

Verses 5—8. "And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great; and when he was strong the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."

The angel explains this, verses 21 and 22. "And the rough goat is the king [kingdom] of Grecia; and the great horn that is between his eyes is the first

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king;" not Alexander *merely*, as some suppose, for Alexander was not strictly the *first king;* but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—"Now that being broken, whereas four stood up for it, four *kingdoms* [not *kings*, as some try to make us think] shall stand up out of the nation, but not in his power," [not in the power of Grecia *united*.]

Alexander conquered a part of Europe and all Asia in the short space of about twelve years; and the kingdom under him may well be represented as *running* in the "*fury*" of its power, and "touching not the ground." With an army of not more than *thirty* thousand, he overthrew Darius, king of Persia, who had *six hundred* thousand, and thus "brake his two horns," or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, *viz.*, Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is *like* the "leopard" of the previous vision, and the "brass" division of the image.

The evidence thus far is so clear that this vision is *like* the two previous ones, that some of our opponents have admitted that the angel has clearly shown us so; but one of our opponents, when he has arrived at this point, says—"*Here the heavenly messenger leaves us.*" I do not wonder he thought so; for he then goes on to apply the horn that "*waxed exceeding great*" to *little* Antiochus. It would seem *that* author recorded *one* truth. It appears clear, to my mind, that the *heavenly messenger* left *him*, but he did not leave Daniel till he made him understand *the vision*. Let us now proceed to, and examine this point.

Verses 9—12. "And out of one of them came forth

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a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

The angel explains these verses thus—

Verses 23—25. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but *three* opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal. Each of these I shall examine.

I. *Mahomedanism.* This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism; *first*—because the "little horn stood" up against the Prince of princes, v. 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against *the church*, and therefore may be said to stand up against the Prince of princes, because our Lord considers that done against himself which is done unto his people—I reply, *that*

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interpretation, in this case, would make the prophecy use a vain *repetition;* for, it *expressly* says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, *in person*, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter is a description of Mahomedanism. Read the *fourth* verse of that chapter, and see if Mahomedanism stood up against the *true church of God.* "It was *commanded* them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [*mark it*] *only* those men WHO HAVE NOT the *seal of God* in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the *true church;* and, of course, did not "stand up against the Prince of princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," *viz.*, over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does *violence* to the whole subject. How is this vision *like* the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto; and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not *like* the other vision by more than *two thousand years;* for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17: "For at [unto] the time of the end shall be the vision." *What end?* Evidently the *end* spoken of in the vision it is *like*, chap. vii. 26—"They shall take away his dominion, to consume and *destroy* unto the *end*." 2 Thess. ii.: "That wicked, whom the Lord

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shall destroy with the brightness of *his coming*." The *end*, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the *last end* of the *indignation*." Surely, none will pretend the *death* of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus, has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are *entire* days, and others, that they are to be reckoned half days, or 1150 days, because the expression in the original is 2300 "*evening-mornings*." But let them count as they will, they cannot match it with Antiochus. Professor Stuart admits that the time is 2300 *entire* days; but after attempting to match them with Antiochus he has totally failed. He *reckons back* from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he *finds what?* Why, he finds the ☞*5th of August*, 171 B. C. !!!☜ Yes, reader, he finds that marvellous day, but he finds *no event* to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it *must* begin then. Now if "Millerites," as they are called by their opponents, should attempt to make their theories pass by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us *facts*, from history, that the 2300 days begun when you "*guess*" they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C., is marked with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days of the 2300; and when he has attempted to match that number with the history

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of Antiochus, he comes out within about 55 days of making *a fit*. He admits he wants 55 days; and that he cannot make them out for want of not being "*informed by any historian* exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Casleu, when Jupiter was worshipped in the temple." But Mr. D. supplies this defect *in history*, by a "*guess*;" for he adds, "*Had* we been thus informed, [☞] *I have no doubt*, [☜] that we should find that time to be [☞] *exactly* [☜] *fifty-five days*." "*If* and *if*;" that is a fatal affair for Mr. D; the naughty *historian* should have been more particular. But, seriously, Mr. D. admits two facts that prove *fatal* to his argument. 1st. That he has *no history* to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by *his* "*no doubt*," i. e., his "*guess*."

The fact is, the "little horn," and 2300 days, never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose *a great name* to *great names*. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. viii. 9—12, 23—25, he says—

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by ano-

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ther's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (verse 14) and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end.—They were to last till the sanctuary which has been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e., at the end of the 1335 days, chap. xii. 12, 13, which are admitted to be a part of the 2300. Did Daniel stand in his *lot* at the death of Antiochus, 164 years B. C.? That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression.

But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by *placing* "the abomination that maketh desolate." Our Saviour, Matt. xxiv. 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When *ye* therefore shall *see* the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place." Now, unless it can be proved that Antiochus' desolations were *after* Christ, instead of 200 years *before*, the attempt of our opponents, to make Antiochus the *scape-goat*, to bear away all the sins of Papal Rome, and their *modern* apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the *absurdity* of applying the little horn to Antiochus:

"*First Absurdity.*—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—of Grecia,—are represented each by its ap-

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propriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now, Antiochus Epiphanes was but *one* of *twenty-five* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

"Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

"How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

"*Third Absurdity.*—The Medo-Persian power is simply called 'GREAT,' (verse 4.) This power, the Bible tells us, 'reigned from India to Ethiopia, over a hundred and seven and twenty provinces.' This was succeeded by the Grecian power, which is called 'VERY GREAT,' (verse 8.) Then comes the power in question, which is '**EXCEEDING GREAT.**' Was Antiochus *exceedingly* (or *abundantly*) great, when compared with the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer: 'Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect LARGE SUMS, which he had AGREED TO PAY TO THE ROMANS.' Surely, we need not question, which power was exceeding great, that which exacted tribute, or that which was COMPELLED to pay it.

"*Fourth Absurdity.*—The power in question was 'little' at first, but it waxed or grew 'exceeding great, toward the SOUTH, and toward the EAST, and toward the pleasant land.' What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were of course towards

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the east and south: but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious*,) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *vile* is bestowed upon him;' then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great,) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they 'took up arms to defend their temple, and gave him a *shameful* REPULSE.'

"*Fifth Absurdity.*—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to 'the LAST end of the indignation.' Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

"There the 'latter days' commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that 'exceeding great' power, under which the Jews 'fell by the edge of the sword, and

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were led away captive into all nations,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity, and spoil,' during 'many days' since?"

III. The way is now prepared to inquire, *distinctly*, what power is represented by the little horn? Can there be any doubt of its being Rome?—Rome *Pagan* and *Papal?* Let us first look at *its origin*, verse 9; and let us remember, that in the Old Testament, nations are not brought into *prophecy* till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of herself 168 years B. C.; so that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast, in the 7th chapter, could be said to come *out* of *that* beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the *time* it comea up.

23d verse: "When the transgressors are come to the full." It is clear that God designed that his people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges ii. 2: "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the year 158, B. C., they entered into a *league* with the *Romans*. See 1 Mac. 8th and 9th chapters. See Dan. xi. 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e., come to rule, as *first* noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is *after* Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the *character and acts* of the

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little horn. It is of "*fierce* countenance." See Deut. xxviii. 49, 50: "The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of *fierce countenance*, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted, from Deut., we are told the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "The learning of Rome is proverbial." The "*power*" of the "little horn" was to be "*mighty*." How *un*like Antiochus! How *like* Rome! The little horn was to wax "*exceeding great*." How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It *stands up against* the *Prince of princes*. Our Lord was crucified under the reign of Rome. If it be said, "the Romans did not put the Saviour to death, but that it was done by a Jewish mob;" I reply, let the objector read Acts iv. 26, 27—"The kings of the earth *stood up*, and the rulers were gathered together against the Lord, and *against* his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles*," &c., "were gathered together." This settles that point.

The "little horn" *cast down* some of the host and of the *stars to the ground*, &c., v. 10. Compare this with Rev. xii. 3, 4: "A great red dragon," &c., "and his tail drew the third part of the *stars of heaven* and did *cast them to the earth*." All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn?

"*He shall destroy wonderfully*." Do any say, "*this* is applicable to Antiochus?" I reply: If Antiochus destroyed wonderfully, Rome, *pagan* and *papal*,

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destroyed "SEVENTY AND SEVEN FOLD" more so. For, while Antiochus destroyed a few of the Jews, Rome has destroyed *millions* of them, and more than fifty millions of Christians besides. Rome truly has "destroyed wonderfully." *Mark* another fact:—"By *peace* shall" he "destroy many." Antiochus did no such thing: but *papal* Rome, under pretence of being the *vicegerent* of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its *end:* "*broken without hand.*" How clear the reference to the stone that smites the image "cut out *without hands.*" Rome is not only designated by its *origin, time* of its standing up, *character and acts*, but by its *end.* "Whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming," 2 Thess. ii. 8. "Broken without hand."

This construction makes the vision in truth *like* the first. The application of it to Antiochus *originated* with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own *prophetic portrait* out of sight; and Protestants have put on the "*Babylonish garment*," and wear it as though it was the *spotless robe* of salvation; for, if that *robe* fails them, the *end of the world is upon them* in an hour they think not.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the trangression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let us now decide, if we can, what "sanctuary" it is that is to be "cleansed," or "*justified*," as the margin has it.

Several things are called a *sanctuary* in the Bible.

1. The *Lord*, Isa. viii. 14.

2. *Heaven*, Ps. cii. 19. Neither of these can be meant in the verses before us.

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3. *Judah*, Ps. cxiv. 2. But Judah is utterly cut off. See Isa. lxv. 15: "The Lord God *shall* SLAY THEE, and call his servants by another name." *Literal* Judah, then, is not to be cleansed, but is *slain*.

4. The *Temple* is called a sanctuary, 1 Chron. xxii. 19. But that is *destroyed*, and hence cannot be cleansed.

5. The *Holy of Holies*, Lev. iv. 6. That also is destroyed; and besides, it is *superseded*. See Heb. ix. 1—12.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one "trodden under foot" with "the host." If the "Prince of the host," v. 11, is the Lord Jesus Christ, then, there can be no doubt, his true church is "*the host*." By whom, or what, was the host to be trodden under foot? Two desolating powers, called "the *daily* and the *transgression of* DESOLATION." The word "*sacrifice*" is not in the text, and has no warrant for its insertion, except the mere *opinion* of the translators. The whole period of these desolating abominations, as noticed in this vision, from the *Ram pushing*, (for there the vision commences,) is 2300 days; then was to *terminate* the treading under foot. In the detailed explanation of the vision, in chapters xi. and xii., we have the time from the taking away of the first of these abominations to the removing of the second, *viz.* 1290 days; Dan. xii. 11; then we are assured that 45 days more are to bring us to the "end of the days;" then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the *church*, then it is to be cleansed, or, as the margin has it, *justified*, at *the resurrection* of Daniel, with all the saints.

The church *is* sometimes called a sanctuary, or temple of God. See 1 Cor. iii. 16, 17, and Eph. ii. 21, 22. If, then, by "sanctuary" the church is to be understood, what is meant by its being cleansed, or justified? To *justify*, signifies "*to absolve* or *declare*

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one innocent." To justify an individual is to acquit him. The term is applied to the acquittal of a sinner through faith in Christ; but the *full* discharge from *all the consequences of sin* does not take place till the resurrection of the just. See Rom. iv. 25: "Who was delivered for our offences, and was raised again for our *justification.*" Compare this with 1 Cor. xv. 17, 18: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*" See, also, Isa. xlv. 25: "In the Lord shall all the seed of Israel be justified, and shall glory:"—till then, the church groans, being burdened,—for that event she waits. See Rom. viii. 18—23: "For I reckon that the sufferings of this present time *are* not worthy to *be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: 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.*"

When will this justification of the church take place? See Phil. iii. 20, 21: "Our conversation is in heaven, *from whence* also *we look* for the Saviour, the Lord Jesus Christ; who shall *change our vile body*, that it may be fashioned *like* unto his *glorious body*," &c. See, also, 1 John iii. 2: "It doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be *like him*," &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin, when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanc-

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tuary to be cleansed, or justified, it is at the *end of this world*.

Let us now see if we can find any other sanctuary to be cleansed. The *earth* or *land* is called a sanctuary. See Ex. xv. 17: "Thou shalt bring them in, and plant them in the *mountain of thine inheritance*, in the place, O Lord, which thou hast made for thee to dwell in; in *the sanctuary*, O Lord, which thy hands have established." See, also, Psa. lxxviii. 54: "He brought them to the border of his *sanctuary*, even to this mountain which his right hand had *purchased*." Compare these with Eph. i. 14: "Which is the earnest of our inheritance, until the *redemption* of the *purchased* possession." See, also, Rom. iv. 13: "For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Thus, we see, the earth is the *inheritance*, the *sanctuary* of Christ and his saints. Has it been defiled? and does it need *cleansing?* See Isa. xxiv. 5: "The earth is *defiled* under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." God created the world to be a mountain of holiness: but the wicked have *corrupted* it, so that the Lord is to purify it by destroying "those who destroy [*corrupt*, as the margin reads] the earth." See Rev. xi. 18. The very ground is now under the *curse*, in consequence of sin. See Gen. iii. 17: "*Cursed is the ground for thy sake.*" This world has been trodden under foot by wicked men and *wicked governments* unto this day. See Dan. vii. 23: "The fourth beast shall be the fourth kingdom upon earth—which shall *devour* the *whole earth*, and shall TREAD IT DOWN and break it in pieces." Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

How will the earth be cleansed? I answer—*By fire.* See 2 Pet. iii. 7: "The heavens and the earth which are now, by the same word are kept in store, reserved

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unto FIRE, *against the day of judgment* and perdition of ungodly men."

When will this earth be cleansed? We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts: Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Ps. l. 3: "Our God shall come, and shall not keep silence; a *fire* shall devour before him, and it shall be very tempestuous round about him." Also, Ps. xlvi. 6—9: "The heathen raged, the kingdoms were moved: he uttered his voice, and *the earth melted*. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot *in the fire*." See, also, Ps. xcvii. 3—5: "The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. *The hills melted* like wax at the presence of the Lord, at the presence of the Lord of the whole earth." See Nahum i. 5, 6: "The mountains quake at him, and the hills *melt*, and *the earth is burned* at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide his anger? his fury is poured out *like fire*, and the rocks are thrown down by him." See Matt. xiii. 40—43: "As therefore the tares are gathered and *burned in the fire*, so shall it be at the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a *furnace of fire;* there shall be wailing and gnashing of teeth." Lastly, see 2 Pet. iii. 10—13: "But the day of the Lord will come as a thief in the night: in 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

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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, looking for, and hasting unto the coming of the *day of God*, wherein the heavens being *on fire* shall be *dissolved*, and the elements shall *melt* with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Having now decided what the sanctuary is,—that it is to be cleansed at the end of this world; and that it is to be done by *fire*,—the way is now prepared to show when the END *of this world will come*.

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed."

The inquiry, "How long *the vision*," clearly related to the "Ram" and "Goat," as well as "little horn" —and, the 2300 days are given in answer to the question,—"How long *the vision?*"

It was the *meaning* of *the vision* Daniel sought—verse 15: "It came to pass, when I had seen the vision, and sought for the *meaning*," &c.

It was to make Daniel understand the vision Gabriel was sent—verse 16: "I heard a man's voice between the banks of Ulai, which called and said, Gabriel, *make* this man to *understand the vision*."

It was to make Daniel understand the vision Gabriel *came*—verse 17: "So he came near where I stood, and said unto me, *Understand*, O son of man."

The first thing Gabriel would have Daniel understand, was, that the vision *was down to the end*,—verse 17: "At [or *unto*] the time of the *end* shall be the vision." He would have Daniel understand that the

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end intended was the *last end of indignation*,"—verse 19: "Behold, I will make thee know what shall be in the *last end of the indignation*;" and he would have Daniel know that, "at the *time appointed*, the end shall be."

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now, let us inquire what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He-Goat, and Little Horn. But Daniel tells us in the last verse, "I was astonished at the vision, but none understood it." What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What "sanctuary" was intended in verse 13; 2d. He did not understand how to *reckon the days;* and, 3d. Where to commence his reckoning. As Gabriel is not to be charged with *disobedience* to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what *he promised* Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out "by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." We might here inquire, Why did not Daniel "find that out before?" It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvellous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he

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had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the "sanctuary" at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the *sanctuary*. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy *sanctuary* that is desolate, for the Lord's sake." Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be "*cleansed*;" but Gabriel comes flying "*swiftly*," to stop Daniel in the midst of his prayer. See verse 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Gabriel, why *this haste?* Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

"Gabriel, whom I had *seen* in the *vision*," says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of 2300 days. "Well," says Gabriel, "I am now come forth to give thee skill and understanding—therefore *understand the matter*, and *consider the vision*."

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that "none understood," at the close of the eighth chapter? "Now," says Gabriel, "understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [*cut off*, so the word signifies] upon thy people." "*Cut off from what?*" Surely not from indefinite space; but from some time *previously* given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70

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weeks were cut off from those days: there is nothing else to cut them off from. *For what* are they cut off? Several objects are specified; but one *especially, viz.*, "to *seal up* [or, as the word signifies, see Dan. vi. 17, *make sure*] *the vision*." That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall *all* the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are *all* the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e., in *one year* and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years? See Ezekiel iv. 4—6: "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Here, then, we have an example of *days* being put for *years*. The 70 weeks, then, may be reckoned a day for a year, or 490 years. "But," say some, "the expression is *seventy sevens*, and means seventy sevens of *years*, or 490 years." Thank the objector; for he only strengthens my argument; for they are *cut off* from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are *years*, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel, is, where to commence his reckoning. This he does at the 25th verse: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Mes-

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siah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Here we observe, that the point of *beginning* is at the commandment to restore and build Jerusalem, and the *termination* of the 70 weeks is at the *cutting off of Messiah:* the angel then briefly states, that "the people of the prince that shall come," i. e., the same power denoted by the "*exceeding great* horn," "shall destroy the city and the *sanctuary;*" thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be *utterly destroyed.* The angel, also, runs down in his explanation to the "*consummation*" of the whole 2300 years.

Let us now inquire when the "commandment to restore and to build Jerusalem" went *forth.* It is true, there were several decrees relating to that subject. It cannot be either of the first two; because, neither of them can be made to harmonize with the history of Christ's death. There is but one of the four decrees relating to this matter that can agree with the event; and the commencement of the vision is clearly at the height of the Persian empire, as Daniel sees the "last horn" of the ram at its highest point when the vision first presents itself to him, and the ram is "*pushing;*" also, in the detailed explanation that the angel gives Daniel in the eleventh chapter, second verse, he points directly to the king of Persia, who "by his strength through his riches" should "stir up all against the

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realm of Grecia." The Persian empire was at its height under Artaxerxes. In that period, therefore, we should expect to find the decree referred to. Accordingly we find it, in Ezra vii. 21—26, given by Artaxerxes; and Ezra tells us, 8th chap. 31st verse, "Then we departed from the river Ahava, on the twelfth of the first month, to go unto Jerusalem." The Jews reckoned their year from the spring equinox; hence, the 12th of the first month would be the fore part of our April. This, according to the chronology of our Bibles, was in the year before the birth of Christ, by the common reckoning, 457. Now from **2300**, the whole length of the vision, take **457**

and **1843** remains.

But, for the sake of the argument, suppose we are mistaken in respect to the precise year in which the commandment went forth; all commentators, I believe, agree in the fact, that our Lord was crucified just 490 years from that period. This admission is necessary in any argument with a Jew in proof that Jesus is the promised Messiah, and hence all Christians have used it. Dr. Adam Clarke says, that 490 years, *to a day*, transpired from the going forth of the commandment to the time that our Lord hung upon the cross. Thus, then, we have settled, by common consent, that 490 years terminated at the cross. But it will be seen that these 490 years, or 70 weeks, are divided into *three* very unequal parts, as follows:

7	weeks; **7** times	**7**	are	**49** years.
62	weeks; **7** times	**62**	are	**434** years.
1	week; **7** times	**1**	are	**7** years.
70	weeks,			**490** years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term Messiah, signifies "*anointed*." When was Jesus anointed? At his baptism, when the Holy Spirit

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descended upon him, and the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." Then when our Lord came preaching, Mark i. 15, he says, "the *time* is *fulfilled*." What *time?* Clearly, the 69 weeks: no other time had been given for his manifestation. *One* week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles shows that his ministry lasted *seven* years. Turn to your Polyglott Bibles, and you will see, Matt. ii. 1: "Now when Jesus was born"—the note, by the translators, in the margin, saying, "4th year before the account called *Anno Domini*." Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Some tell us, "Messiah was cut off in the *midst of the week*." The text says no such thing. It simply says—"In the midst of the week he shall cause the sacrifice and oblation to cease." The first inquiry here is, what are we to understand by "*the midst?*" It does not necessarily mean, in the middle of a thing. Absalom was "in the midst of the oak;" 2 Sam. xviii. 15. David would praise God "in the midst of the congregation;" Psalm xxii. 22. "God is working salvation in the midst of the earth;" Psalm lxxiv. 12. God let "flesh fall in the midst of" the Israelites' "camp;" Psalm lxxviii. 28. Christ is to "rule in the midst of his enemies;" Psalm cx. 2. Some men lie "down in the midst of the sea;" Prov. xxiii. 34. "Thou, O Lord, art in the midst of us;" Jer. xiv. 9. Christ is "in the midst of" two or three who meet in his name; Matthew xviii. 20. Jesus "stood in the midst of" his disciples when they were gathered together, after his resurrection. All these expressions show, that the phrase "in the midst of," denotes no more than, some-

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where *within* the thing spoken of. It may signify throughout the entire period, or place, spoken of. Thus, in the text under consideration, I understand it to signify that the Messiah was to cause the sacrifice and oblation of the Mosaic law to cease during the entire period of his ministry. That is—He never sent a soul to offer those offerings, under the law, as a *condition* of any benefit he bestowed upon them. It was simply—"According to thy *faith* be it unto thee." And this was the case through the entire period of his ministry. He showed, from the very commencement of his preaching, that the great principle of faith was now to take the place of the sacrifices offered under the law. There is but one instance of our Saviour sending any one to offer the sacrifices of the law; and that, not as a condition of healing, but as a "*testimony to the priests*" that he *was healed*.

Now, as we have settled the point that the 70 weeks, or 490 years, are *cut off* from the 2300, we have only to subtract, thus:

2300 years, the whole length of the vision.
490 years to the death of Christ, or the year 33.

1810 remain from the cross. 1810 years, *from* the year 33, will terminate in **1843**.

But some say "Our Lord was crucified in the year 29, and not 33." They argue this from the fact that he was born *four* years before the commencement of the vulgar, or common era of his birth. This, it is true, would alter the calculation, if it could not be demonstrated that our Lord was crucified in the year that we call 33. But this has been demonstrated by the best of all evidence, aside from revelation, *viz.*, by *astronomical calculations*. The crucifixion took place at a *passover* full moon, or the first full moon after the *spring equinox;* and it took place on Friday. On this point Ferguson, the astronomer, says:—"The dispute among chronologers about the year of Christ's death is limited to four or five years at most. I find by calculation the only passover full moon that fell on

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a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The Julian period is a period used by astronomers. The year 1843 is the 6556th year of that period. Now

Subtract from **6556**, the *present* year of the Julian period, **4746**, the year of the crucifixion,

and we have **1810** remaining.

Thus it is demonstrated that the year 1843 is 1810 years from the crucifixion; and I have before shown, that only that number of years remain of the vision after the death of Christ; and as we have proved that his death occurred in the year we call 33, we have only to add thus—

33 the year of the crucifixion.
1810 since the crucifixion.
1843 "the *end of the vision.*"

But, says the objector, "our Lord, then, was in his 37th year at the crucifixion, and that will make an alteration in the calculation." It is admitted he was in his 37th year: and this is proved by astronomical calculation also, and is as follows: Josephus, in giving a history of the last sickness of Herod, who commanded the children to be slain at our Lord's birth, records an eclipse of the moon to have taken place during that sickness. From Christ's death to that eclipse is 36 years. One year more added for the age of our Lord, at that time, would make him in his 37th year at his death. He was baptized and commenced his public ministry at 30. See Luke iii. 33. His age at his death cannot alter the calculation, so long as it is demonstrated that he was actually put to death in our year 33. The CROSS is the SEAL *of the vision*, and not the birth. Let me illustrate this point. Here is a *rail-road* 2300 miles long.

Here is the great depot, from which to start. + 1810 miles, the remainder.
490 miles to an inter | mediate depot.

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We have travelled over 490 miles of this road to the intermediate depot; then a dispute arises in reference to a passenger who took his seat in the car some distance back. One says, he took his seat 29 miles back—no, says another, it was 33—not so, cries a third, he got into the cars 37 miles back. Now, I ask, can it make the distance one mile longer or shorter, from the starting depot to the intermediate one, whether the passenger took his seat 29, 33, 37 or 50 miles back? It is just 490 between the two depots, let the passenger take his seat at what point he would.

So, let our Lord's age be what it might, so long as it is settled that he died in our year 33, and that that terminated the 70 weeks, or 490 years, it cannot at all alter the calculation with regard to the termination of the vision.

Let me illustrate the subject before us. You are travelling a road with which you are unacquainted: night overtakes you: you inquire of a stranger, who tells you the road is a dangerous one, and you must not travel it in the dark: you tell him you must proceed; but, says the stranger, you will have to pass a river, the banks of which are perpendicular, and there is only a narrow bridge to pass that river—a single misstep will plunge you in irrecoverable ruin. You ask, how far it is to that river. He tells you, it is 2300 rods. You desire to know how you can determine the stranger has told you the truth. He informs you that just 490 rods from his door you will come to a high pillar, on the top of which is a *flaming torch* that can be seen at a great distance. You now take a measuring line and go forward, measuring as you go,—you see the torch, and find, on measuring to the foot of the pillar, it is just 490 rods. What now? Why, you reason thus—I find the stranger has told the truth thus far. What is the inference? Why, I shall find all he has told me is true. How far did he tell me it was to the river? 2300 rods. How far to this pillar? 490. How much farther then have I to go, to arrive at the river?

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From 2300
Take 490

1810 left. You proceed, measuring as you go. I ask you if when you have measured off 1809 rods, you would not walk *carefully* the next rod, feeling every inch? Undoubtedly you would; and if you did not take heed you would be likely to perish.

Thus God has measured off 2300 years: that we might know that he had told us the truth, he gave us the *death* of Christ to seal, or *make sure* the vision, just 490 years from the commencement of the long period. Then the sum stands thus—As 490 years reach exactly to the Cross of Christ, so 1810 more will reach to the end of the vision.

We came to the cross, and found it just 490 years; we have passed that cross, and are closing up the last weeks of the 1810th year since that period. Ought we not to walk carefully—we stand on the verge of the termination of a period of solemn importance.

This year the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year*, Daniel will stand in his "lot," or have his "*inheritance*," and all the saints with him. *This year*, the elements will melt with fervent heat, and the earth also: and the works that are therein shall be burned up. *This year*, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *This year*—"the day of judgment and perdition of ungodly men" will come. 2 Pet. iii. 7.

Are we ready for the solemn, the tremendous events? Have we repented of and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and *closed* FOREVER!

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The Return of the Jews.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God* has *not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but I *deny it.* God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people," or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. chap. iii. Christ, says Paul to the Ephesians, (ii. 14,) "is our peace, who hath made *both one*, [Jews and Gentiles] and hath *broken down the middle wall of partition.*"

To talk about *God's keeping* "the Jews a *distinct* people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a *level* with

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the Gentiles; and they have labored for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people;" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners*.

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. iii. 9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the "axe unto the root of the trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii. 39: "They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham.*" Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz., *doing* "the works of Abraham." Our Lord tells the Jews in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they choose to obey the

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devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. ii. 9: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. iii. 9: "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. ii. 28, 29: "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews; and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation —they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxv. 11—15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold,

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my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and *his people.* That this rejection of them from being his people was to last till the *end of this world*, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. xxi. 1, 2. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."*

Now see Rom. ix. 6—8: "Not as though the

* See my exposition of 65th chapter of Isaiah, page 77.

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word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. iv. 28: "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have *faith in Christ*, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made?* See 25th verse: "But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and that all the promises pass over to the "servants" of God, who are called "by another name," *viz.*, to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be

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brought in with the fulness of the Gentiles;" and he adds—"*that 's Bible language.*" Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. Nowhere! It 's not there!* It 's only in the Doctor's *Creed!* That 's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place "UNTIL *the fulness of the Gentiles be come in.*" Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all then who are not Jews, be aroused to seek salvation immediately. *This year*, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How

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does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is my first proof that God has not cast away the Jews *so* but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—"God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds—"Even so then, *at this present time*, also, there is a REMNANT according to the election of grace; this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I* am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day."

Who were the "*election?*" *Ans.* Paul, and that part of the Jews who embraced the gospel: because they "were *obedient to the faith*," (see Acts vi. 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. x. 16 and 21st verses,] "were blinded." The apostle then goes on to say, verses 9 and 10, that David

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prophesied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*,"—the Lord Jesus Christ. But the apostle adds, 11th verse, "I say, then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid;" or *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy:"—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts xiii. 45, 46: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; *viz.*, by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or, as the margin reads, "*loss*" of them, or *their* "*loss*,"] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles,] "how much more their fulness." As though the apostle had said, "Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching

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the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The apostle now proceeds to say, verses 13 and 14: "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "might save *some of them*." He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, "If the casting away of them [*viz.*, the *unbelieving* Jews] be the reconciling of the world, [i. e., the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying '*the enmity*' which had existed, '*by his cross*,' see Eph. ii. 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be ['if by any means I might save some of them'] but life from the dead?" That is, if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also" [may be holy.] Is not that the sense? The verb "*is*," is not in the original. What is the apostle's argument? Is it not this? "Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible*;

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for if the *first fruit* [*viz.*, the apostle himself, and the *remnant* of whom he had spoken in the 5th verse] be holy, [or have been made holy] the lump [or body of the Jews *may be* made holy] also: and if the root [Christ, see Isa. xi. 10,] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "save *some of them*."

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17—22. He says, "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23, "They also, IF *they abide not still in unbelief*, shall be graffed in: for God is able to graff them in again," IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion:* if he had intended to teach it, he would not have set the unbending word

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"*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24, "For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"—"*if* they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, [or to *a part* of Israel, *viz.*, those who *believed not*, and this blindness will continue] until the fulness of the Gentiles be come in;" that is, till *the end of the world*; for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "unbelief." Paul then adds, verse 26, "And so all Israel shall be saved—['*if* they abide *not still in unbelief*;'—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. lix. 20, 21:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from trans-*

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gression in Jacob; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e., they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xiii. 42—46;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake, on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." See Deut. vii. 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. xiii. 14, 15: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed forever."

Now see 17th chapter, 7th and 8th verses: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give *unto thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*; and I will be their God."

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Now compare these promises with Acts vii. 4, 5: "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell. And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. xi. 8—10: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16: "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country.* And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for *he hath prepared for them a city.*"

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal

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Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth;* for "the meek shall inherit *the earth*."

Let us now examine the original promises as made to Isaac and Jacob. See Gen. xxvi. 3, 4: "Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries: and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." See, also, Gen. xxviii. 13, 14: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. iii. 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head;" so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. iv. 13—16: "For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made

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of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed:* not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all.*"

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made, *not* the *literal* descendants of Abraham, but all who are "*of faith.*" *The world* belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints, and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. iii. 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the *children of Abraham.* And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*"

Now see the 15th to 19th verse, same chapter: "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

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See also 26th to 29th verse, same chapter: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it seems to me impossible to settle any question.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense. They will be "*brought in*," and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them "*the world*" for their "*everlasting possession*," he will destroy all the wicked out of the earth. See Prov. ii. 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

See, also, Malachi iv. 1—3: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. xi. 15—18: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall

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reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth.*"

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isa. xxxiii. 15—17, 20—22: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isa. xxxv. 3—6, 9, 10: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then

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shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah lv. 12, 13: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah lx. 18—22: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy son shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel xxxiv. 23—28: "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in

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the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his seasons—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises*." But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith:* to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD;" then will "*the saints*" have taken "*the kingdom*," and they shall "possess the kingdom *forever*, even for EVER *and* EVER."

That glorious day is *now* "nigh, even at the doors." Let the children of God "lift up" their "heads, for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. i. 19, 20: "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, *was* not *yea* and nay, but in him was yea. For *all* the promises

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of God in him are yea, and *in him* Amen, unto the glory of God by us." Compare this with 1 John v. 12: "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

Exposition of Isaiah LXV. 17—25.

BY GEORGE STORRS.

THERE are many who think this portion of Scripture relates to some regeneration in this world prior to the end, or a second coming of our Lord Jesus Christ; or else that it is to be understood as *figurative*. I apprehend it is neither the one nor the other, but that it is a plain literal description of the final abode of the saints. The apostle Peter, after showing that the heavens and the earth which are now are to be dissolved, or melted, adds—"Nevertheless, we, *according to* HIS PROMISE, look for new heavens and a new earth, wherein dwelleth righteousness."

Where did Peter find that *promise?* Let us now proceed to an examination of Isa. lxv.

Verse 17. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind;" or, as the margin has it, "come upon the heart," or *be desired*. Such will be the glory of the *new* earth that there will be no desire for the *old* which has passed away."

Verse 18. "Be ye glad and rejoice *forever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. xxi. 1, 2: "And I saw a new heaven and

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a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse: "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

Now, what is the instruction intended to be communicated in this verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, "The voice of weeping shall no more be heard in her, nor the voice of crying." Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world, who leave this in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old." "The child shall die a

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hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants there. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age;* for, old men who have "*filled* " their days, i. e., the *righteous* old men, shall have their "*youth renewed* like the eagle;" Ps. ciii. 5; while "the sinner an hundred years old shall be accursed;" that is, he shall not enter that *new earth at all;* for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus: "There shall be no more there a child of years, nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning, in this wonderful restoration of the church, there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away." On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

"But," continues the objector, "it cannot refer to the immortal state, for the 21st verse says—They shall *build houses* and inhabit them. Surely nothing of that can take place in heaven."

Where is heaven? Most people suppose that heaven is somewhere in indefinite space, but seem to have no definite idea *what* it is, nor *where* it is. Of course, their faith has no object to rest upon; the result is, they have become reconciled to make the best

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of this world, and are striving to make themselves so comfortable in their fine houses, pleasant walks, and worldly joys, that you cannot give them greater trouble than to tell them Christ is coming to put his saints into their inheritance: they are well satisfied to live *here* forever, without Christ, in preference to going to a heaven of which they have no definite idea.

But let us see what the Scriptures teach about the saints' inheritance. See the following texts. Psa. xxxvii. 9: "For evil doers shall be cut off: but those that wait upon the LORD, they shall *inherit the earth*." *Verse* 11: "But the meek shall *inherit the earth*; and shall delight themselves in the abundance of peace." *Verse* 22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." *Verse* 29: "The righteous shall inherit the land, and dwell therein forever." *Verse* 34: "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." "*See*" *what?* See the *land* they are *to inherit*. *When?* "When the wicked are cut off;" according to Proverbs ii. 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Then "the upright shall dwell in *the land*, and the perfect shall *remain in it*." And our Saviour saith—"Blessed are the meek: for they shall *inherit the earth*."

Have these and similar promises ever been fulfilled to the saints? No; their portion has been and will be, "*in this world*, TRIBULATION." But the promise is, that they *shall inherit the earth*—be "HEIRS OF THE WORLD." See Rom. iv. 13.

The earth, then, renewed, regenerated by fire, and the power of God, is to be the eternal inheritance of the saints, and they shall "DWELL THEREIN FOREVER."

Having now settled the *place* of the saints' abode, we may attend to what Isaiah saith. "They shall build houses and inhabit them." "Will they build houses in the new earth?" So Isaiah saith: and shall

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I dispute it? God says they will, and I dare not say, *nay*. See the description of the New Jerusalem, Rev. 21st chapter. Here are "*walls—gates*," &c. It looks very much like *building;* and I know of no right we have to make the language figurative. I agree with Isaiah, then; they will build houses and inhabit them. "Let God be true," if "every man" is proved a "liar."

But says the objector—"The prophet tells us 'They shall plant vineyards, and eat the fruit of them.' Do you think they will *eat* there?" *Why not? Angels* eat. See Psa. lxxviii. 25: "Man did eat angels' food." Where? In the wilderness, when God gave them "manna," "the corn of heaven." See also Gen. xviii., where the "Lord" and "two angels" appeared to Abraham. What was done on that occasion? "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them: and he stood by them under the tree, and THEY DID EAT." Our Lord *ate* after his resurrection. See Acts x. 40, 41: "Him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead." Thus we see our Lord *eat*, and why may not his members *after their* resurrection?

Now look at the following texts. Luke xxii. 29: "And I appoint unto you a kingdom, as my Father hath appointed unto me:" *Verse* 30: "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Rev. vii. 17: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." I might multiply this tes-

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timony, but enough has been given to show what the Scriptures teach on the question; and that, in the immortal state, there is eating and drinking; not figuratively, but *really*.

"But that makes heaven very carnal!" I ask,—Does it make it any more carnal than the Bible makes it? I think not: and I dare not *alter* it.

Verse 22: "They shall not build and another inhabit;" [as men often do in this world;] "they shall not plant and another eat;" [i. e., they shall not have the fruit of their efforts wrested from them, as is frequently done in this state of sin and covetousness;] "for as the days of a tree" [even "the *tree of life* which is in the midst of the Paradise of God"] "are the days of my people, and mine elect shall long enjoy the work of their hands," [even "forever and ever."]

Verse 23: "They shall not labor in vain, nor bring forth [the fruit of that labor] for trouble;" [because there is none to "hurt or destroy" in the new earth;] "for they are the seed of the blessed of the LORD, and their offspring with them." ["Behold, I and the children which thou hast given me." Such will, no doubt, be the language of many who have been instrumental in bringing their children into the new earth.]

Verse 24: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

This denotes the special and constant attention that God will give to their "*desires*," all of which will there "*be granted*;" and that without delay.

Verse 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

"That shows," says the objector, "that it cannot be in the immortal state, or new earth." But I ask—*Why not?* Can any man prove that there are to be no animals in that land? I think none can do it. When Adam was created there were animals on the

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earth; and none, I apprehend, can show that those animals would ever have died, had it not been for the introduction of sin. The animal creation have suffered by the sin of man, and not by their own fault. God pronounced his work, at the close of creation, "*very good;*" and when the work of "*restitution*" is accomplished, let any man show, who can, that there are no animals in that regenerated state. It is true, their ferocious character will be changed, and will correspond with the *peaceable* character of the inhabitants of the new earth. Can any man believe the earth, itself, would ever have been "*cursed,*" [see Gen iii. 17,] had it not been for sin? The animals felt the shock, and "*the whole creation* groaneth and travaileth in pain together until now;" but when the "*times of restitution* of all things, which God hath spoken by the mouth of all his holy *prophets* since the world began," comes, then, let him show, who can, that animals will not be restored to that which they lost by no fault of their own. The new earth will be no more than "*very good;*" and when the earth *was very good* there were animals. See Gen i. 24, 25, 26: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it *was* good. *And God saw everything he had made, and behold it was very good.* And the evening and the morning were the sixth day."

When "the redemption of the purchased possession" is fully accomplished, and God says "IT IS DONE," then shall all things which are not cursed by their own fault, again be *very good;* nor can I see any reason why animals, which were included in the approbation God gave to his works, are to be excluded from that regeneration.

This view presents to the mind a heaven, not of *imagination*, but of *reality:* a heaven such as the

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ancient worthies looked for, and "took joyfully the spoiling" of their "goods, knowing" that they had "in heaven a better and an enduring SUBSTANCE."

Harmony of Zechariah XIV.

BY GEO. STORRS.

We will now attempt a harmony of Zechariah xivth. Let us remember that the prophets see different events at the same glance, in the prophetic glass, and often record the events without noting the chronological order. Apply this idea to the chapter under consideration, and read it as follows:

Verses 1—2: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Verses 12—15: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

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Verses 17—19: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Verses 3—11: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall

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be no more utter destruction; but Jerusalem shall be safely inhabited."

Verse 16: "And it shall come to pass that EVERY ONE *that is left* of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

Verses 20—21: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Harmony of Revelation 19th, 20th, 21st.

BY GEO. STORRS.

THERE are many who suppose it is impossible to understand the Book of Revelation. The reason of this mainly is, I apprehend, because they suppose that it must be interpreted in such a manner as to make the events transpire in the same order, or succession, as they find them written. In this way it is utterly impossible to give that book an interpretation. To understand the words of the prophets, we must, in our imagination, carry our minds back to the time when they lived. They look down through the prophetic glass and see future events passing before their eyes often without regard to the precise period or order in which they are to take place; and when they have seen these events they frequently record each topic, or subject of discourse, to its *termination*, before they take up another which transpired in the same period, or during some part of the same period, and was a

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parallel event, though, in the record made of it, it follows after. By not observing this fact, we are constantly getting into confusion, in our attempts to explain the prophecies; and becoming bewildered, we give up in despair, and conclude none can understand them. The principle to which I have called attention, is overlooked, though it is a principle which we find acted upon by historians. For example, see Mosheim's Church History. He first divides the history into *periods* of a hundred years each. Then he takes up a topic—perhaps "*The prosperous events of a Church*" —he traces that topic to the close of that century; then in the following chapter he takes up another topic —perhaps "*The doctrine of the Church*," which he traces to the termination of the same period: thus each *succeeding* chapter takes up a new topic, and yet travels on through the *same century*. Now, if, in reading Mosheim, you were to suppose, when you came to the end of the first chapter, that the following one must begin a *new* century, or period, because it *follows* the first, which closed at the end of the period it treated of, you would commit just such an error as is committed in the usual attempts at explaining the prophecies, especially the book of Revelation. The fact is, in that book we are carried down to the *end* seven or eight times at least: and in the 20th, 21st, and 22d chapters several topics are introduced, *viz.*, *the resurrection—the judgment—the new earth—the new Jerusalem*, &c.; and yet all these topics belong to the same period, or thousand years, and are events presented to John's mind at one and the same time, though recorded as if they followed each other in succession. That the "*beloved city*" was on earth when Satan was loosed out of his prison, is clear from the 9th verse of the 20th chapter; and yet the descent of that city upon the earth is not *recorded* till the commencement of the following chapter.

I will now try to give what I conceive to be a *harmony* of the last part of the 19th chapter, with the 20th and the first part of the 21st. That the reader may

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see the beauty and force of this part of the word of the Lord, I shall put down every word from the 11th verse of the 19th chapter to the eighth verse of the 21st chapter; paying no attention to the present division into chapters and verses, giving you the whole in paragraphs.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath *on his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

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"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw *a great white throne*, and him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them. And I saw a new heaven and a new earth: for the first heaven and first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection: blessed and holy is he which hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the BOOK OF LIFE; and the dead were judged out of those things

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which were written in the books, according to their works.

"But the *rest of the dead* lived not AGAIN until the thousand years *were finished;* and [then] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And when the thousand years are expired Satan shall be loosed out of *his prison*, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and *they* were judged, every man according to *their* works. And death and hell were cast into the lake of fire: this is the second death; and whosoever was not found written in the book of life was cast into the lake of fire; and fire came down from God out of heaven and devoured them: and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, *It is done.* I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have *their part* in the lake which burneth with fire and brimstone; which [part] is the *second death.*"

This is what I conceive to be a harmony of this part of Revelation. In this view all is plain.

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Exposition of Revelation XI.

BY GEO. STORRS.

THE TWO WITNESSES.

"AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty *and* two months."

"*The angel.*" *What angel?* Evidently the same that John had described in the tenth chapter. What angel was that? Read the first verse of that chapter. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire." Compare this description with *first* chapter, 15th and 16th verses. "And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength."

This person all admit to be the Lord Jesus Christ. Can there be any doubt as to the identity of the person in the first chapter and the angel in the tenth? It seems to me there can be none. This same angel commands John to "measure the temple of God," &c. By the temple of God, though a reference is had to the *literal* temple at Jerusalem, I understand the *church of God.* See Ephesians ii. 19—22: "Now, therefore, ye are no more strangers and foreigners,

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but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together, for a habitation of God through the Spirit."

This temple was now to be measured. The idea of measuring is to take the dimensions of a thing. This must be done by some rule. The rule, by which to measure the church of God, is the word of God. In this measurement, therefore, that which does not comport with that rule will not come within the temple —it is to be left out—it is the "outer court." The courts of the temple, at Jerusalem, were three: the first, called the court of the Gentiles, because the Gentiles were allowed to enter so far and no farther: they were not *of* the Jews, though they came *to* the same temple. They were properly representatives of *nominal* professors of Christianity, as the Jews were of *real* Christians.

John is not to measure the *nominal* professors of religion, as they come not *within the true* church, and will be the greatest persecutors of that church—treading it "under foot" for a specified period. The phrase "holy city" is used by the Revelator to denote the true church, or its habitation. See chap. xxi. 2, and xxii. 19. The real church of God was to be trodden under foot, by these Gentiles, in a peculiar sense, "42 months." I have shown, in my exposition of Daniel 7th chap., that "42 months," in prophetic language, is 1260 years; and this treading under foot of the holy city exactly corresponds with the time given to the "little horn" that "made war with the saints." By the Gentiles, then, treading the holy city under foot, we can understand nothing else than the terrible havoc the papal church has made of the true church of God; which bloody work lasted from A. D. 538 to 1798, at

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which the popes had carried on their war against dissenters for 1260 years, was abolished. Since that period, the true church has been free from the *civil* despotism of Papacy.

Verse 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

Here I would remark, *first*—The same period is occupied by the prophecy of these two witnesses in sackcloth, that the holy city is trodden under foot; and this appears to mark the periods as identical.

Let us now inquire—Whose witnesses are these? "*My* two witnesses," says the speaker. Who is the speaker? "The angel"—the Lord Jesus Christ, as I have already shown.

What is a witness? It is one who gives *testimony*. Testimony is *oral*—that is, a witness testifies to what he knows, by *word of mouth*—or it is *written;* this last kind of testimony, in some cases, is stronger than oral. For example: You may produce twenty persons, in court, to prove my indebtedness to you, but if I can produce a receipt, in your hand-writing, that I have paid the alleged debt, your twenty witnesses fall before it, and their entire testimony is outweighed by this *one* witness.

The witnesses spoken of in the verse under consideration, are Christ's. Let us then inquire who are his *two witnesses*. Observe, they are not two *of* his witnesses; but emphatically, "my TWO witnesses." It would not, therefore, be proper to call them *men*, though men are sometimes called the Lord's witnesses. Let us now look at John v. 31—34, 36—39: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But *I receive not testimony from man;* but these things I say that ye might be saved. But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same

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works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search *the Scriptures*, for in them ye think ye have eternal life: and they are they which TESTIFY OF ME."

Do we not here find one of Christ's witnesses? namely, the Old Testament Scriptures. Let us now see if we can find the other. See Matt. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world, for a WITNESS unto all nations."

Is not this the other witness of Christ? And if so, are not the *Old* and *New* Testaments the "*two* witnesses" in question? But again,

Verse 4: "These are the two olive-trees, and the two candlesticks standing before the God of the earth."

Where do we find these *two* olive trees? See Zech. iv. 2—6: "And [the angel] said unto me, What seest thou? And I said, I have looked, and behold, a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and *two olive-trees* by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these things, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, THIS IS THE WORD OF THE LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Here, then, we are told that the two olive-trees are the word of the Lord. The Revelator says, "My two witnesses are the two olive-trees." Let us now look at 1 Kings vi. 23—28: "And within the oracle he made two cherubims of *olive-tree*, each ten cubits

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high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold."

Compare this with Exodus xxxvii. 6—9: "And he made the mercy-seat of pure gold; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; one cherub on the end on this side, and another cherub on the other end on that side; out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims."

It would seem, then, that the "two olive-trees" and the "two cherubims" were the same, and represent "the word of the Lord." Their position is worthy of notice. They stand one on each side of the "mercy-seat," looking *inwards* and *downwards* upon that seat. Does that mercy-seat represent Christ? So all Christians seem to admit. The cherubims, one on the left hand, with his outer wing touching the wall and his inner wing reaching to the mercy-seat while he is looking down upon that seat, denoting that the Old Testament begins at the beginning of the world, looking to Christ to come, and, extending to that period, is a witness for Christ, *testifying* of him:

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the other cherub stands on the right side of the mercy-seat; its inner wing extending to the mercy-seat, and its outer wing reaching to the other wall, denoting that the New Testament begins at Christ, or the mercy-seat, and extends down to the everlasting kingdom of God, but is constantly looking to Christ. Thus the two cherubims are at perfect agreement, as indicated by their being of "one size and one measure." A beautiful harmony and agreement is found to exist throughout the Old and New Testaments; a beauty that can only be seen by a careful comparing of the one with the other. He, therefore, that rejects either, or exalts one above the other, breaks the harmony and introduces confusion into the testimony of Christ's two witnesses, and thereby "*hurts*" them. Let all who would be guided aright, examine these two witnesses together. There are too many who seem to think that the New Testament supersedes the Old: this is a most fatal error. Those who do this, act as foolishly as the mariner who should cast away his rudder because he has a compass.

But again; these two witnesses are "the two candlesticks standing before the God of the whole earth." For an account of the candlestick made by Moses see Exodus xxv. 31, and onward. Our Saviour saith, Matt. v. 15: "Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house."

The Psalmist says, Ps. cxix. 130, "The entrance of *thy word* giveth light." Again, in the 105th verse, he says, "*Thy word* is a lamp [margin, *candle*] unto my feet," &c. It seems, then, that the candlestick is a representation of God's word. Zechariah sees *one*—the Old Testament; John has *two* brought to his consideration, viz., the *Old* and *New*.

Let us now look at the clothing of the two witnesses —"sackcloth" for "42 months."—Sackcloth indicates a state of mourning. See Isa. xxii. 12: "And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth."

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Did the two witnesses go into such a state? They did. About the year A. D. 538, the Greek and Latin languages ceased to be spoken in Italy. The Scriptures were written in those languages, and the Romish priesthood prohibited their translation for the use of the people. Thus the witnesses were hid from the common people, and their testimony was corrupted by the pretended interpreters. In other words, the two witnesses went into their "sackcloth" state.

Verse 5: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed."

Compare this with Jer. v. 14: "Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." See Num. xvi. 35: "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." They "hurt" the word of the Lord by acting contrary to its requirements.—See Rev. xxii. 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book." Men hurt the word of the Lord by *adding* to it or *taking from* it; and those that do so, knowingly, or from love to sin, or opposition to its requirements, will be "*killed*," or "*devoured*" by the word, or witnesses; or, according to their testimony.

Verse 6: "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

Here is an evident allusion to Elijah, 1 Kings xvii. 1: "And Elijah the Tishbite, who was of the inhabi-

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tants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word;" and to Moses, Exodus vii. 19: "And the Lord spake unto Moses, Say unto Aaron, take thy rod and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone."

The judgments threatened by the mouth of these two witnesses will as certainly come upon individuals and nations, as drought and blood followed the words of Elijah and Moses. It will be vain, therefore, for any man or body of men to think to escape those judgments by a war on the truths of the Bible; for what the witnesses have spoken, will surely come to pass. The plagues written in God's word will be inflicted, let men scoff as they may.

Verses 7 and 8: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"When they shall have *finished* their testimony" —that is, "in *sackcloth*;" or, as the original signifies, when they are "*finishing*," &c., just as they are coming to the termination of their sackcloth state. A "beast," in prophecy, denotes a kingdom or power. See Dan. 7th chap. 17th and 23d verses. The question now arises, when did the sackcloth state of the witnesses close? and did such a kingdom as described make war on them at the time spoken of? If we are correct in fixing upon A. D. 538 as the time of the commencement of the sackcloth state; 42 months, being 1260 prophetic days, or years, would bring us down to A. D. 1798. About this time, then, did such a kingdom as described appear and make war on

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them? &c. Mark,—this beast, or kingdom, is out of the bottomless pit—no foundation—an atheistical power—"spiritually Egypt." See Ex. v. 2: "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

Here is atheism. Did any kingdom, *about* 1798, manifest the same spirit? Yes, France—she denied the being of God, in her national capacity, and made war on the "Monarchy of Heaven." "Spiritually" this power "is called Sodom." What was the characteristic sin of Sodom? *Licentiousness.* Did France have this character? She did,—*fornication* was established *by law* during the period spoken of. "Spiritually" the place was "where our Lord was crucified." Was this true in France? It was, in more senses than one. *First*, in 1572 a plot was laid in France to destroy all the pious Huguenots; and in one night, *fifty thousand* of them were murdered in cold blood, and the streets of Paris literally ran with blood. Thus our Lord was "spiritually crucified" in his members. *Again;* the watch-word and motto of the French Infidels was, "CRUSH THE WRETCH;" meaning Christ. Thus it may be truly said, "where our Lord was crucified." The very spirit of the "bottomless pit" was poured out in that wicked nation.

But did France "make war" on the Bible? She did; and in 1793 a decree passed the French Assembly, forbidding the Bible, and under that decree, the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible abolished; the Sabbath was blotted out, and every *tenth* day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied; and death pronounced to be an *eternal* sleep. The Goddess of Reason was set up, in the person of a vile woman, and publicly worshipped. Surely here is a power that exactly answers the prophecy. But let us examine this point still further.

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Verse 9: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The language of this verse denotes the feelings of other nations than the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led, nationally, to engage in the wicked work, nor suffer the murdered witnesses to be *buried*, or put out of sight among themselves, though they lay dead three days and a half, that is, three years and a half, in France. No, this very attempt of France served to arouse Christians everywhere to put forth a new exertion in behalf of the Bible, as we shall presently see.

Verse 10: "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."

This denotes the joy those felt who hated the Bible, or were tormented by it. Great was the joy of infidels everywhere, for a while. But "the triumphing of the wicked is short;" so was it in France; for their war on the Bible and Christianity had well nigh swallowed them all up. They set out to destroy Christ's "*two* witnesses," but they filled France with blood and horror, so that they were horror-struck at the result of their wicked deeds, and were glad to remove their impious hands from the Bible.

Verse 11: "And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. Thus, in just three years and a half, the wit

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nesses "stood upon their feet, and great fear fell upon them that saw them." Nothing but the appalling results of the rejection of the Bible, could have induced France to take its hands off these witnesses.

Verse 12: "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

"Ascended up to heaven." To understand this expression, see Daniel iv. 22: "Thy greatness is grown, and *reacheth unto heaven*." Here we see that the expression signifies *great exaltation*. Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? They have. Shortly after, the British Bible Society was organized; then followed the American Bible Society, and these, with their almost innumerable auxiliaries, scattering the Bible everywhere. The Bible has been translated into nearly 200 different languages, since that period, that it was never in before; and then the improvements in paper-making and printing, within the last forty years, have given a power in scattering Bibles unparalleled.

The Bible has been sent to the destitute, literally, by *ship-loads*. One vessel carried out from England fifty-nine tons of Bibles for the emancipated slaves in the West Indies. The Bible has had almost all classes in community engaged, either directly or indirectly, in sending it abroad. The Bible has risen to be respected by almost every one, whether saint or sinner. The infidel is ashamed to speak against that book in decent company: he must go to the grogshop, or some other place of infamy, if he expects to have hearers to his mad frothings against the Bible. It is exalted as above all price, and as the most invaluable blessing of God to man, next to his Son, and as the glorious *testimony* concerning that Son. Yes, the Scriptures may truly be said to be exalted "to heaven in a cloud," *a cloud* being an emblem of heavenly dignity.

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Verse 13: And the same hour, [period or time,] was there a great earthquake, [*revolution*,] and a tenth part of the city fell. What city? See chap. xvii. 18: "And the *woman* which thou sawest, is that *great city* which reigneth over the kings [kingdoms] of the earth." That city is the *Papal* Roman power. France is *one* of the "*ten* horns" that gave "their power and strength unto the [*papal*] beast; or is one of the ten kingdoms that arose out of the western empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image, Daniel's ten-horned beast, and John's ten-horned dragon. France, then, was a tenth part of the city;" and was one of the strongest ministers of Papal vengeance; but in this revolution it "fell," and with it fell the last *civil* messenger of Papal fury. "And in the earthquake were slain of men [margin, *names of men*, or TITLES *of men*] seven thousand." France made war, in her revolution of 1798 and onward, on all titles and nobility. It is said, by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution. "And the remnant were affrighted, and gave glory to the God of heaven." Their God-dishonoring and heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the Infidels themselves to tremble and stand aghast, and the "remnant," that escaped the horrors of that hour, "gave glory to God," not willingly, but the God of heaven caused this "wrath of man to praise him," by giving all the world to see, that those who make war on heaven, make graves for themselves: thus glory redounded to God by the very means that wicked men employed to tarnish that glory.

I will here introduce an extract, on the French Revolution, from Dr. Croly, a minister of the Church of England. He says:

"France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it tem-

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poral dominion; and continued, through all ages, fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

"In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—its literature the fount from which all nations 'in their golden urns drew light.' Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind. Still

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there was to be a deeper celebration of the mystery of evil. The spirit which had filled and tortured every limb of France with rebellion to man, now put forth a fiercer malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history, in all its depths and recesses of national guilt, had never found an example —a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed, that as they had defied earthly monarchy, 'they would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that 'the only religion thenceforth should be the religion of liberty, equality, and morality.' His language was echoed with acclamation. A still more consummate blasphemy was to follow. Within a few days after, the municipality presented a veiled female to the assembly as the Goddess of Reason, with the fearful words, 'There is no God; the worship of Reason shall exist in his stead.' The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshipped by the public authorities and the people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned. Treason to the majesty of God had reached its height. No more gigantic insult could be hurled against heaven.

"But persecution had still its work. All the churches of the republic were closed. All the rites of religion were forbidden. Baptism and the communion were to be administered no more. The seventh day was to be no longer sacred, but a tenth was substituted,

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and on that day a public orator was appointed to read a discourse on the wisdom of Atheism. The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men, whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream; and on the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under the feet of the multitude. The Scriptures, the lamps of the holy place, had fallen in the general fall of the temple. But they were not without their peculiar indignity. The copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestanism had once erected her especial church, and where still a remnant worshipped in its ruins, an ass was actually made to drink the wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone. No effort was made to reinstate them, by the Romish Church. Thus spake the prophecy, 'They shall lie in the street of the great city.'"

Now let me ask my reader, Have we made a right

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application of this portion of the word of the Lord? If so, where are we now in prophetic history? *Mark.* The tremendous scenes in France close up the second wo. *Verse* 14: "The second wo is *past*." That is, the second wo trumpet, which was the *sixth* trumpet in the series. If we are correct in the interpretation of this chapter, we are *past* the sixth trumpet and second wo! What follows?—☞ "BEHOLD." *Mark it—be not deceived—O hear—see—listen*, all ye ends of the earth—"*Behold*, the *third wo* [*the last*] cometh QUICKLY."

Where are we now? Looking for a "temporal millennium!!!" *a thousand years* of "peace and safety!!" O that the thunder of the midnight cry might wake up such souls. Once more let me utter the angel's cry, "Behold, the *third wo* cometh *quickly*."

Verses 15 *to* 18: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy [margin—'*corrupt*'] the earth."

The seventh angel, then, will "quickly" sound—then the wicked will be "*destroyed*," *not* "*converted*"—then the dead are to be "*judged*"—then the "*saints*" are to be "*rewarded*"—then will the kingdoms of this world become the kingdom of our Lord, and his Christ, and he shall reign for *ever and ever*. Then will the stone have smitten the "image upon his *feet*," and all the kingdoms of this earth will be dashed in

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pieces. Then will the saints of the Most High take the kingdom and possess it *forever*, even FOREVER AND EVER.

O my fellow-men, I beseech you *awake*, AWAKE, AWAKE, before that glorious day to saints, but dreadful, *awfully dreadful* day to sinners overtake you. In the name of the Lord, I beseech you, *awake*. O ye ministers of Christ, *awake*. Souls are looking up to you for direction at this hour. If you by a *word*, a *look*, or a *gesture*, seem but to say, "it is all *moonshine*, *humbuggery*;" or anything by which your hearers can infer that you think they have no cause of alarm, you may peril their souls, and their blood may be required at your hands. You do not know that it will not come *this year*. Many of you say, yourselves, "No man knoweth the day nor the hour." Then *you* do *not know* that it *will not* come *this year*. I pray you, then, don't strengthen the hands of the wicked. O remember "*the third wo cometh quickly*."

Sinner, fly to Christ—the storm will soon fall—a storm before which you will be as incapable of standing as "*stubble*" before the devouring fire. May the Lord incline your heart to heed the warning.

Exposition of Matthew, 24th Chapter.

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before* the *end of the world*, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "*the temple*" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming;* and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—

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"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "*the destruction of Jerusalem*," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition*. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the *end of the world*, when he would *come again*. In this view, it appears to me, *the question* (for I consider the question *one*) was asked, "When shall *these* things be, and what shall be the *sign of thy coming*, and of the *end of the world?*"

"*These things*"—*what* THINGS? Christ's *coming* and the *end* of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse, he gives them a kind of general description, or synopsis, of events to take place at no very distant period after his leaving them.

Verse 4: "Jesus said unto them, Take heed that *no man deceive you*." He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might *profess* to come in Christ's name, to lead them out of their troubles.

Verse 5: "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 *and* 7: Here our Lord tells his followers of wars, &c., and cautions them against being "*troubled*." These wars did come—Jerusalem was destroyed in one of the first, if not the *very first* of those wars; and

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by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end came*" to paganism, or the "daily," as Daniel calls it.

Verse 9: "Then shall they deliver you up to be afflicted, and shall kill you," &c. "*Then*"—*when?* While these commotions are going on in the Roman empire.

Verse 10: "Then shall many be offended, [stumbled, *apostatize*,] and shall betray one another, and shall hate one another."

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen or *pagan* Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11: "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12: "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3; thus preparing the way for the appearing of the "*man of sin*."

Verse 13: "But he that shall endure unto the end [*death*—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "a *crown of life*."

Verse 14: "And this gospel of the kingdom shall be

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preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—The *end of what?* Some say, the end of the Jewish economy, or of their *nationality;* others say, the end of *the world.* I cannot adopt the first position; because, it appears to me, our Saviour was speaking of *an end* that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the *abounding of iniquity,* [verse 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See verse 6.

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world.* Not that *that* interpretation is an objection to the end of the world being *now* at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th verse, "I say, Have they not heard? *Yes,* verily, their sound went into *all the earth,* and their words unto the *ends of the world.*" Compare this with Acts ii. 1—5: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, OUT OF EVERY NATION UNDER HEAVEN." Thus it was true that the sound went into *all the earth,* and their words unto the *ends of the world,* in the days of the apostles. And

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again, in Colossians i. 5, 6: "The truth of the gospel, which is come unto you, as it is *in all the world.*" And again, at the 23d verse: "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which *was preached to every creature under heaven;* whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "*end*" of something is spoken of in that verse, which, it would seem, was brought about by the *agency* of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change or *revolution* was to be effected that should bring an "*end*" to something. The inquiry returns—what is that *something?* In my opinion, it was that *persecuting power* of which the Saviour had spoken in the previous verses; in other words, it was *Pagan* Rome, paganism, or the same power called by Daniel "THE DAILY."

Let us see if we can determine what we are to understand by the "*daily* sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply "the *daily*, and the transgression of desolation:" and in the 11th chap. 31st verse, it is, "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "the *daily*" is a daily or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken* "*away*," and that then should come up *another* abom-

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ination to take its place, still more desolating: then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future*.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith*." Thus an end came to pagan sacrifices at Rome, or paganism

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was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or "abomination that maketh desolate," i. e., *Papacy*. What event transpired 1290 days from the taking away of paganism, or the "*daily*," in 508? 1290 years from that time, viz., in 1798, Berthier, a French general, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "*war with the saints*" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the "*dominion*" of Papacy taken "away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot, i. e.*, will be raised from the dead.

"The *daily*," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen; but the influence of it did not at once work the revolution by which *paganism fell:* but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "*taken away*," till about A. D. 508, when "Vitalian, with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith*." That mighty revolution caused the *taking away* of the *pagan* rites at Rome, as we have seen, and thus "*the end came*" to the *pagan* persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman emperors espoused

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the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end came*" to one abomination, or persecuting power "spoken of by Daniel," viz., "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or, as Paul saith, "sitting in the temple of God." See 2 Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or *pagan;* now it is *professedly Christian.* Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The Fulfilling of Scripture," says, on 2 Thess. 2d chapter, "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the *heathen* empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room.*"

The *end*, then, spoken of by our Saviour, was the end of the "*daily*," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30: "He shall return, and have intelligence with them that *forsake the holy covenant.*" Compare this with Matt. xxiv. 12: "Because iniquity shall abound, *the love of many shall wax cold:*" also 2 Thess. ii.: "*There shall come a falling away first.*" Now, see again Dan. xi. 31: "They shall *take away the daily.*" Matt. xxiv. 14: "*Then shall the end come.*" 2 Thess. ii. 7: "He who now letteth [hindereth] will let, until *he be taken out of the way.*" See again Dan. xi. 31: "They shall place the *abomination that*

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maketh desolate." Matt. xxiv. 15: "When ye, therefore, shall see the *abomination of desolation* spoken of by Daniel the prophet, *stand in the holy place.*" 2 Thess. ii. 3, 4, 8—after the falling away, "that man of sin" shall "be revealed, so that he, as God, *sitteth in the temple of God.* Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the *identity* of the *times* and of the *characters* represented by these *three witnesses*, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each *explains* and *confirms* the other.

The way is now prepared for an examination of *Verses* 15 *to* 28. Our Lord here calls attention *particularly* to a *desolation* which was to extend down to, and be connected *with*, the *signs* of his *immediate* appearance, and notices this desolating power *particularly*, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent: because I have never been able to make such an interpretation harmonize with what appears to me to be truth.

1st. Our Saviour calls attention expressly to the "abomination of *desolation*, spoken of by Daniel the prophet;" and adds, "Whoso readeth, *let him understand.*" Understand *what?* Why, that the abomination I speak of is not the "*daily*," but the "abomination of *desolation.*" What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future: nor was it the "*daily*

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abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abomina*tions*, *plural;* whereas our Lord speaks of a *particular* abomina*tion*, *singular*, and cautions against a *misunderstanding*. It has often enough been shown that the "*daily*," spoken of by Daniel, is not the Jewish *sacrifices*, but that it is the *pagan*, or *continual* abomination, and relates to a desolating power that should desolate the people and church of God till it should be "*taken away*," and there should come up, in its place, another power called the "*transgression of desolation*" [chap. viii. 13,] and "the abomination that *maketh desolate*," [chapters xi. 31, and xii. 11.] Though they were both *desolating* powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomina*tion* of desolation spoken of by Daniel," but under the reign of the "*daily*" or *pagan* abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "*sign*" to Christians; but it was to be so only when they should "*see*" it "*stand* IN the *holy place*." Where was the *holy place* at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE *holy place*." *The* holy place was not only *in the city*, but *in the temple* at Jerusalem. But *that* was not *the holy place* at the time that wicked city was destroyed; for God had *departed* from that wicked people,—Christ had ascended into the *true holy of holies*, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not *see* the Roman or *pagan* abomination "*stand in*" it at the time they fled out of the city—

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the Romans had not yet entered the city; besides, the Roman or "*daily*" abomination never did "stand *in* the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a *sign* which *in fact* never took place, either *before* or *after* the Christians left Jerusalem?

3d. The connexion shows that the *fleeing* was of a more *general character* than of those in the city. "Neither let him that is in the *field* return back to take his clothes," v. 10. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was *a greater* tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up;" when "*all* the proud, and all that do wickedly, shall be stubble, and the day that cometh *shall burn them up*."

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians, would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

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6th. *Lastly.* Our Saviour says, v. 29: "*Immediately* after the tribulation of those days shall the sun be darkened," &c.; and he adds, v. 30, "Then shall appear the sign of the Son of man in heaven—and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

Now, as this was not *literally true*, immediately after the destruction of Jerusalem, we must resort to a *figurative* interpretation, (which would leave us in the wide fields of conjecture,) or understand our Lord as speaking of a different matter from Jerusalem's downfall.

I now ask if it is likely that our Saviour would speak so much at length, and particularly, of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the *Papal* abomination. By its *standing in the holy place*, I understand its rising up in the church; and is none other than Paul's "man of sin" who "*sitteth in the temple of God.*" Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, v. 12, "The love of many *shall wax cold.*" Paul says, 2 Thess. ii. 3, "There" will "come a *falling away* first." Saith our Lord, v. 15, "The abomination of desolation" shall be *seen standing* "in the holy place." Paul says, the "man of sin" shall "be revealed," "*sitting in the temple of God.*" Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power "*stand* in the holy place"—the church—"then let" all Christians, wherever that anti-Christian power should sway, "*flee*," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes"—then "wo to them that" have little children, &c., in those times of per-

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secution and *flight* from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day;" i. e., that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church,] such as was not since the beginning of the world to this time, [how true,] no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness," [see Rev. xii. 6;] the kings began to make war on that desolating power [see Rev. xvii. 16] 200 years before the whole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.

Verse 23: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."—"*Then.*" *When?* Under this papal abomination. The Pope has claimed to be Christ's vicegerent; i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See 2 Thess. ii. 4.

Verse 24: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, Rev. xiii. 13: "He doeth great *wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those *miracles* which he had power to do." See also Rev. xvii. 8: "They that dwell on the earth shall wonder [whose names were not written in the book of life," not "the elect,"] "when they behold the beast," &c. Papacy has shown, or *pretended* to show,

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"*great signs and wonders*," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been *deceived*, any more than they would remain in any other church that *lords it over God's heritage*.

Verse 26: "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of *seclusion* from the world—"go not forth: Behold, he is in the secret chambers"—*convents—nunneries*—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to *doubt* on the subject, for his coming will be as the lightning—*sudden*, and *visible* to all.

Verse 28: "For wheresoever the carcass is, there will the eagles be gathered together."—This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27—30: Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her *appetite;* so when Christ comes, as the lightning, men will be divided according as their *affections* are on things above or things on earth. If their hearts are on Christ they will *fly* up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th—24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our

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Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark; the latter having called attention to the "abomination of *desolation*," which is no other than the *papal* abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to *old* Jerusalem or it may not; if it does, it is only by *glancing* over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of TWO WITNESSES settles the point that it was THAT abomination, and not the "*daily*" abomination: nor yet are BOTH abominations included; for our Lord uses the *singular*, abomina*tion*, and designates which one he is speaking of, and enforces it with an emphatic "*Whoso readeth let him understand.*" By Jerusalem, then, in Luke, I understand the same that Paul, in 2 Thess. ii. 4, calls "the temple of God," i. e., the *church of God.* By its being "compassed about with *armies*," [not *army*,] I understand the *civil power*, in the hands of Papacy, wielding the *sword*, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies: and when you see him thus stand in the church, know that the desolation thereof is nigh—*then flee*—yea, depart out of it, for she has then become Babylon; then *come out of her, my people*, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the *fleeing* people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they *fell* "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall *by the sword*, by flame, and *by captivity*, and by spoil

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many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be *trodden down* of the Gentiles, until the TIMES of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2, "The holy city shall they "[the Gentiles] TREAD UNDER FOOT FORTY AND TWO MONTHS." Here we have the TIME of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "TIMES of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains," according to Luke. The church was to "fly into the *wilderness*," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to *flee*, if old Jerusalem was the subject of discourse?—surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but comparatively few Christians. But, says the objector, "*All* the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion? Why, "Josephus." And how did Josephus *know* that "*all* the Christians fled" at that time? Strange, that Josephus had so much *knowledge* as to know every *individual* Christian in Jerusalem, and *know* they all fled!!—he must have been almost *omniscient*. I strongly suspect it was the "LITTLE HORN THAT HAD EYES," "spoken of by Daniel the prophet," that *saw* all the Christians "fleeing out of Jerusalem;" and that it SAW THAT just as it has seen "Antiochus Epiphanes" as the LITTLE HORN; i. e., Papacy must find something to which to apply the "abomination of desolation" of which our Saviour spake, Matt. xxiv., and it conjured up *old* Jerusalem, and Christians fleeing out of it, to turn eyes off from *itself*; and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.*

* Since writing the above a friend has informed me that Pres. Wilbur Fisk stated, that, in his visit to Rome, which

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Verse 26: "*Immediately* after the tribulation of those days," &c. Mark says, "*In* those days, after that tribulation," &c., "shall the sun be darkened," &c. I understand this to be a *literal* event, or *sign* of Christ's coming. How exactly does the history agree with the prophecy! "*In* those days," i. e., the 1260 allotted to the "abomination of desolation," and yet *after* the tribulation of the church, from that power, had passed, the sun was *literally darkened*. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

"*The moon shall not give her light.*" The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. "Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet." An eye-witness says, that when the moon first became visible, it had precisely the appearance of "blood." The prophet Joel, ii. 30, 31, says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before the great and terrible day of the Lord come.*" We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, "This darkness can be accounted for upon natural principles," I reply —it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could *not* be accounted for upon *natural principles*. It has taken place as he said: nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

was a short time before his death, he found, at the Vatican, the oldest copy of Josephus that is known; he also said that in that copy there is no mention made of the Christians *fleeing out of Jerusalem* at its destruction.

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"*Fire and pillars of smoke*," says the prophet Joel. Has this sign been seen? It has. Luke calls it "*fearful sights and great signs from heaven.*" The *Aurora Borealis*, or *Northern Lights*, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of *ancient* history in support of that idea? It is true, that some *modern* writers have *asserted* that there is; but have they been able to put their finger on such *anciently written* history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our *modern* historians, that in March, 1716, these lights were first seen with great brilliancy and *astonishment* in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "*fire and pillars of smoke.*"

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday evening of Sept. 3d, especially of the Aurora, in the western part of New York, and is described by various papers of this city, as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

FROM LATE LONDON PAPERS.

"*London, Sept. 5th.*—Between the hours of ten on Tuesday night and three yesterday morning, in the

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heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Warterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to

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extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "*strong delusions*" to follow all his signs, that men who do not *love* the truth may believe a *lie*. They ask for lies, and God suffers them to have them, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did *likewise*. "It can be accounted for upon *natural principles*," cries Pharoah, and all the *anti-types*, that, Pharaoh-like, *contemn* all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such

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men signs that they cannot scoff at, till the *last sign*, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost forever.

"*The stars shall fall from heaven.*" This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13, "The stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of *this kind* was ever seen before 1789. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"*Blood*" is one of the signs given us by Joel, to precede the "*terrible day* of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the *moon*, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the *snow* having exactly that appearance.

"*Pestilences*" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating *cholera*, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"*Earthquakes* in divers places" was to be another SIGN. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a *whole city*, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is the "COMING" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "sign," v. 30. But what is that sign? I pretend not to know with *certainty*, but perhaps we may get a clew to it from Numbers xxiv. 17: "There shall come a *Star* out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and *destroy* all the children of Sheth," or the wicked.

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A "*Star*" was *the* SIGN to the wise men of the East at our Saviour's birth: may not the "*Sceptre*," or sign of *Royalty*, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "*return*," when his "enemies, who would not that" he "should reign over them," shall be SLAIN "before" him.

Verse 31: "He shall send his angels with a great sound of a trumpet, [see 1 Cor. xv. 52,] and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their ONCE SUFFERING but NOW GLORIFIED Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

Verses 32, 33: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just *so certain* we may *know* that the coming of Christ is *now* at the door.

Verse 34. This verse is supposed to form an *objection* to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term *generation* is applied not only to an *age*, but a *class* or *race*. First, to the *righteous;* see Ps. xiv. 5: "God is in the generation of the righteous." See also Ps. xxii. 30; xxiv. 6, and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the *wicked* as a *class*. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be *gathered* unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; *then*, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last *indignation* is poured out upon the wicked. See Isaiah xxvi. 19—21.

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated *fulfilled* occurs forty-eight times in the New Testament,

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and in only one other connexion is it translated fulfilled, but is a word which signifies "*progression*"—"*accomplishing*"—"*not completed;*" and here signifies that before that *age* or generation should pass away, the chain of events spoken of should *commence* their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are *now* all fulfilled. What are we to look for next? The Lord Jesus Christ "*in the clouds of heaven.*"

Verse 36. This verse is supposed to form another objection: and we not unfrequently hear persons say, "Christ has said no man *shall* EVER *know* anything about his coming." And we are told that those of us who pretend to know anything about the time, "*give Christ the lie.*"

We will see presently who it is "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says, "Of that day and hour *knoweth* [in the present time; not '*never shall know*'] no man," &c. *Of what* day and hour? Clearly the day and hour when the *Son of Man will be revealed*. Well, I know of no man that pretends to know the day or hour of Christ's *appearing;* I am sure I do not. "But, do you not believe the world will come to an end in 1848?" *Certainly I do:* but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world*. Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be *true* to his principles; do not let him flinch when he is tried. He says, "Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man *knoweth;*" for if it is true that no man *ever shall know*, it is equally true that the "*Son*" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven;" and I ask again, if he is *never to know* anything about *the time* of his appearing, till he finds himself *here?* The fact

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is, the *time* was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "shut up the words, and seal the book, to the *time of the end;*" and at the 9th verse Daniel is told, "The words are closed up and sealed till the *time of the end;*" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand:* but the *wise shall understand*"—when? In "*the time of the end.*" That time has come. And besides, our Saviour says, "When ye see all these things, [viz., the signs he had given them,] KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it?* Let the candid judge.

Verses 37—39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "*knew not?*" Not Noe; for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. But why did not the wicked world *know it?* Not because they had *not been warned*, but because they *did not believe.* Noe had warned them, and done it *practically* too, by building the ark; but they doubtless counted him a *fanatic*, a *fool*, a *madman*—called his notions all "*moonshine*," and a "*humbug:*" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "*ignoramus*," or he would not talk such "*nonsense;*" and then they would *laugh at him* when the time had passed by. Thus men were deluded—the flood came and *took them all away*—and they *knew it not* till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "Lord, Lord, open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.

Verses 40 *and* 41: "Then two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one shall be taken and the other left."

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Luke xvii. 34—36, it is said, "I tell you in that *night* there shall be two in *one bed;* the one shall be taken, and the other left. Two shall be in the FIELD; the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken and a persecuting wife will be *left:*—there, a pious brother is taken and a wicked sister *left* —or a pious sister is taken and a scoffing brother *left:*—there, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left:*—there, the *little babes*,—for they will go up in that day,—are taken from their wicked parents' arms, and those parents are *left!*—LEFT!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—GONE—GONE *for ever!!!* *Left* to what?—Left to the *burning day:* "For behold the day cometh that *shall burn as an oven;* and all the *proud*, yea, all that do *wickedly*, shall be *stubble:* and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Mal. iv. 1, and Jer. xxv. 33. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; AS THORNS CUT UP SHALL THEY BE BURNED IN THE FIRE."

Verses 42 *to* 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ's coming at death. They speak only of *two* comings of the Lord Jesus; once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear THE SECOND TIME without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and *be ready*.

Verses 44 *to* 47. In these verses the happiness of the faithful servant is set forth. He is a "*wise* servant"—understands his Lord's words. [See Daniel xii. 10: "The wise shall understand." *When?* In "THE TIME OF THE END," verse 9.] He not only understands, but imparts knowledge; "gives

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meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

Verses 48 *and* 49. Here the *evil* servant is described. First: He "says in his heart [dare not at first speak it out,] "My Lord DELAYETH his coming"—"Where is the promise of his coming?"—"Can't come yet"—"Must be a gathering of the Jews first"—"Must be a temporal or spiritual millennium"—"Can't come these thousand years yet." At last he speaks out; he says: "No *scholar* in the world can believe that the world is coming to an end next April. It is utterly *impossible!* IF IT DOES, THE ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such *moral food* as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H——, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him, "I have no money to give, but if you will go to the tavern with me, I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "*believed a lie* that they might be damned," because they received "not the truth" that they might be saved, "but had pleasure in unrighteousness." See 2 Thess. ii. 10—12.

Verses 50 *and* 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a

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day WHEN HE LOOKETH NOT FOR HIM, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* HIS PORTION with the HYPOCRITES; there shall be weeping and gnashing of teeth."

Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!"

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THE

SECOND ADVENT DOCTRINE VINDICATED.

A

SERMON

PREACHED AT THE DEDICATION

OF

THE TABERNACLE.

BY REV. S. HAWLEY.

WITH THE ADDRESS OF THE TABERNACLE COMMITTEE.

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DISCOURSE.

——"*I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.*"

Ezek. xxi. 27.

As Christ is the end of the Law, so is he the end of Prophecy. It all centres in him. This fact gives it its character, its interest, its importance, its glory. His work, as restorer of what was lost by sin, is the point to which the prophecy directs and holds the attention. But the features of this work are only gradually unfolded. We have, first, a general and indefinite promise, an obscure hint, and then occasional predictions having no apparent connection or order; and, subsequently, others, definite and connected, bringing out all the parts of the work, and giving order, system, and beauty to the whole. We have the rough outline, and then the filling up—the chaotic mass, and then the shaping of the whole into order, harmony, and beauty. Often, in the prophecy, great events, though different in character, and separate as to time, are grouped together, and presented to view as though really connected. But increased light, arising

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from additional revelations, shows their true order. Sometimes we have the events properly arranged, without any clues as to the times and seasons of their occurrence. These, also, at the proper time and place, are furnished.

But this method is only adopted in regard to the events of the distant future. All the light that is requisite at any one period, is abundantly furnished. The only light that could have been needed, in reference to the distant future, was enough to give form and direction to the faith, and to fix the hope of God's people. And this has steadily increased, as the periods towards which the prophecy directed the eye, have approached. The first great promise, made in Eden, contains, in the smallest limits, the whole truth and history of redemption. The whole of its mysteries, its successes, its reverses, its conflicts, its victories, its glories, are included in that single brief announcement. It comprises, in miniature form, the most stupendous truths, the grandest displays of moral power, the most brilliant conquests, and the highest state of bliss and glory. The Bible is merely an expansion and illustration of that great promise. It will require an eternity to give us the idea in its fulness, richness, glory. But the truth it presented, like the shapeless and unorganized elements of the earth at their creation, was in a chaotic state. It was needful to give it form, order, symmetry.

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It was needful to bring out the means by which, and the times and seasons at which, it was to have its fulfilment. This is the work of the Bible. But it was a gradual work. Its revelations become more and more clear, definite, and systematic. Its light grows brighter and brighter to its completion. We have now the full plan, in all its parts. We have the events and their order, the truths and their classification. But these are not given on one page, or always in the same connection, and yet, in many instances, they are presented in such succinctness, such order, as to make all plain to the careful reader.

The text is a prophecy unfolding the order of the most important events connected with the great work of Christ. It is one of the prophecies relating to order. It stretches over a vast space of time, and fixes the mind upon two great crises or turning points that would occur during that period, and the state of things succeeding each. The first is, the entire subversion of the kingdom of Israel, succeeded by a long and gloomy period of desolation and dispersion; the last is, the coming of Christ to restore the kingdom, followed by the millennial state of bliss and glory. It involves, therefore, a fearful threatening, and a cheering promise. The first is to have its full execution before the other is fulfilled. For how long a period the threatening has been in process of execution! More

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than two thousand four hundred years have passed since it commenced! But the work of vengeance is not yet done. The kingdom is yet in ruins. He, to whom it belongs, has not yet come. And, to look for anything but overturning, change, desolation, and depression until that time, is to disregard the Bible, and to cherish expectations most certainly to be disappointed. All this side of that point, will be, to God's people, a period of sorrow, darkness, affliction, and trial; for the mouth of the Lord hath spoken it. When he comes whose the kingdom is, their days of mourning will be ended, and the period of their joys and rejoicings will begin.

I propose on this occasion to discuss the following points.

I. THE PERSONAL REIGN OF CHRIST ON EARTH.

II. THE IDENTITY OF THE MILLENNIUM WITH THAT REIGN.

III. THE PREPARATORY EVENTS OF THAT REIGN.

IV. THE PRIVILEGES AND ENJOYMENTS OF THAT REIGN.

V. THE EVIDENCES THAT THAT REIGN IS ABOUT TO BEGIN.

I propose to pass over this wide field of investigation, for two reasons. *First*, to correct, if possible, the common impression that the only thing that distinguishes the believers in the personal coming of Christ near, *is the time*. This impression has not been made without effort. The opposers of our views

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seem disposed to narrow down the matters of difference to this one point. To this we strongly object. We feel determined that the real points at issue between us shall be kept fully, and in their true light, before the public mind. My *second* reason is, that I may set before the hearer the true grounds of our faith, and the real basis of our hope. Those who oppose us, either deny or disregard our premises. In most cases, it is the latter. Where this is so, we can look for nothing but opposition. We claim to have a faith that is founded on evidence. And we think we are not so irrational, not so far gone in fanaticism, as not to know that our conclusions are no sounder than our premises —that our faith is no better than the evidence on which it rests. If they fail, or are proved unsound, the system must fail. If they stand, it will survive unharmed the fiercest and most desperate opposition. We wish, therefore, the question to be met on its merits, and to have a decision in the face of all our evidences. But a synopsis of these is all that I can hope to give in the present discourse.

The point in order is—

I. THE PERSONAL REIGN OF CHRIST ON EARTH.

This point is vital to the system we advocate. In the system it holds a central position. On it must turn the whole question. For, though the question of time should be

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decided in our favor, there would then be ground for difference respecting the events to be expected. The character of the reign looked for, must decide the character of those events. If it be once admitted that Christ is to come to reign personally, we cannot see how our view of the character of accompanying events can be disputed. A personal reign implies a personal coming, and the events of such a coming all must admit to be such as we expect. But if Christ is only to commence a spiritual reign, our view of those events must be acknowledged to be wrong, and opposed to the Bible. To this point, then, attention is invited.

1. *The text I present as the highest proof of a personal reign.*

To give it its full force, a little explanation is needed. Four points of inquiry are involved in it. The first two of these cannot be doubtful; the last two will require some consideration. The points are: 1. What was intended by that which was to be overturned and destroyed? 2. Who was meant by he that should come, whose it was by right, and to whom it should be given? 3. What particular coming was referred to? 4. What was to be the character of the coming? If we find the *first* of these to be the kingdom of Israel; the *second*, Christ; the *third*, his second advent; the *fourth*, a personal coming; all will be plain and incontrovertible. As to the first two points of inquiry,

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as already remarked, there can be no doubt. That the two subjects of the prophecy are the kingdom of Israel and Christ, all the candid and judicious allow. Indeed, it is so clear as to command almost universal assent. The whole prophecy, including the context, pronounces the doom of Zedekiah, and the kingdom over which he unworthily and wickedly reigned. He was the last king that ever sat on the throne of Israel. His character and fate are thus faithfully set forth by the prophet: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high." Then follows the prophecy constituting the text, showing the destiny of the kingdom. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

The glory, dignity, and independence of the kingdom had before this passed away; and how its entire subversion is decreed. The stroke by which it lost its sovereignty fell in the days of Manasseh. From his time to the period of the delivery of this prophecy, it rapidly declined in strength and glory. Though of divine origin and of celestial model, it had wonderfully degenerated and fallen. From its subjects and rulers

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God had received the greatest provocations. They became a nation of idolators. They despised the origin, the model, the rightful king of their kingdom. They desired a kingdom modeled after the governments of this world, and a king like the nations around them. This God permitted, in his wrath. But the supreme power of the kingdom, when secured, was, for the most part of the time of its subsequent existence, used for the wickedest and vilest purposes. So perverted had it become from its original purpose, that God determined on its overthrow. But he was slow in the execution of his purpose, that space might be given for amendment and reform. The Assyrians assailed and weakened it; the Egyptians annoyed and diminished it; and the Babylonians took away its independence. But, despite these judgments and other means of reform, the nation waxed worse and worse. Its day had now come. Its measure of guilt was full. The time of its overthrow and subversion had approached. The stroke fell in the eleventh year of the reign of Zedekiah, in the year 588 B. C. Nebuchadnezzar was made the instrument of this work. He commenced, and prosecuted with much zeal and skill, a siege against Jerusalem of eighteen months' continuance, and took it, pillaged the temple, carried out the vessels of the sanctuary, burned it with fire, destroyed the palace, overthrew the whole city, and carried Zedekiah, and the

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remnant that escaped the slaughter of the siege, to Babylon, where he met a terrible doom. Thus ended the dynasty of Israel. Never since that period has one set on the throne of David. Though the nation was restored, the crown has not been replaced. One, by the name of Hyrcanus, assumed regal authority, but he was slain, and succeeded by Herod. The Chronicles thus mournfully close this account: "Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that escaped of the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia." Soon after the commencement of the Persian reign, they were restored, *but without a king*. God's decree was not to be revoked. It had gone out of his mouth, and could not return, that the kingdom should be OVERTURNED, OVERTURNED, OVERTURNED, AND BE

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NO MORE, UNTIL HE SHOULD COME WHOSE RIGHT IT IS.

We now come to consider the only points that need elucidation and proof. These relate to the coming intended, and the character of it. As Christ is, beyond all dispute, the one who was to come, and to whom the kingdom was to be given, it is necessary, *first*, to inquire whether his first or a subsequent coming be meant. And this, it seems, will admit of a very easy answer. All allow that Christ, after his first coming, in some sense was to come again. The testimony of Scripture is so ample and explicit, touching this point, as to preclude all shadow of doubt. Whether the prophecy referred to his first or this subsequent coming, is now the matter of inquiry. A few considerations will make this plain to all.

1. It was not among the objects of his first coming, to reign. One fact will show this. There were two classes of prophecies, as well as two classes of types, unlike and opposite in their nature to each other, to be fulfilled by Christ. The first class set him forth as a *man*, of low and obscure origin, without personal attractions;—as a *sufferer*;—as one subject to temptations, sorrow, trial, and other ills incident to life;—as an object of hatred, scorn, reproach, and unceasing persecution;—as one delivered to his enemies, to have a mock-trial, to be taunted, spit upon, and in various ways insulted, and at last to

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be put to death, as the highest offender known to law;—and as one who was to experience the gloom of the grave, and be raised, and, in due time, to pass into the heavens, and appear as a priest in the presence of God. The other class present him as the Lord of glory, clothed with majesty, coming in vengeance to judge the world, and dashing his enemies to pieces as a potter's vessel, and swaying his sceptre over the whole earth;—as the one who should redeem his people from all their enemies, their sorrows, their afflictions, and introduce them into the renovated earth, and be their King forever and ever. The one class relate to his coming in humiliation;—the other to his coming in glory. The one class describe him as a spiritual Redeemer;—the other as a physical Redeemer. The one class refer to him as a Prophet, Priest, Sacrifice;— the other as a Judge, Rewarder, King. The first class point to his coming to proclaim the acceptable year of the Lord;—the other to his coming to proclaim the day of God's vengeance. These prophecies and types, so entirely opposite in their character, could not be fulfilled at one time, or at one manifestation of himself. All can see that he could not appear in these opposite characters, assume these opposite forms, perform these opposite things, and receive such opposite treatment, at one and the same coming. But which class of prophecies and types did he fulfil at his first coming? All will say, the

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first. If so, his first coming was not to reign. His coming to restore the kingdom of Israel, must be looked for at a subsequent period.

2. Facts, known to all, clearly demonstrate, that the prophecy did not point to the first appearing of Messiah, as the period of its fulfilment. Nothing occurred at that time that approached towards a fulfilment of it. The kingdom of Israel was to be subject to overturnings, and cease to be, until Christ should come to receive it, to whom it belonged by right. But when he came he did not receive it; he refused the crown; he left it, as he found it, in ruins! And forty years after, the last vestige of it was by the Romans destroyed, and its seat and capital utterly laid waste. And need I tell what has been its fate since? The world know what it has been. The withering decree of the Almighty is yet upon it. "NO MORE" are the two words of the prophecy that contain its history. Another coming, then, must be intended, or the prediction has failed. None of my Christian hearers will allow the latter.

3. The Saviour, just prior to his ascension to heaven, in reply to a question of the disciples, relating to the time of the restoration of the kingdom, gave them most decidedly to understand that the period of such restoration was far future. They inquired,—"Lord, wilt thou at this time restore the kingdom again to Israel?" There can be no doubt, I

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think, that this question was put in view of the very prophecy I have taken for my text. All can see that it related to *time*. There could be no ground for mistake as to the *event*. Our Saviour, in his answer, confines himself to time. He gave them to understand that the event was certain. But it was not for them to know, then, the times and seasons which the Father had put in his own power. The event was far future, and there was no necessity of giving an immediate revelation concerning the time. But that they might be still farther assured as to the certainty of the predicted restoration, they were told by two heavenly messengers, that appeared as soon as the Lord had gone up beyond their sight, that the same Jesus who had gone up from them should so come in like manner as they had seen him go to heaven. All can see that this language expresses a personal coming in the strongest and most decisive manner. That is the coming intended by the prophecy, to restore the kingdom. The disciples wished to know if he would fulfil the prophecy, *at that time*, or *at that coming*, and he, in his answer, conveyed clearly the idea that the period was future that was assigned for its fulfilment, and not then to be known. But that they might not despair of its fulfilment, two angels are despatched, while the disciples are gazing towards heaven to catch another view of their ascending Lord, to assure them of his coming

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again *in person.* This must have dispelled all doubt. Then, their faith in the restoration of the kingdom, and the *manner*, had a firm and immovable basis. It is therefore plain that the question of the disciples, and the answer of the Lord, together with the declaration of the angels, afford the clearest evidence that the prophecy relating to the kingdom is not to have its fulfilment until his future personal coming. To say the least, it shows that his first coming was not to receive the kingdom.

4. An additional proof of this is found in the fact that his first appearance was at the commencement of the supremacy of the fourth kingdom of Daniel's vision. That kingdom was one of the powers to be used in overturning and subverting the kingdom of Israel. It did destroy the last remnant of it. And it was to have an existence of two thousand years' duration. All this long space of time would be necessary for it to pass through all its predicted changes. After its fall and ruin, Christ was to receive the kingdom. See Daniel vii. 9—14. That kingdom, in its last predicted form, yet continues. Israel's power is yet scattered and broken. Jerusalem is yet trodden down by the Gentiles, because the times of the Gentiles still continue. David's throne is not to be re-established until those times expire. When Christ first appeared, the Roman monarchy had but just begun its long, bloody, and terrible career.

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It was but in its infancy. It was for many long ages to break and scatter the power of Israel. Christ's first coming, then, was not the one pointed to by the prophecy.

5. The New Testament, with great uniformity, represents Christ as waiting *for*, and not as reigning *in*, his kingdom. The Father thus addressed him,—"Sit thou on my right hand, until I make thy foes thy footstool." Ps. cx. 1. Acts ii. 34, 35. And Paul testifies, that he, after offering himself for sin, "sat down on the right hand of God; from henceforth EXPECTING *till his enemies be made his footstool.*" Heb. x. 12, 13. And this same apostle assures us, that, when he comes again, he will come *with his kingdom.* 2 Tim. iv. 1. Hence it is evident that he has not the kingdom which is his by right, and which he is to receive at his coming. It is not yet ready. The subjects are not all fitted, the territory is not yet prepared, the foes are not subdued, the dominion is yet in the hands of enemies. And his term of office as priest is not quite expired; he yet intercedes in heaven; yet presents his own blood before the Father as a reason for the delay of justice. But he will soon relinquish that position, and take to himself his great power and reign. But, since he does not now reign in his kingdom, all must see that his first coming was not that referred to in the text.

These reasons, though but a few of those

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that might be offered, must satisfy all reasonable persons that the prophecy used for the text, did not have its fulfilment at Christ's first coming. We must then look for another coming as the period of its fulfilment.

And the next point of inquiry relates to the character of that coming. *Was a spiritual or personal coming intended?* And it seems that little need be said on this point, after what has been advanced. The arguments just offered to prove the coming intended, must also prove that the coming would be personal. If there were two classes of prophecies relating to Messiah's coming, in different characters, for different purposes, and under different circumstances, as has been shown, and the first class of which were fulfilled by his personal advent; how can it be rational to maintain that the other class will have a fulfilment by any other than a personal coming? The events of the latter class can no more be accomplished without a personal manifestation, than those of the former. And to aver that the latter do not refer to a personal appearing, is to aver that the former do not. The prophecy teaches as plainly, and more frequently, that Christ is to come in majesty, to reign, as that he should come in the form of a servant, to suffer and die. And if a personal coming be not meant in the one case, it cannot, for the same reason, be so meant in the other. We must, to be consistent, deny that a coming

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in person was intended in both, or in neither, of the cases. Which, as lovers of the Bible, should we do?

And the considerations, that the power of Israel is yet broken and scattered,—that the promise that he should come in like manner as he went to heaven, was made, by the angels, in connection with an inquiry respecting the time of the restoration of the kingdom to Israel—that Christ is to come to set up his kingdom at the conclusion of the reign of the Roman monarchy, which still continues—and that the New Testament representation is, that he is waiting *for*, and not reigning *in*, his kingdom—must go very far towards proving that the prophecy pointed to a personal coming.

Further, the idea of a *spiritual* coming of Christ, when an absolute coming is intended, has no foundation. A spiritual coming evidently supposes a spiritual absence, which is contrary to fact. Spiritually, the Lord Jesus has been with his saints from the beginning. He promised to be with his ministers to the end of the world. See Matt. xxviii. 20. In a similar manner is he with all his saints. John xiv. And since, in this sense, he is and has been with his people, and since in the prophecy an absolute coming to take the kingdom, is predicted, it is in the highest degree absurd to talk of a spiritual coming. This all must see and admit.

Another consideration will place this matter

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in a still stronger light. The part of the prophecy that has received its fulfilment, has had an exact literal fulfilment. The crown was *literally* taken away, the kingdom *literally* overturned and subverted, and *literally*, for ages, it has not been. Why, then, let me inquire, should we expect the other part—by far the more important and interesting part—to have any other than a literal fulfilment? How, in reason, can we look for any other than a literal coming, for a literal personal reign? Can we believe that prophecy has such a mixed and confused character as this? Such a thought does violence to that portion of the Bible, violence to reason, and is fraught with scepticism.

Again—A passage in Peter's address, given in the temple, soon after Pentecost, must be deemed sufficient to settle this question. After turning their attention to the fearful nature of their guilt, he thus exhorts the Jews: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." To encourage them, and to correct their ideas of the order of events, he immediately adds: "And he shall send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts. iii. 19—21. Three things, in the light of this pas-

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sage, must be plain. 1. That if all things, spoken by God through the prophets, are to be restored, the kingdom of Israel is one of them. 2. That the restoration of this and the other things, is to be effected by sending Jesus Christ. 3. That, until the time of this restoration, the heaven is to receive him. If this language does not prove, beyond all dispute, a personal coming, for the restoration of the kingdom of Israel, it is not in the power of language to do it. And if it does not, with equal conclusiveness, prove that he did not come at the destruction of Jerusalem, or at any other period since, we should despair of seeing anything proved by the most direct testimony. The heaven was to receive him *until* the times of restitution, and no longer. Has he ceased to be a resident of heaven? There can be but one answer. And what has been restored of the "all things" spoken by the mouth of the prophets? *Nothing*. All is yet waste, and desolate, and in the hands of enemies. Christ, then, has not been sent; the heaven yet is his residence. But that same heaven that now entertains him, and is filled with his glory, is to yield him up, no more to receive him. For his tabernacle shall be with men, and he shall dwell with them, and they shall be his people, and he shall be with them and be their God and King.

We are, then, to expect that he will come personally, according to the import of the

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prophecy, to take the kingdom of Israel, for so long a period broken and prostrate, and reign as a literal king. If he is to come personally, as has been fully demonstrated, all will allow that he is to have a personal reign.

But one other thought, contained in the text, will strengthen the argument. It is the *literal* kingdom that he is to receive, that is his by right, and which is to be no more until he comes. This being so, it would be the height of unreasonableness to suppose, that there would be any other than a literal and personal reign.

But there are additional proofs of the personal reign of Christ on earth.

2. *The concurrent testimony of Scripture is abundant and explicit, touching this point.* Only a few of the more direct and decisive passages can be cited in this discourse. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." Numb. xxiv. 17, 19. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed." 1 Sam. ii. 10. Though the heathen and the other wicked,

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with their kings and rulers, combine to prevent his reign, it is said, in the second Psalm, "Yet have I set my king upon my holy hill of Zion." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8. Zech. ix. 10. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. lxxxix. 35—37. This is the same throne that was overthrown in the days of Zedekiah, and which was not to be re-established until Christ should come. "Then shall the moon be confounded, and the sun ashamed, *when the Lord of hosts shall reign in mount Zion, and in Jerusalem*, and before his ancients gloriously." Isa. xxiv. 23. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end, UPON THE THRONE OF DAVID, AND UPON HIS KINGDOM, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix 6, 7. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be

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great, and shall be called the Son of the Highest: AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID: AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER; and of his kingdom there shall be no end." Luke i. 31—33. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xi. 15. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, (David) that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE." Acts ii. 30.

None can be so blind as not to see that *four* points, at least, are fully established by this testimony. 1. That Christ should reign. 2. That he should reign on the throne of David, in Mount Zion. 3. That his dominion should be over the whole earth. 4. That his kingdom shall be endless. These being settled, the notion of a spiritual reign must

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be regarded as a delusion. A personal reign only can fulfil the prophetic representations and averments relating to his reign. To speak of his reigning spiritually on the throne of David, in Mount Zion, and exercising dominion over the whole earth, and at the same time to be in heaven in person, is to speak too absurdly to be heeded. The Scripture does not so use language, to confuse and mislead. And it seems that it need not be inquired, whether such a reign as the plain letter of the prophecy leads us to expect, has commenced? Facts teach us too plainly the contrary, to allow such an inquiry. All must know that it is far otherwise. But if there were a doubt as to this matter, a resort to the Bible would soon remove it. The present position of the Saviour in the universe, the office he now fills, and the position he is to occupy, are there clearly defined. One passage will impart much light on these points. "To him that overcometh, *will I grant to sit with me in my* throne, even as I also overcame, and *am set down with my Father* in his throne." Rev. iii. 21. He then is on his Father's throne; his own is in prospect. And this, with great uniformity, is the testimony of the whole New Testament. Peter quotes from Psalms to prove that he is at the right hand of God, waiting till his enemies be made his footstool. Acts ii. 34, 35. He says, Acts iii. 20, 21, that he is in heaven, to remain until the times of restitution. Stephen saw

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him, just before his martyrdom, standing on the right hand of God. Acts vii. 55. Paul testifies, that, after God raised him from the dead, he "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet." Eph. i. 20—22. He says farther, Heb. x. 12, 13, that he is "on the right hand of God, from henceforth *expecting* till his enemies be made his footstool." And much of the argument, in the epistle to the Hebrews, goes to show that he is now officiating in the character of a priest. So it is most evident that he has not now his own kingdom; that he will not have it until the close of probation, as he is to officiate as priest until that time; and that he is now connected with his Father's kingdom. And, sustaining this connection with his Father's kingdom, it is plain to be seen what kingdom he is to give up, and what throne to abdicate, at his coming, according to 1 Cor. xv. 24. This passage has been a source of great perplexity to many minds, but this view makes it plain and intelligible. His own kingdom is not to be delivered up, because the prophecy declares that it shall be ETERNAL. God, in addressing the Son, thus declares the eternity of his throne: "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy king-

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dom." Heb. i. 8. The only kingdom, therefore, he can deliver up, or throne he can abdicate, is that of his Father, with which he is now connected.

If, then, as this testimony fully proves, the Messiah is now on his Father's throne—that his own is in prospect—that that is the throne of David in this world—that when it is re-established, the saints will be permitted to sit with him in it,—who can believe in any other than a personal reign? It is difficult to see who can.

3. Analogy furnishes a strong and unanswerable argument in favor of a personal reign. All the prophecies, relating to the Messiah, may properly be divided into three classes. These classes apply to his three offices, of Prophet, Priest, and King. These offices pertain to this world. The nature of them required that they should be sustained successively. They could not be held at one and the same time. The prophecies relating to the first two, have been literally fulfilled. There has not been, as it respects the prophetical and priestly offices, the slightest departure from the letter of the prediction. Christ has appeared, in conformity with the letter of prophecy, and for its fulfilment, as a literal prophet and priest. And does not analogy demand, strongly demand, that he shall come, as the plain language of the prophecy shows he will, as a literal King? A man would be held a strange

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prophetical expositor, who should maintain a literal fulfilment in the first two cases, and a spiritual fulfilment in the last! This can find a parallel only in the popular view respecting the restoration of the Jews. It is held that the Jews are to be *literally* restored, and, at the same time, it is maintained that the kingdom of Israel is only to be *spiritually* restored! There is to be a literal restoration of the subjects, but only a spiritual restoration of the kingship! To such absurdities and inconsistencies do false rules of interpretation conduct us.

4. To commence a reign, presupposes that there was a time when it was not in being. The prophecies fix the period of Christ's reign, as has already appeared, at a point yet future. But he has all along reigned spiritually, as all admit: a spiritual reign, therefore, cannot be intended. All must see the force of this reasoning. If Christ has ever been reigning spiritually in the hearts of his people, and the prophecies all point to a future reign, as they evidently do, a different and more important reign must be expected; and what can that be but a personal reign?

5. His reign, in the Scriptures, is connected with events such as can take place only at his personal coming. These events are, the resurrection, judgment, destruction of the entire wicked, the conflagration of the world, and the new creation. All who believe in these events, believe they are to transpire

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when Christ shall come personally. If, therefore, it can be made to appear that the commencement of his reign is associated with these events, it will become evident that it will begin at his personal coming; and must, consequently, be a personal reign. As this subject will come up again, under another head, I shall not here present but a passage or two showing this connection. And, since most believe that the events are so bound together as to occur at the same general period, if it can be shown that the reign of Christ is connected with any one or two of them, it will answer every purpose in this part of the discourse. Paul connects it with the judgment and resurrection, in his 2d epistle to Timothy. "I charge thee before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom.*" 2 Tim. iv. 1. A connection is clearly shown in the Apocalypse. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." And, at the same time, it is added by the elders in heaven,—"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which

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destroy the earth." Rev. xi. 15, 18. In this passage, the connection is very plain between the reign of Christ and the resurrection, the judgment, and the destruction of the wicked. From both texts, and others that will hereafter be introduced, it must be evident that Christ's coming to judgment is his coming to reign: if so, a personal reign, and no other, is to be looked for. We have, therefore, as solid a basis for the belief of a personal reign, as for a personal coming, or the events of the resurrection and judgment. To deny the one, is really to deny the other. The events are connected, and they must occur, or fail, together. If they fail, the hopes of the saints are fated to be wrecked and disappointed forever!

If time allowed, we might still fortify our position by referring to the faith, and hopes, and ardent anticipations of the pious world, from the earliest periods. We might allude to the belief and expectations of Abraham, Job, Daniel; the united faith of the Jews; the harmonious testimony of the early church; the views of the Reformers; the sentiments of the highest ornaments of the English pulpit; the creeds of most of the sects; and the songs that are chanted in almost every sanctuary. We might present the views of some of the most learned and pious divines of our own country; and dwell upon the evidences that the notion of a spiritual reign is fast being abandoned in all

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branches of the church. We might show that the doctrine of a spiritual reign was a legitimate offspring of papacy; that the popes concluded to let Christ reign spiritually if they might but reign personally; that they devised a plan of having a millennium without putting the Lord to any trouble about it; —and that just so far as the church, in any age, has acquired a standing, and influence, and honor in the world, has she lost sight of the great and precious doctrine of the personal reign of Christ. But I have not time to dwell on these points. It is not necessary. The Bible evidence is overwhelming. Christ shall come personally to take the kingdom, for to him, by right, it belongs.

"Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! it was thine
By ancient covenant, ere nature's birth,
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King; and in their hearts
Thy title is engraven with a pen
Dipt in the fountain of eternal love.
Thy saints proclaim thee King; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks."

II. The identity of the Millennium with that reign.

The church has, in all time, been expecting, confidently expecting, a period of exalted

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bliss, purity, and joy. For this expectation, the best of grounds can be shown. It was announced in Eden; promised to patriarchs; sung by holy bards of old; foretold by all the prophets; taught by the Saviour; proclaimed by the apostles; believed by all the faithful. The promise and the prospect of that state have cheered, encouraged, and nerved to nobler deeds, the saints in all ages. It was the favorite theme of prophets. Their clear and far-reaching vision was filled with the bright glories of that day of holy joy and triumph. The dawnings of that day, all have longed to see. Many a heart, in its fulness, has said,—

"Haste, then, and wheel away a shattered world,
Ye slow revolving seasons! We would see
(A sight to which our eyes are strangers yet)
A world that does not dread and hate his laws,
And suffer for its crime; would learn how fair
The creature is that God pronounces good;
How pleasant in itself, what pleases him."

But, though the expectation of this state has been universal, the same place has not been assigned for it by all in the field of prophecy, nor the same views taken of its character. The period is believed in, but it is differently arranged in the order of future events. This different arrangement gives rise to the different views as to the character of the period. A portion of the church put the period *before*, and another portion *after*, the personal coming of Christ. If it is to be *before* such coming, it must be in a mortal state, comprising

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more or less the evils of the curse; if after, it will be in the immortal state, entirely freed from those evils. The latter is our view. The former, all must allow, who have been at all familiar with the opinions of the church, to be quite a modern notion, especially among evangelical Christians. It cannot claim any respect on account of its antiquity. We will test it, and see what claims it has to regard and favor. The question, therefore, now is, whether the millennium is identified with the personal reign of Christ, or is to precede it?

And it does seem that the settlement of the question of a personal reign, must be deemed a settlement of this point. If Christ is to reign personally on earth, that, evidently, must be the millennium. Or is there to be a millennium, to be *succeeded* by a personal reign? This would be like having day before the appearing of the sun! like having the bloom and glory of spring amid the chills and frosts of winter! This is too absurd to be thought of. The whole question turns on the character of the anticipated reign. If that reign is to be personal, all must admit that there can be no millennium until its commencement. The Bible has so connected the two, in its plainest descriptions, as to leave no room for doubt. And as a personal reign has been proved, from the Scriptures, the point is, in fact, already established. But as other proofs may be furnished, proofs of a most decisive character, it may be proper to

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present them, that the question may be placed beyond the limits of rational dispute.

1. The text itself, in the light of the explanation given, affords the strongest proof that there will be no millennium before the personal reign of Christ. The kingdom, whose destiny it pronounces, is to lie in ruins, until he comes to receive it. Surely, there will be no millennium until its restoration!

2. The connection in prophecy between that reign and the millennial state, must prove the identity of the two, beyond dispute. I need present but a passage or two to show this connection, since it can hardly be questioned, so often is it presented on the pages of prophecy. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8. After the destruction of the fourth kingdom of Daniel, it is said,—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. Previous to this possession of the kingdom, it is said that the saints are to be subject to, and oppressed by, earthly powers. So there can be no millennium till the time of possessing the kingdom. Zechariah thus shows the connection: "And the Lord shall

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be king over all the earth; in that day there shall be one Lord, and his name one. All the land shall be turned as a plain. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Chap. xiv. 9—11. These passages show the general character of the prophecy, pertaining to the connection between Christ's reign and the millennial state. All must see their identity.

3. There can be no millennium antecedent to the personal reign of Christ, because the whole space of time to this period is given to earthly kingdoms. The little horn, the last form of the last kingdom, is to "make war with the saints and prevail against them, until the Ancient of days comes, and the time comes for the saints to possess the kingdom." See Daniel vii. This all must allow to be the same power as Paul's Man of Sin, that is to be destroyed by the brightness of Christ's coming. 2 Thess. ii. 8. Surely that millennium would not be of much worth, in which this little horn would be universally pushing, and over which would preside the Man of Sin! I desire not such a state. But this power is to prevail and prosper, UNTIL the Ancient of days comes to destroy it. Prior to that, there can be no millennium.

4. The parable of the tares, as given by the Saviour, furnishes a strong argument in favor of our position. As we have the Lord's exposition of it, we can safely depend

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upon it. The design of the parable obviously is, *to show the fact, and the reason of it, that the righteous and wicked are destined to dwell together until the close of probation.* "*Let both* GROW TOGETHER *until harvest; the harvest is the end of the world.*" At that time the separation will take place, and each class be conveyed to their respective places of reward. After that, the righteous are to shine forth as the sun in the kingdom of their Father. See Matt. xiii. 40—43. There is, then, no place for a millennium between the point of time at which the Lord uttered the parable, to the end of the world, or the time of harvest. During all that space, he has declared that the righteous and wicked shall flourish together in the same field.

5. The parable of the ten virgins furnishes evidence equally decisive in support of the view taken. This parable, without doubt, is intended to teach that the church, half of whom at least will possess no grace, will be in a state of spiritual sleep until the announcement is made, that the Bridegroom cometh. But who can believe that this will be the character of the inhabitants of the millennium! If Christ does not come until after the millennium, this must be their character! It will be a millennium, then, of spiritual sleepers, and graceless professors!

6. The duty to watch for his coming, so often enjoined, is inconsistent with the idea of a millennium before Christ's coming to reign.

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For a thousand years, there could be no watching, either for the signs, or the event itself. There will be no ground to expect a sudden or unexpected manifestation of the Saviour, in that period.

7. A millennium to precede the personal reign of Christ, would be in a state of trial without the essentials of such a state. A state of trial is a state in which moral character is formed, and destiny is chosen. Among the essentials of such a state, are, freedom, temptation to wrong, inducement to right, or counter moral influences. Without these, it would be difficult to conceive of a state of trial. In the millennial state these can have no place, or at least some of them. There will there be no Satan to tempt, no world to overcome, no carnal nature to subdue, no wicked to annoy, no adverse influences to oppose, no sinful examples to influence, no trials to perplex, and no dangers to gather upon the path. All, all, in that state will be on the side of virtue, religion, and the highest enjoyment. Such a state cannot comprise the essentials of a state of probation. And yet it must be so, if it is before the coming of Christ. This must show the absurdity of such a view.

8. It is highly absurd to expect such a state as the Bible describes the millennium to be, in the earth, under the curse, with all incident to it. A quotation or two will show this. I will quote from the *millennial chapter*, the sixtieth

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of Isaiah. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shall call thy walls Salvation and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." This is almost precisely the same language that is employed in the twenty-first of Revelation, to describe what is conceded to be the immortal state. So similar is the language, that we cannot avoid the conclusion that it was borrowed from Isaiah. The same state must be referred to by both. It must be plain to all that Isaiah's language cannot be applied to the earth, in its present disordered and wretched state. If all violence, wasting, and destruction are to cease; if all mourning and sorrow are to have an end; if the sun and moon will no more be needed, on account of God's presence and glory; and if all are to be righteous and inherit the land forever; it cannot be in this world, under the curse, or even in a mortal state. We must rather look for it in the immortal state, under the reign of Christ.

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9. The millennium is to be in the New Earth, and therefore will be identical with the reign of Christ. The Bible becomes more and more clear and definite in its instructions, as it advances towards its completion. The New Testament throws much light upon, and gives proper order to, the events predicted in the Old. Peter, in treating, in his last epistle, on the coming of Christ, and the events to succeed, has given us the order in which some of the more important prophetic events are to take place. After speaking of the conflagration of the present heavens and earth, he says,—"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13. There is but one promise of this kind in the whole Bible, and that is found in Isaiah. John, the Revelator, *saw* a new heaven and new earth; but this was after the epistle of Peter was written. The promise in Isaiah, then, must be the one intended by Peter. And if so, we have a strong argument against a millennium in a mortal state. The promise in Isaiah is connected with a glowing description of the millennium; but Peter makes the period of its fulfilment *after* the conflagration of the present heavens and earth: the millennium connected with it, or dependent upon it, must, therefore, be after. And this will fix it in the new earth. And Peter suggests the reason why we are not to expect such a state

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until the new creation, "wherein dwelleth righteousness." As if he had said, that cannot be expected in the present world. Why, then, not believe that he has given the prophetic events their true order? Why expect that here, which God has not promised; which cannot be?

10. A millennium before the resurrection, would exclude those from it who have the strongest claims to its enjoyment. Who should share in the bliss, and joy, and triumph of that state, if not Abraham, Moses, David, Daniel, Paul, the martyrs, those who have suffered and sacrificed the most for truth and Christ? How marvellous, that those should have an exclusive right to that season of rejoicing and holy triumph, who shall come on to the stage just at the dawn of that day, without having suffered anything, sacrificed anything, or done anything for Christianity? And, stranger still, that they should have a thousand years' jubilee over the graves of patriarchs, prophets, apostles, and martyrs! I cannot admit such a thought. It is inconsistent, irrational, absurd, and even revolting. Let the thought utterly perish! God's ways are not thus unequal So far from this being true, it is expressly declared, that such shall have "part in the first resurrection, *and reign with Christ a thousand years.*" Rev. xx. 4. This clearly identifies the reign of Christ with the millennium.

11. The voice of the Christian church is

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in favor of the identity of the millennium with the personal reign of Christ. To introduce any considerable part of the testimony that is at hand in proof of this, is not possible in this discourse. I can only present a few passages from the writings of different authors, which will exhibit the sentiments of the whole. Justyn Martyr, who flourished about thirty years after the death of the apostle John, thus testifies: "I, and as many as are orthodox Christians in all respects, do acknowledge, that there shall be a resurrection of the flesh, and a thousand years in Jerusalem, rebuilt, and adorned, and enlarged, as the prophets Ezekiel and Isaiah and others, attest!"—[Dialogue with Trypho, a Jew.]—The testimony of Irenæus is equally full and explicit with that of Justyn. He succeeded Pothinus as Bishop of Lyons, about A. D. 171, and was martyred in A. D. 202 or 208. He wrote, among other works, five books upon the *Heresies* of his times, which books are still extant. He speaks of St. John, the apostle, as having lived to the times of Trajan, of Polycarp, as a hearer of St. John, and of himself as a hearer of Polycarp. "For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of inheritance which God *covenanted to the fathers*, and should *reign* in it; and that then should come the final judgment. For in the same condition in which

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they have labored and been afflicted, and been tried by suffering in all sorts of ways, it is but just that in it they should receive the fruits of their suffering; so that where, for the love of God, they suffered death, there they should be brought to life again; and where they endured bondage, there also they should reign. For God is rich in all things, and all things are of him; and therefore I say it is becoming, that the creature being restored to its original beauty, should, without any impediment or drawback, be subject to the righteous. This the apostle makes manifest in the epistle to the Romans: 'For the expectation of the creature waiteth for the manifestation of the sons of God, &c. For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' The promise likewise of God *which he made to Abraham* decidedly confirms this; for he says, 'Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever.' Gen. xiii. 14, 15. And again, 'Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto *thee*.' Ver. 17. For Abraham received no inheritance in it,—not even a foot-breadth, but always was a stranger and a sojourner in it. And when Sarah, his wife, died, and the children of

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Heth offered to *give* him a piece of land for a burial place, *he would not accept it*, but purchased it, for four hundred pieces of silver, from Ephron, the son of Zohar the Hittite; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to *give* him, saying to him, 'To thy seed will I give this land, from the great river of Egypt to the great river Euphrates.' Thus, therefore, as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him—*in the resurrection of the just.*" Irenæus then goes on to show that Christ and the church are also of the true seed, and partakers of the promises, and concludes the chapter as follows: "'Thus, therefore, those who are of faith are blessed with faithful Abraham; and the same are the *children* of Abraham. For God repeatedly promised the inheritance of the land to Abraham and his seed; and as neither Abraham nor his seed—that is, not those who are justified by faith—have enjoyed any inheritance in it, *they will undoubtedly receive it at the resurrection of the just.* For true and unchangeable is God: wherefore, also, he said, 'Blessed are the meek, for they shall inherit the earth.'"*

* Literalist, vol. IV., pp. 39—41.

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The Nicene Council, convened in the year 325, composed of three hundred and eighteen Bishops, and representing the whole Christian church, put forth the following as an article of their faith: "The world was made inferior because of fore-knowledge: for God foreknew that man would sin. Therefore, we expect *New* Heavens and a New Earth, according to the holy Scriptures; the Epiphany and kingdom of the Great God and our Saviour Jesus Christ, being then manifested to us. And as Daniel says, the saints of the Most High shall take the kingdom. And the earth shall be pure and holy,—the land of the living and not of the dead."

As holding these views, we might give a list of such venerable names as Barnabas, Papias, Polycarp, St. Clement of Rome, Ignatius, Clement of Alexandria, St. Cyprian, St. Cyril, Tertullian, Methodius, Epiphanius, and many others in the early church; and, in the reformed church, such as Luther, Calvin, Tyndel, Mede, Bunyan, Dr. Gill, Sir Isaac Newton, Thomas Newton, Toplady, Wesley, Fletcher, Pirie, Cunninghame, Way, Hugh M'Neile, Croly, Burnet, and a host of others, that time would fail to mention. In fact, a careful examination of the views of the church since the apostles, must result in the conviction that the personal reign of Christ and the millennium were held to be identical, with great unanimity. Those views have not always been free from vagueness or grossness, but in the

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main they have accorded with the views here advanced. We may safely say, that the church, in her purest and best days, has cherished no other views, nor has she had any other expectation. The purer she has been, the freer from ambition for worldly distinction, honor, and applause, the less lustful for secular power and control; the more clear, strong, and decisive has been her testimony on this subject. And having the plainest and most direct declarations of Scripture, and the voice of the church with us, what additional testimony is needed? We shall seek for no other. We consider that the doctrine of the identity of the personal reign and the millennium is based on so immovable a basis as not to be shaken. It will stand when the modern dream of a spiritual millennial reign shall pass away and be forgotten.

——————"So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning; till the day
Appear of respiration to the just
And vengeance to the wicked; at return
Of him—thy Saviour and thy Lord;
Last in the clouds from heaven, to be revealed
In glory of the Father, to dissolve
Satan, with his perverted world; then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace and love,
To bring forth fruits, joy and eternal bliss."

MILTON.

III. THE PREPARATORY EVENTS OF THAT REIGN.

These events have been more than hinted

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at in the previous remarks. They cannot well be mistaken in the light of the personal reign of Christ. If he is to reign personally, he is to come personally; and, therefore, the events connected in Scripture with his coming, must be preparatory to his reign. And none can be mistaken as to these events. Those who believe in a personal coming, cannot be slow to believe that all the events associated in the Bible with that coming, will then take place. The Bible does not encourage us to expect but one more coming. It shows what will then take place. If, therefore, that last and final coming be to reign, all that will then occur will be preparatory to that reign. Having already proved, as we think satisfactorily, that the coming to be expected is to introduce a personal and endless reign, we need do little more than specify these events.

And one of these surely cannot be the restoration of the natural Jews. This is a favorite idea, a brilliant fancy, with many in these days. But the notion is too gross, too low, too repugnant to the Christian scheme, too contrary to the genius of the gospel, and too sensual in its tendency, to be regarded with favor by those whose vision of the true reign of the Messiah is clear and unclouded. The limits of this discourse will not admit of anything like an extended discussion of this subject. A passage or two, directly in point, must suffice. The prophecy constituting the text affords the most indisputable

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proof that there can be no restoration of the natural Jews *before* the coming of Christ. Their kingdom is to remain broken and prostrate until that time. There can, then, be no restoration in advance of that period. This is settled. And the apostle Peter, in addressing the Jews, a few days after Pentecost, presents to them the condition upon which they shall be entitled to share in the restoration when Christ comes. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19–21. Here we have the promise that Christ shall come to effect the restoration of the things spoken by the prophets, among which is the kingdom of Israel; and the condition upon which the Jews can share in it. The condition is *repentance*, not *at*, but *before*, the coming of Christ. When he comes he is to take "vengeance on them *that know not God*, and *that obey not the gospel*." 2 Thess. i. 8. All unbelieving Jews, at his coming, will be of the latter class: they will not obey the gospel, the first precept of which requires faith in Christ. So it is plain, from the two scriptures, that the natural Jews are not to

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be restored *before*, or *after*, the coming of Christ. The kingdom to be restored, will be a holy kingdom, and none but holy persons will be subjects of it. All readers of the Bible should carefully distinguish between the *conditional* promises made to the *natural*, and the *unconditional* promises made to the *spiritual* Israel. For want of this distinction, many have erred, and persist in their error.

The destruction, and not the conversion of the wicked of the world, will be preparatory to that reign. This must follow as a certain consequence from a personal coming of Christ. That coming is everywhere represented, in the Scripture, as intended to close probation, and seal the fate of the world. It will be a judicial, and not a merciful coming—a coming as a Judge, and not as a Saviour—a coming in robes of vengeance, and not in those of salvation—a coming to destroy, and not to save the wicked. This is the uniform representation of Scripture. But we have express and multiplied declarations on the inspired pages, that, as preparatory to the reign of Christ, the wicked shall be destroyed. We can cite but few of these. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

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Soon after, it is added by the prophet,—"Alas, who shall live when God doeth this!" Numbers xxiv. 17, 19, 23. "Yet have I set my king upon my holy hill of Zion." [This God says he will do, though the heathen and people, with their kings and rulers, conspire together to prevent it.] "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" [all that oppose his reign.] "*Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*" Ps. ii. 6, 8, 9. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah xxiv. 21—23. Christ says, when he returns with the kingdom, he will thus command respecting the opposers of his reign,—"But those mine enemies which would not that I should reign over them, bring hither and slay them before me." Luke xix. 27. At the sounding of the seventh trumpet, when the reign of Christ is introduced, it is exclaimed by the elders in heaven,—"And the nations were angry, and

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thy wrath is come, and the time of the dead that they should be judged, * * * *and that thou shouldest destroy them that destroy the earth.*" These texts, though a few of many touching this point, prove beyond all doubt that the overthrow and destruction of the enemies of God will be preparatory to the reign of Christ. I am aware that multitudes of good and benevolent Christians are hoping better things for the world; are hoping that the promised reign will be preceded by the conversion, and not the destruction of the world. This is a good hope in itself, but what is its foundation? What promise, what prophecy, what signs, what prospects justify it? Has God so spoken?—do the tendencies of things favor it?—do his providences indicate it? Look at the world at this advanced period—in this age of moral and religious enterprise—of high zeal and glowing hope of success—this age of light and truth, and great moral and religious tendencies—and what is there to encourage? What advances upon Satan's territory are made? What conquests achieved? Is it not a mournful fact, that, with all these advantages, the church does not keep pace, in her progress, with the increase of the world's population? No wonder that a minister of this city, in a recent missionary discourse, was constrained to say, "that, at this rate, it would take ages on ages to convert the world."* But

* The Rev. Mr. Anderson.

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what prospect of a better rate? God has not promised it, but predicted the reverse. The world will wax worse and worse till Christ come to reign. He will find it as it was in the days of Noah and Lot. Then those shall be destroyed that destroy the earth.

Another event will be, the resurrection of all who have died in faith, from the beginning of time. This event, also, as all must allow, is, in Scripture, connected with the personal coming. See 1 Cor. xv. 22, 23. 1 Thess. iv. 14—17. And in prophecy it is connected with Christ's reign. In Ezekiel xxxvii. 12, 13, it is said,—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." It is added, verses 24, 27, "And David my servant shall be king over them; and they shall have one Shepherd: they also shall walk in my judgments, and observe my statutes and do them. My tabernacle shall also be with them; yea, I will be their God, and they shall be my people." This cannot take place before Christ comes; for, 1. There is to be no restoration until that time. 2. By David, here, all understand Christ to be intended. 3. The tabernacle of God is not to be with men, until the new earth is created. See Rev. xxi. 3. The language, then, must

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denote a *literal* resurrection. When Michael (who is Christ) stands up to reign, according to Daniel xii. 1, 2, the resurrection is to occur. "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here, as in many cases in prophecy, two events, though to occur at different periods, are grouped together as though really connected. Subsequent revelations show their order as to time. Though this may be disputed, one thing must be clear, and that is all that is material in this case, that when Christ stands up to reign, the resurrection will take place. This the prophecy so declares. One other quotation must close the proof of this point. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4—6. No lan-

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guage could teach more plainly than this does, that the resurrection of the righteous dead will be preparatory to the reign of Christ. I am aware, that, to avoid our conclusion, this has been called a spiritual resurrection. To say nothing of the absurdity of such a view, let me inquire where the consistency is, in our opponents' explaining this language to mean a *spiritual* resurrection, and that used in the same chapter respecting the judgment, to mean a *literal* judgment? Why not both spiritual, if either? But we regard both as literal, and so, with great unanimity, have the whole church.

The last event to be considered, as preparatory to the expected reign, is the renewal of the earth and heavens. This clearly follows from previous positions. It is an event that is associated with the coming of Christ, and clearly implied in the resurrection. But positive proof is at hand. In connection with a description of the promised reign, and as preparatory to it, it is declared by Isaiah,—"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall and not rise again." Isa. xxiv. 19, 20. "For, behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." Isa. lv.

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17. The apostle Peter, as we have seen in another place, fixes the period of the fulfilment of this promise at the coming of Christ, and after the conflagration of the present heavens and earth. 2 Peter iii. 10—13. As his reign does not begin till his coming, it must be a preparatory event to it. And the Saviour has instructed us about the state and place of his reign, in Matt. xix. 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, IN THE REGENERATION, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." His reign, then, is to be in the regeneration, or new earth. That promised earth is subjected to him. Heb. ii. 5. In it, with all the redeemed, will he reign forever and ever.

These are the more important events that are to precede, and prepare for, that reign. And are they not now upon us?

IV. THE PRIVILEGES AND ENJOYMENTS OF THAT REIGN.

As to these, who can adequately speak—who can properly conceive? It is much easier to tell what will *not* be there, than what *will*. So the Bible shows. Its descriptions of that state are mostly negative. When it touches positives, it has to be general. Little, then, can I say about its privileges and enjoyments. Only faint ideas can

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be had. And I wish first to observe, that, to have any idea of that state, approaching to correctness, the hearer should associate with it, in his mind, all that he has ever conceived that was beautiful, lovely, blissful, and glorious in the heavenly state. *That will be the saints' heaven!* All the beauty, glory, and joy, you ever thought of in connection with heaven, and much more, will centre there. The new earth will bloom with far more than its original freshness and loveliness. It will rise, purged and refined, from the conflagrant mass. It will be a world of immortality. The ills of a mortal sinful state shall be unknown there. All its inhabitants shall be like the angels, being children of the resurrection. "But they that shall be accounted worthy to obtain that world (the new earth) and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36. Death shall have no place there—disease shall not riot there—pain shall not afflict there—separation shall not be known there—nor sorrow felt there. No tears shall fall there—no wants pinch there—no trials annoy there. In that world, there shall be no Satan to tempt—no wicked to molest—no fallen flesh to seduce. There, friends shall greet each other—there, the saints of all ages and climes, shall be brought

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into holy familiarity and perfect communion. There shall be the New Jerusalem, shining in its refulgent glory, and there the throne of God and the Lamb. And there shall be the river of life—the tree of life, with its monthly fruits, to heal the nations. There, in short, WILL BE HEAVEN!

"Behold the measure of the promise filled;
See Salem built, the labor of a God!
Bright as a sun the sacred city shines.
All kingdoms, and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase——
Praise is in all her gates. Upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. * * *
* * * Her report has travelled forth
Into all lands. From every clime they come
To see thy beauty, and to share thy joy,
Oh Zion! An assembly such as earth
Saw never, such as heaven stoops down to see!"

V. THE EVIDENCES THAT THAT REIGN IS ABOUT TO BEGIN.

We now come to the feature of the system the most serious and difficult,—the feature the most opposed. It may justly be called the *offensive* point. For our views of time, though candidly and honestly cherished, and, in most cases, modestly put forth, we have suffered all kinds of reproach, and have been most unscrupulously traduced and misrepresented. All sorts of objections are made to them. Our attention is frequently turned, by

our opposers, to the fearful results and tremendous evils of the system, if it shall, as they are confident it will, prove untrue. We are everywhere, and by almost all, assured, that the certain result will be a great increase of ungodliness, and a vast multiplication of sceptics. So common is the charge that we are making infidels, that it has come to be regarded as so evident as to need no proof. The charge comes from the pulpit, the press,—from the professor's chair, the clerical council, the church-member,—from the pious and profane. All have heard it,—all repeat it. It is the short argument, the all-powerful weapon against the system. It is deemed sufficient to set aside all reasoning, however clear, logical or cogent; to disprove all proofs, however direct or demonstrative; to annihilate all facts, however generally acknowledged or well attested; and to strip the most remarkable and ominous signs now developing, of all their significance and import. We may cite, in proof of our views, and in justification of our hopes, the prophets of the Old and New Testaments; the fathers of the church and of the Reformation; the Protestant expositors of the Old and New World; and the extraordinary signs that mark and identify the present period—but to no purpose. "It will make infidels," is the ready and sufficient answer. Assuming that the system is false, and that consequently it will fail; and assuming that its failure will greatly

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increase the number of errorists, they deem themselves justified in using all sorts of methods in opposing it. It would seem that the popish principle, *that the end sanctifies the means*, has come to be looked upon as a true principle of Christian action. Learning, wit, authority, traduction, misrepresentation, and ridicule, have done their utmost. From the theological professor and highest church dignitary, down to the obscurest country preacher, the system has had to suffer an exposure and overthrow. But it behooves all to look well to the grounds on which, and the means by which, the doctrine has been sought to be put down. The principles arrayed against the system, though hastily put forth and advocated to meet a specific form of alleged error, are not to be forgotten or cease to have an existence when the system shall have its catastrophe, as it is said it will shortly have. Those principles, on the supposition that we fail, will work an important revolution in the religious and theological views, hopes, encouragements and prospects of the church. Indeed, a new era has already commenced in prophetic exposition and biblical interpretation. Old and long-settled principles have been abandoned; the most undisputed and generally received views have been relinquished; and new views and principles hastily adopted, and urged with all the zeal and vehemence which a high determination to accomplish an end alone could

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supply. In fact, in many cases, positions of great and vital importance in sentiment, have been changed,—so that the opposers of this system find themselves in sweet and delightful fellowship and in the most cordial coöperation with those whom, heretofore, they have regarded as the most dangerous and hurtful errorists. And hence it behooves all to open their eyes, and see who are making the infidels. And more especially should they do it as they are confident that we shall fail, and time will continue, and that existing causes will continue to operate to make error as destructive of the souls of men as it has always been. If our system prove true, the errors opposed to it will soon cease to injure and ruin. All the evil they will do, will be confined to those who now cherish and practise them. If the Lord shall soon come, their evil influence can be but a little longer felt. He will cut it short abruptly. But not so, on the other hypothesis. The systems now advocated, the theories now advanced, will continue to mould the sentiments, and shape the practice, and decide the doom of millions, while time lasts. If the errors would cease when the hated system should receive by time its explosion, as such predict it will, less caution would be necessary. But so they will not.

I shall now present a brief statement of facts and evidences, to show that we are sustained in our views on this subject, by the

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plain teaching of the Scriptures, and the first and most judicious expositors of the church; and also to show that our leading opponents disregard that teaching, turn their backs on their expositors, and take positions favoring the three great errors—*Infidelity, Romanism, and Universalism.*

And I need only to allude to the views of but one of our opponents, as he has given character, shape and tone to the opposition. I refer to Professor Stuart, of Andover. The views thrown out in his "Hints," are, in different forms, the only ones opposed to us with any success. He, in the main, represents the whole host of the opposition. To present his views, therefore, will, in the main, be furnishing those of the whole class.

I have read the book of the Professor with much care and attention. I read it both *before* and *since* I embraced the doctrine of the Lord's speedy coming. The author's standing, the subject, a desire to furnish myself with something adequate to arrest the progress of the Second Advent heresy, prompted me to a first perusal. I have read it since, that I might be the more certain of the correctness of the impressions first produced. I had long desired Stuart to speak. I had seen, with mortification, the utter futility and puerility of the attempts of others to put down the views. Dowling had written *speciously*, yet *unfairly*, and therefore without great effect; Smith had

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written *sneeringly*; Cambell *feebly*; Bush *paradoxically*; the Universalists *bitterly*; all *ineffectually*. From Stuart, a different work was expected; a work characterized with such coolness and cogency of reasoning, with such biblical and historical research, such ability and learning in prophetic exposition, as to carry conviction to all who could be affected by rational means. I remember I felt a secret delight when the work was put into my hands, believing, as I did, that it constituted the andidote desired. But how different my view, after a partial examination! It was, indeed, learned, cool, dignified in its style, and excellent in some of its parts; but its leading positions were so startling, so irrational, and so fraught with sceptical consequences, and its inconsistencies were so marked and glaring, that I closed the book with shame, mortification and disgust. Verily, I thought the wise had become mad. I had not a credulity that would admit of such a straining as would be necessary, to adopt such positions. And the thought of their being generally adopted, was truly alarming. I was bound to believe, from a knowledge of the circumstances, that Stuart had done his best. He had surveyed the whole field of prophetic interpretation; had an accurate knowledge of all the theories which had been advanced and advocated on the subject of prophecy; was aware of all the efforts that had been made to explode the system of Mr.

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Miller; and had in his possession all the means which the learned world could furnish, for the construction of an exegetical work. Under such circumstances, with such means, and addressing himself to such a work, what should we expect of the ripest scholar of the age? We should dishonor the Professor to say, that he only intended to make a common effort. The time, the subject, the means, the man, *all uncommon*; and should we expect a hasty, unmatured, by-the-way sort of an effort? We should rather look for his ripest, best matured, and most fully-digested thoughts. Having the collected wisdom and knowledge of all that had written before him on the prophecies, and knowing the demands of the time, we should expect he would bring out the most able, plausible and tenable system of which he was capable. And that he has, every one may be assured. He has called to his aid all that could give him aid; and we have the results in his "Hints." And what are they? Truth, candor, and faithfulness demand that I say, a compound of *Papacy*, *Neology*, and *Universalism*. This will be shown, after we have given a synoptical view of the books of Daniel and John, the only calendars of the Christian.

The book of Daniel naturally divides itself into three parts,—historical, prophetical, and expository. Six of the chapters are properly history, three are prophecy, and three exposi-

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tory. And, it should be added, that there is more or less history and exposition in all the prophetic chapters. This arrangement is made to give the main features of the several chapters. The second, seventh, and eighth chapters are prophetical, the ninth, eleventh, and twelfth are expository. The tenth I have classed with the historical chapters, and yet it does not strictly belong with them, as it is but a *preface* to the last two expository chapters. All must admit that the same space of time and events are covered by the exposition, which are covered by the prophecy. We only need, then, to inquire, how extensive the field embraced in the prophecy?

The prophecy claims to cover the whole field of the future. "*The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*" Dan. ii. 45. The method of making this known to the king is here stated. It was by a dream, in which he saw a metallic image, whose form was terrible,—the head of which was gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron and part of clay. He saw till a stone was cut out without hands, and smote the image upon his feet that were of iron and clay, and broke them to pieces; and then was the whole broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, and

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there was no place found for them; and the stone that smote the image became a great mountain and filled the whole earth. Daniel, in his interpretation, tells Nebuchadnezzar that this was to show him the number, character, changes, and destiny of the universal kingdoms that should bear sway over the earth; and these should be five in number, four of them earthly and oppressive, represented by the image, to be succeeded by God's everlasting kingdom, symbolized by the stone. This covers the whole space of the future. Those kingdoms rising *successively*, and the earthly kingdoms extending in duration to a certain point, and then followed by the everlasting kingdom of God, would, as all can see, fill the whole field of the future. And we are not left in ignorance as to what kingdoms were represented by the image. The king is told by Daniel that the first is his kingdom, the *Babylonian;* the fifth chapter teaches us that this was succeeded by the *Medo-Persian;* the eighth, that this should be followed by the *Grecian;* the ninth speaks of the people of the prince that should come, and destroy the city and sanctuary,—evidently meaning the *Romans.* And history shows that these were the kingdoms meant.

In the seventh chapter, we are told that Daniel had a vision, in which he saw these same kingdoms, under the symbols of four wild beasts. And the last kingdom was followed by the coming of the Son of man in the

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clouds of heaven, the judgment, and everlasting kingdom of God. But the instruction of this vision is more in detail, that one fact might be explained; viz., *the unusually long continuance of the fourth kingdom.* This is accounted for by showing that it would exist in two distinct forms, and pass through several changes. The terrible beast representing this kingdom, seen in the vision, first appears to the view of Daniel having ten horns. Then is seen a little horn coming up among them, and three of the first falling before it. And this horn had a look more stout than his fellows, had eyes as the eyes of a man, and a mouth that spake great words against the Most High, and wore out the saints of the Most High, and thought to change times and laws; and the saints were given into his hands for a time, times, and the dividing of a time; and he made war against them and prevailed against them, until the Ancient of days came, and the time came for the saints to possess the kingdom. We have here the same space of time covered as in Nebuchadnezzar's vision, with more particularity of description and detail. We have the four kingdoms, the fourth in its two forms, the judgment, the coming of the Son of man in the clouds of heaven, the giving of the body of the last beast to the burning flame, and the possession of the kingdom by the saints. And we have instruction as to the time of the dominion of the papal horn, as that is evidently the power

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intended in the time, times and dividing of time, or one thousand two hundred and sixty years. But as that dominion was not to extend quite to the end, the chain was not long enough to measure the whole time. Another vision therefore was necessary.

This was had, as we are told in the eighth chapter. In this vision, there is no symbol for the first kingdom, as that was about to be superseded. The three succeeding are represented by a ram, goat, and a horn, little at its beginning, but waxing exceeding great toward the south, east, and pleasant land; and waxed great even to the host of heaven, and cast down some of the host and stars to the ground and stamped upon them; and magnified itself to the prince of the host, took away the daily sacrifice, and cast down the place of his sanctuary; and cast the truth to the ground, and practised and prospered. We have the highest authority for believing that this horn represents the Roman kingdom in its pagan and papal forms. The symmetry of the vision requires this; the prophetic description shows it. The length of the vision was asked by one, and given by another,—two thousand three hundred days. That was to be the end of indignation, or the termination of the reign of earthly powers. Then the sanctuary was to be cleansed, or, which is the same thing, the kingdom possessed by the saints. But more instruction as to this time, especially its commencement, was necessary.

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And it was given at the very time when it was needed. Daniel, about the time of the expiration of the seventy years of captivity, began to pray, overlooking the vision of the two thousand three hundred days, for the same thing promised at the end of those days. Gabriel is despatched immediately, and told to fly swiftly, to correct the error of Daniel, and give him farther instruction as to the time appointed, especially its commencement. He turns his attention to the matter of prayer, and the vision of two thousand three hundred days. He divides the long period, and gives some of the more important events of a religious character that would occur, or those that would more particularly concern Daniel. He instructs him that seventy weeks, or four hundred and ninety years, are cut off for his people and city, to finish the transgression and make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and anoint the Most Holy. He wishes him to be particular and understand when the period should begin, *at the going forth of the commandment to restore and build Jerusalem.* From that point, he assures him, unto Messiah the Prince, there should be sixty-nine weeks—four hundred and eighty-three years. After that he should be cut off, having confirmed the covenant with many for one week. Gabriel then carries his mind down to the destruction of Jerusalem, and

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over a long period of desolation to the "consummation," when that which is determined shall be poured upon the desolator, or Roman power. So it is plain that the instruction of the ninth chapter covers the whole field of the prophecy. But it is confined to the religious events that were to transpire.

In the tenth chapter, he comes again, and announces his design, to make Daniel understand what shall befall his people in the latter days. Verse 14. He then begins with the power then reigning, and gives a detailed account of the successive reigns to the time the last power is broken without hand. Then, he says, Michael shall stand up to reign, and there shall be a time of trouble such as there never was since there was a nation to that time, but all shall be delivered who are found written in the book; the resurrection shall take place, and the wise shall shine as the brightness of the firmament, and those who have turned many to righteousness as the stars forever and ever. Daniel is then instructed to shut up and seal the book, until the time of the end. At that time, he is assured, the wise shall understand. But before the close of the chapter, he has two other numbers given him, to enable him to determine the rise as well as duration of the papal dominion, and the period when he shall stand in his lot in the kingdom promised. This brings us again to the end. So we are

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carried over this same field three times in the prophecy, and twice in the exposition.

Taking this view of the prophecy, what a book does it become! Grasping a period so vast; stretching over limits so broad; foreshowing, with such accuracy and fulness of detail, the rise, order, character, and destiny of the mightiest kingdoms of earth; foretelling, with such exactness and precision, events so note-worthy and distinguishing as the first and second advent of the Messiah, and the periods and accompanying events of those advents, and then unfolding to view the immortal state—it becomes a book of the highest importance and interest. As a prophetic book, it is incomparable. It gives us an accurate account of the whole road and distance yet to be travelled, as well as those already passed over. It brings to view, and in their order, the great events of thousands of years! It stops not with the changes and events of time; it extends onward to eternity, and affords a view of the scenes of that world! This being the scope and field of the prophecy, its value and interest to the church cannot be estimated.

The Apocalypse, or Revelation, in its prophetic portion, embraces the period of the last or Roman kingdom, from the time John had his vision to the time of its destruction, and gives us, with more minuteness and detail than Daniel, the religious and political events to occur to the end; and it then furnishes us

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with a most glowing description of the happy and blissful state succeeding the downfall of the last kingdom, the destruction of the wicked, the confinement of Satan, and the renewal of the earth and heavens. That this is the field it covers, the book itself will show. "Write the things which thou hast seen, and the things which are, AND THE THINGS WHICH SHALL BE HEREAFTER." Chap. i. 19. As the book has, then, properly three parts, the prophetic portion constitutes the *third* part, *being confined to the things that should be thereafter.* And, written as it was during the supremacy of the Roman kingdom, and under the first form of it, we should necessarily conclude that it would cover the whole time of its existence, and fill up the outlines furnished by the more comprehensive prophecy of Daniel, and give us more in detail respecting the manner of its destruction, and afford us a fuller and more definite view of the state and glory of the kingdom to follow. All of this it does. It takes us several times over the whole field, and gives us as many views of the different classes of events which were to take place during the period; presents the Roman kingdom in its two distinctive forms, with the proper numbers showing the limits of its duration; describes its rage, opposition, bloody persecution, and fearful destruction of the saints; and then shows the manner of its

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overthrow, succeeded by a description of the glory that will follow.

Now all are ready to admit, that if this is a correct view of the field of prophecy, and the points and lengths of the prophetic numbers, there can be no mistake as to the legitimacy and correctness of our conclusions. But in all that is essential in the above view, we have with us the highest and most respected authorities of the whole church. In fact, in almost every point raised by our opponents, we have been supported by the expositors. In the very few instances in which we have not their direct support, we have their general views and reasonings to sustain us, and the direct testimony of some of the first and most judicious of their number. This I will proceed to show.

Seven points of doubt or dissent have been raised, in reference to the above view, by our opponents. These points I will specify. 1. The fourth kingdom of Daniel. 2. The little horn of the seventh chapter. 3. The little horn of the eighth. 4. The length of the prophetic periods. 5. The commencement of the seventy weeks. 6. The connection between the seventy weeks and 2300 days. 7. The rise of the little horn of the seventh. These, so far as I know, are the only points of doubt or dissent involved in the system we advocate. If we are sustained in these by the best and highest authorities of the religious world, all must see that the

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system does not rest on slight or insufficient grounds. And, as it respects the first five points, it can hardly be questioned that we have nearly the whole Protestant world with us. An admission of Prof. Stuart implies as much as this. He admits that the custom of reckoning *days* as the representatives of *years*, among the interpreters of the Old and New world, is *almost universal*. (*Hints*, p. 74.) This concession is valuable for more than one purpose. It may involve more than appears at first view. If the interpreters of the Protestant world are with us, *as to the method of computing prophetic time*, they are as to the leading features of the prophecy. This will follow as a matter of necessity. The question of the length of the prophetic numbers must depend in a great measure on the extent of the prophetic field, or the character and importance of prophetic events. If, for instance, the little horn of the seventh of Daniel be intended to represent Papacy, and not Antiochus, the time, times, and the dividing of time, or 1260 days, the period during which the saints were to be in his hands, cannot mean so many literal days, but so many years. This all will admit. So of the little horn of the eighth. If Rome in its compound pagan and papal form, be meant, and not Antiochus, the 2300 days, all will admit, must mean so many years. So the question as to the length of the prophetic numbers, is one of fundamental importance in the system

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of interpretation. It has a vast bearing upon the character, and import, and importance of prophecy. The literal system of interpreting these numbers, or the system that teaches that a *day in prophecy means but a day*, changes the whole character of prophecy, and diminishes it in importance, value, dignity, and extent of scope, just as much as the difference between 2300 literal days and the same number of years! To shorten the prophetic numbers, the prophecy needs to be correspondingly cut down! The field is reduced, to answer to the chain that is to measure it! This is the alarming result of the new system of interpretation. The whole is a paring, frittering, reducing process. It strips the prophecy of its dignity, solemnity, importance, and glory. It leaves it valueless —as empty as a sound. These *day expositors* can see nothing beyond a day—the events they interpret are all of a day! The measure of the importance of prophecy is the measure of a man, that is, of Antiochus! The question, then, respecting the length of prophetic time, is one of great moment. Much hangs upon its decision. And yet a decision of this question must involve a decision as to the extent of the field covered by the prophecy. They are of necessity dependent on each other. And, of consequence, those who are with us as to the length of prophetic time, are with us as to the general field embraced in the prophecy. It is true,

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that, among such, there is a difference as to the application of some particular parts of the prophecy, but not as to the extent of field it covers. Some of the old writers applied the prophecy relating to the little horn of the seventh and eighth of Daniel, to Antiochus, but only in the sense of a *type* of the Antichrist to come. This, though a mistaken application, did not affect their views as to the field embraced in the prophecy, or the length of the prophetic numbers.

Now, as we have, according to the concession of Prof. Stuart, the Protestant church with us as to the method of computing prophetic time, they must be equally with us as it respects the meaning and general scope of the prophecy. And this is not left to an inference from an admission. The testimony of the highest authorities of the religious world, will show how fully we are sustained in the points specified.

1. *The fourth kingdom of Daniel.* This we claim to be the *Roman.* In this view we have the support of the ablest and most judicious expositors of every age. William Cunninghame, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says, that they "are respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with* the empires of

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Babylon, Persia, Greece, and *Rome*." Should this be questioned, the witnesses are abundant. In the Jewish Church, we have the Targum of Jonathan Ben Uzziel, Josephus, and the whole modern synagogue, including the names of Abarbanal, Kimchi, David Levi, and others. In the Christian Church, such as Barnabas, Irenaeus, Chrysostom, Cyril of Jerusalem in his catechism, Jerome, and according to him, all ecclesiastical writers, Hyppolitus and Lactantius, in the early ages; since the Reformation, Luther, Calvin, Mede, T. H. Horne,* Sir Isaac Newton, Bishop Newton, Dr. Hales, Scott, Clarke, Brown,† Watson,‡ Bishop Lloyd, Daubuz, Brightman, Faber, Noel, Dr. Hopkins, and we might add, almost every biblical expositor of any note in the Protestant church, if we except a few who have written in our own country within a year or two. And it is quite needless to add, that those who make this application of the four parts of the image, have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.

2. *The little horn of the seventh.* This we hold to be Papacy. This is no novel view of that symbol, being, as it is, the view of the whole Protestant world. See Dr. Clarke's

* See Introduction, vol. 1, p. 333; vol. 4, pp. 189, 191.
† See Harmony of Scripture.
‡ Theol. Dic., p. 228.

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Notes on 2 Thess. ii. chap., Croly on the Apoc., pp. 113—117, Horne's Int., vol. 4., p. 191, Watson's Theol. Dic., p. 62, G. T. Noel, Prospects of the Church of Christ, p. 100, William Cunninghame, Esq., Political Dest. of the Earth, p. 28, Mede, Newton, Scott, Daubuz, Hurd, Jurieu, Vitringa, Fleming, Lowman, and numerous others of our best standard expositors.

3. *The little horn of the eighth chapter, that became* EXCEEDING GREAT. This we believe to be *Rome.* Such was also the opinion of Horne,* Vol. 4, p. 191, Sir Isaac Newton, Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others. In addition to these, almost all the old writers, who applied it to Antiochus Epiphanes, did so only as the type of Rome, where they looked for the Antichrist. St. Cyril, Bishop of Jerusalem, in the fourth century, said, "This, the predicted Antichrist, will come when the times of the (Pagan) Roman empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall rise together, in different places indeed, but

* We here give a remark of this standard author: "Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman power, and no other, is intended; for, although some of the particulars may agree very well with that king, (Antiochus,) yet others can by no means be reconciled to him; *while all of them agree and correspond exactly with the Romans; and with no other power.*"

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they shall reign at the same time. Among these, the 11th is Antichrist, who, by magical and wicked artifices, shall seize the Roman power."

4. *The length of the prophetic numbers.* On this, little proof need be offered, as there is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are representatives of so many *years*. Faber, Prideaux, Mede, Clarke, Scott, the two Newtons, Wesley, and almost every expositor of note, have considered this a *settled question*. Indeed, so universal has been this interpretation of these periods, that Professor Stuart says, in his Hints, p. 74, "IT IS A SINGULAR FACT THAT THE GREAT MASS OF INTERPRETERS in the English and American world, have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse, as the *representatives or symbols of years*. I have found it difficult to trace the origin of this GENERAL, *I might say* ALMOST UNIVERSAL CUSTOM."

5. *The commencement of the seventy weeks.* These we believe commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has, also, long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is

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the beginning of the 2300 days. On so settled a point as this, we need only mention such names as Horne, (see Int., vol. 1, p. 336, vol. 4, p. 191,) Prideaux, (see Connection, pp. 227—256,) Clarke, (see Notes on ninth Daniel,) Watson, (Theol. Dic., p. 96,) William Howel, LL. D., (Int. of Gen. His., vol. 1, p. 209,) Scott, and Cunninghame.

The two remaining points are those, which, among that class of our opponents who in the main agree with us in the preceding, are the most seriously questioned, and respecting which less light is afforded by biblical expositors. And yet in our views of these we are sustained by the general views and reasonings of many expositors, and by the direct testimony of the most able writers.

6. *The connection between the* 2300 *days and the seventy weeks.* This connection we think plain, and in proving it we are much aided by the learned world. This aid is furnished both directly and indirectly—a few plainly testifying to the fact of the connection—the many affording us one of the most decisive arguments proving it. The argument is based upon the literal meaning of the Hebrew word, which, in our version of Daniel ix. 24, is rendered "determined." That the word means literally, *cut off*, or *cut out*, we have the highest authority. This fact, viewed in the light of the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, and the instruction given, must be

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decisive proof of the connection between the two periods. Daniel had had a vision before this time, reaching to the time of the cleansing of the sanctuary. This he was told would be at the end of 2300 days. At the time Gabriel appeared to him, he was earnestly praying for the restoration of his people, and the cleansing of the sanctuary, having previously ascertained from books that the seventy years of captivity had expired. The angel, having received orders to fly swiftly, appeared to Daniel, and stopped him in the midst of his prayer, and gave him further instruction. He directed him to "*understand* the matter, and CONSIDER THE VISION." A reference to that would teach him that the object of his prayer could not then be granted, the end of the 2300 days being far in the future. The angel then assured him that seventy weeks were *cut off* for his people and city, during which time Jerusalem should be rebuilt, with the walls, and at the end of which an atonement should be made for sin by the death of Messiah; and after that the city and sanctuary should be destroyed, and remain desolate until the consummation or completion of the time, and that which was determined should be poured upon the desolate. Now, as this was evidently an explanation of the vision of the 2300 days, and as the seventy weeks were *cut off from*, or *out of, it;* and as the instruction of Gabriel reached beyond the termination of those weeks, to

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the destruction of Jerusalem by the Romans, and onward, during a long period of desolation, to the consummation or completion; the inference seems irresistible that the seventy weeks are not only a part of the 2300 days, but the first part of them. This being so, the commencement of the two periods must be the same. But I will here allude to authorities for thus rendering the word. It will not be too much for me to say, that this is nearly or quite a settled point among the best scholars. In an old work, entitled, "A six-fold commentary on Daniel," published in London, A. D. 1608, I observe it is rendered *cut out.*

Dr. Gill, a distinguished divine and scholar, thus renders the word, and quotes many of the first critics, who agree with him.

Hengstenberg, who enters into a critical examination of the original text, says,—"But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself; seems to argue, that the word stands, from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) *as a period cut off from subsequent duration, and accurately limited.*" *Christology of the Old Test., vol.* 2,.*p.* 301. Washington, 1839.

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Gesenius, in his Hebrew Lexicon, gives *cut off* as the definition of the word; and many others of the first standing, as to learning and research. And, besides, several versions have thus rendered the word.* And we might add, that this is admitted to be the true rendering of the word, by our best Hebrew contemporaries, such as Bush and Seixas, though opposed to our views.

We also have the direct testimony of

*A Hebrew scholar, of high reputation, makes the following remarks upon the word which is translated "determined," in our version.—The verb *chathak* (in the Niphal form, passive, nechtak) is found *only* in Daniel ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of CUTTING, or CUTTING OFF. In the Chaldeo-Rabbinic Dictionary of Stockius, the word "*chathak*" is thus defined:

"Scidit, abscidit, conscidit, inscidit, excidit"—*To cut*, to cut away, to cut in pieces, to cut or engrave, *to cut off*.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase chăthikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "præcisa est"—WAS CUT OFF.

In the literal version of Arias Montanus, it is translated "decisa est,"—WAS CUT OFF; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisae sunt"—*were cut off*.

In the Latin version of Junius and Tremellius, nechtak is rendered "decisae sunt"—*were cut off*.

Again, in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by συνετμήθησαν, "*were cut off*," and in the Venetian copy by τετμήνται, "*have been cut*." The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus *Chaldaic and Rabbinical authority*, and *that of the earliest versions, the Septuagint and Vulgate, give the* SINGLE SIGNIFICATION OF CUTTING OFF TO THIS VERB."

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Prof. Bush, the learned Joseph Wolfe, and others of our day, that the seventy weeks are a part, and the first part, of the two thousand three hundred days. Dr. Wilson, of Cincinnati, who is the highest authority in the Presbyterian church, in a recent discourse "On cleansing the Sanctuary," says, —"I undertake to show—that Daniel's 'seventy weeks' is the beginning, or first part of the 'two thousand three hundred days,' allotted for the cleansing of the sanctuary: that Daniel's 'time, times, and a half' is the last or concluding part of the two thousand three hundred days." This may be deemed sufficient on this point.

7. *The rise of the little horn of Daniel seventh.* We believe that Papacy, symbolized by the little horn, rose by virtue of the decree of Justinian, and not that of Phocas, or any other ruler, or power. This decree, though issued A. D. 533, did not, as we conceive, go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian. In this view, as to the rise of Papacy, we are sustained by Croly, (see his work on Apoc., pp. 113—117;) G. T. Noel, (see Prospects of Ch., p. 100;) Wm. Cunninghame, Esq. (Pol. Destiny of the Earth, p. 28;) Keith, Vol. 1, p. 93; Encyclopedia of Rel. Knowl., art. Antichrist; Edward King, Esq., and others.

It is thus we are sustained, in the views we cherish, by the plain teaching of the

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prophetic pages, and by the highest authorities of the religious world. In all the points that are disputed, we have the sure word of prophecy to guide us, and the best of human authority to sustain us. This fact will put to blush the accuser, who charges us with holding *novel*, *fanatical*, and *heretical* views. Let him thus charge the high authorities quoted above—men of the most distinguished talent and extensive learning, the brightest ornaments of the church, and the best standard expositors. With them, in the path of truth, we feel we shall not suffer.

In the light of what has been shown, to what conclusion are we necessarily brought? If we are right in the points considered, the conclusion is not to be resisted that the *end is at hand*. If we are not mistaken as to the *extent* of the prophetic field, the *length* of prophetic time, and the *dates* from which to reckon such time, all must concede that the present period is that which is to witness the grand termination of all earthly things. And the Christian world assure us, that, in the main points, we cannot be mistaken. As to particular dates, we have such high authority, such light from the prophetic pages, such confirmation from the events of Providence and the characteristics of the present times, as to give foundation and strength to our faith. We must, in all honesty, believe, in view of the accumulating evidences around us, and the prophetic dec-

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larations before us, that the reign of Christ, long looked for and desired, is near at hand. May it be hastened!

Now this prophecy has been fulfilled, or is to be, or it has failed. To say it has failed, is to be infidel; to say it has been fulfilled in events and circumstances far inferior to those the language would warrant us to expect, is to be scarcely less so; and to say that it is to be fulfilled, without being able to show, from the book itself, that there is yet ground to expect it after so long a delay, is hardly to rescue the prophecy from the hands of infidels. And it might with equal justice be added, that so to interpret the prophecy as to turn away its force from the prominent systems of error now prevalent, is to favor and countenance those systems. In the light of these facts, where does the learned Stuart stand? A few references to his book will show. A review of that book, will not, in this discourse, be expected; a mere glance at its general character, is all that time will allow. It is not his to do small things—his is the work of a Hercules! It is not his to meddle with the flaws and foibles of systems, but to show how readily he can demolish the works of generations! Intoxicated by German literature, driven on by mingled ambition and a desire to check the prevalence of a hated system, he dashes on through his book, regardless of the work of ruin and havoc he effects! That we may

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understand the vastness of his undertaking, he is careful to assure us, at the beginning, that his leading principle of interpretation is in opposition to the expositors of the English and American world—in fact, to those of nearly the whole Protestant world. But there is another world on which the Professor had his eye, and the exception of which, explains volumes—the German world! Deriving his leading principles from thence, he girds himself for his work. He stops not to prove, or even to argue positions assumed in opposition to the host of Protestant interpreters—he is not giving a "*Thesaurus*, but *hints!*" Points entirely settled in the Protestant church, he decides, without any proof or argument to the contrary, to be undoubtedly otherwise. The little horn of the seventh of Daniel, declared, by the almost unanimous voice of Protestants, to be the symbol of Papacy, he thinks to be "undoubtedly" Antiochus! p. 83. With as much propriety, and no more in opposition to the opinions of that portion of the religious world, I might say that Josephus undoubtedly was Cyrus! He unites with the expositors of the Romish Church in saying, that there is no Papacy in Daniel. He proceeds, and pares, and fritters, and cuts down the whole book, and attempts to make it fit the inch-measure of his *day for a day* principle. And thus the most valuable portion of this book is attempted to be crowded into the narrow limits

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of *six years and a fourth!* Its importance is to be measured by the acts of a single Syrian prince! The destruction of the little horn, the burning of the fourth beast, the coming of the Son of man with the clouds of heaven, the judgment, the time for the saints to possess the kingdom, the cleansing of the sanctuary, the end of indignation, the standing up of Michael to reign, the time of trouble, the deliverance of those written in the book, the resurrection, the standing of Daniel in his lot, and the shining of the wise as the brightness of the firmament, and those who turned many to righteousness as the stars, all took place at the death of that prince, in 164 B. C.!! This is the result to which the work conducts us. But how poor his success in making the stubborn prophecy conform to his principle! In applying the prominent symbols of Daniel to that prince, with the periods given, he PRESUMES the application is nearly just—*statistical exactness not being expected.* (See pp. 88, 89, 122.) But how plain it must be to all, that this method of interpreting, or rather misinterpreting, this book, so long the Christian's Calendar, makes it the sport of infidels, and gives it over to Romanism, and other kindred systems of error and iniquity.

And then he comes to the Apocalypse. And what havoc there! Consistency required that he should carry out his principle with respect to that book, though the task was

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more difficult. After diligent search, he finds a hero for the Apocalypse—*it is Nero!* He then has space sufficiently narrow to admit of the use of his measure. But he does not stop to inquire, or even to notice, the date of the book; which, of itself, would have been enough to have arrested him in his progress. The weight of authority, he well knows, is in favor of fixing the date of that book as it is in our large Bibles, viz., 96. The testimony of nearly all the early writers favors this date.* If this is the correct date, the hero of the Apocalypse had been dead nearly thirty years before it was written! It cannot be that this book *fore*told things that had passed! But this point is not noticed by the Professor. He assumes that it was written before Nero's time, and applies the larger portion of the book to him and his successors, who finally destroyed Jerusalem. All that has, by Protestants, been applied to papacy, he makes symbolical of Nero! The coming of Christ, so often mentioned in the book, he construes to be his coming for the destruction of Jerusalem!—And thus does he aid, most effectually, the three great errors specified: *Infidelity*, by adopting Neological principles of exposition, and, consequently, making very little of the prophecies: *Papacy*, by uniting with the Romish interpreters, and attempting to take from Protestants their most effectual weapon against

* See Croly on Apocalypse.

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that system: *Universalism*, by surrendering to its adherents those portions of the Scripture we have used the most effectually against them. And it should be observed, that the supporters and advocates of these systems of error, begin to be sensible of the efficient aid rendered them by the Professor. Already do they claim him as an accession to their number. This is more particularly true, with respect to the supporters of the last system named. They hesitate not, in their several papers, to speak of him as a convert to their views, and as a powerful ally of their cause.* And the adherents of the other systems are not unaware of his position, or insensible to the value of his services, though they have not made so public a manifestation of their gratification.

And now what have we left us, according to the views of our opponent, on which to rest our faith, and by which to be guided and cheered, as to the future? We are out upon the ocean of the world, in a moonless and starless night, without rudder, compass,

* A Universalist periodical, published in Connecticut, thus speaks of him:

"We have often had occasion to note the progress which is manifestly going on in the mind of this world-famous theologian. We are certainly not wrong in the opinion that, for several years, his views have been growing liberal, more enlarged. * * * He is casting off, with a giant's strength, the trammels of Calvinistic theology, and making his way into the liberty and light of a broader and better faith. We find evidences of it in every work which comes from his pen. We are not sure that Stuart is yet a Universalist in his views of the Divine government, but there are many passages in his writings which seem strongly to indicate that he is not far from the kingdom of God."

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or chart! And when we apply to our masters for information respecting our position, direction, and progress to the destined port, we are told there are no means of knowing! that it is best and wisest we should know nothing about them! The prophecy is applied to days long since passed away, and all in the future is dark and uncertain! This is the condition in which we are left by such works as Stuart's, and others following in his steps.

And giving, as our opponents do, the 24th of Matthew and kindred portions of the New Testament to the Universalists, they yield so much as to make it difficult to prove a future personal coming of Christ at all. If such Scripture, so strong and expressive, so demonstrative of a personal coming, is to be regarded as figurative, or, at most, as only intended to teach a spiritual or providential visitation, it must be extremely difficult, and we believe impossible, to prove a personal coming. And especially is this so, after the Apocalypse is wrested from us, and applied to events closing with the destruction of Jerusalem, by some of the most learned writers of the age. To this fearful result do the reasonings of our opposers directly bring us!

So it is most evident, that to oppose our views with any degree of success, positions most novel, startling, and dangerous, are taken. Settled points are questioned and denied; old and unquestioned principles of

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interpretation are abandoned; the plainest biblical teachings are misconstrued, and the whole host of expositors set at naught. Daniel is given to a Syrian prince, the Apocalypse to a Roman emperor, and Matthew and the parallel books to the destruction of Jerusalem! And all this to avoid the doctrine of the Lord's speedy coming! How much like the course of the Jews, to avoid the conclusion that Christ *has* come the first time! By the most sophistical and unfair means have they attempted to dispose of the *seventy weeks*, within the limits of which the Messiah was to make his first advent, to justify themselves in their unbelief;—so, by similar means, do our opponents attempt to dispose of the 2300 days and other like periods, which limit the time of the second advent, to justify their unbelief respecting the time of that advent. In this they show a strong affinity to the Jews. And it is not a little remarkable that both classes are stumbled, perplexed, and pressed by the same general period; the Jews by the first part of it, and our opponents by the concluding part! But the Jews have not yet been able to dispose of the 70 weeks; nor have our opponents been able to dispose of the remainder of the 2300 days. The event distinguishing each, is wholly independent of the belief of mortals. At the appointed time, the first occurred; so will the second, whatever may be the scepticism respecting it.

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But to close. It does appear that after a slight examination, all candid persons must see and admit, that, on the supposition that our theory be false, it is far less absurd and dangerous than those which have been excogitated and offered as substitutes for it; that it is less infidel, less paradoxical, less adapted to ruin the souls of men. Such an examination will show that the methods of our opponents, in opposing our views, supposing them to be wrong, have been like an attempt to put down the Unitarian views of the Unity of God, by Polytheism; or the pretensions of Joe Smith, by an effort to prove that prophets in all ages have been impostors; or, in other words, that a lesser error has been sought to be put down by a greater! And it will be seen, by such examination, that if we err, we err with the wisest and best of men in all ages; that we err on the side of the accredited expositors of the Protestant church; that we err in the plain path of prophetic teaching; that we err, if at all, with comparative safety, because on the side of too great love for the Saviour's appearing! But if we err, our opposers have a fearful account to settle with the world and with God! The world and God will hold them responsible for the doctrines they now advance and oppose to our views. I fear for the result! Did I believe we should fail, I should prefer, by far, my position to that of the opposers. I should hesitate not at all as to

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the ground to be chosen, knowing the issue that has been made up. I choose not to share in the fearful account to be settled with Infidels, Catholics, Universalists and Transcendentalists, should time continue. The positions, the works of this controversy, are not to be forgotten. The eye of the eagle has been upon our opposers; every sentiment, and turn, and shift, and change, has been observed, marked, and treasured for future use. At another day, they must be apprized of them. Should they attempt, hereafter, to meet these errorists, they would so turn their own weapons against them, as to drive them quickly and in confusion from the field. Some begin to see the danger, and to give the alarm.*

Thus much, supposing we fail. But if we are right, how perilous the condition of opposers! What a position in which to meet the Judge of all the earth! We envy not such a meeting! Lord, forbid that such should be my lot! Let us, then, all wait patiently for Him who shall come to take the kingdom, and reign. Though he tarry beyond a given time, let us daily watch. We may be fully assured that the great principles on which our faith and hopes are based, *are true*, AND WILL ABIDE FOREVER. All things admonish us,—the events of the past, the occurrences of the present, and the fore-shadowings of the

* See an excellent article in the New York Evangelist, on this subject.

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future,—*that the reign of Christ is at hand!* "*For yet a little while, and he that shall come will come, and will not tarry.*"

"Come, then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!" Amen!

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The following Address of the Tabernacle Committee was read on the opening of the Tabernacle.

TO THE PUBLIC.

FRIENDS AND FELLOW-CITIZENS:—

God, in his providence, has permitted us at length to realize the accomplishment of this long-hindered work,—the erection of our Tabernacle. The object for which it is specially designed, the plan and character of the edifice, together with the unforeseen, and of course uncontrollable circumstances which have marked its history thus far, have combined to make it a subject of general public interest. We have no doubt, however, that more important purposes have been effected by its delay than could have been by its earlier completion. It has been the means of calling attention to the views intended to be promulgated in it, though mirth or malice may have employed the means, at the same time that the story of its varying fortune, as the representative of a most important cause, has served as a test upon the candor and Christian liberality of the public; and although a source of perplexity to its friends, we trust it has not been without some salutary influence upon them. Well, let God's work be done in his own way, whether our plans succeed or fail. In this case, however, the work was be-

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gun with a view to the glory of God, as well as our own convenience in his worship. He has directed the circumstances of its history, and we would say, as Solomon said of the more wonderful and imposing temple, at its dedication, "The palace is not for man, but for the Lord God."

Of our views as believers in the Second Advent doctrine, as declared to the world by Mr. Miller, all certainly must have heard. And although they have been widely promulgated, in accordance with the means God has given us, still, as we had reason to expect of a certain portion of the community, who are too indolent or self-conceited to read with candor that which has not the sanction of popular favor, or perhaps offended that the truth and reasonableness of what they have read gave them everything to fear, and determined to oppose the doctrine as they must, if at all, with sophistry and falsehood, our views are not unfrequently misrepresented. It may not be amiss, on the opening of the TABERNACLE, to give a brief exposition of our position.

With the Synopsis of Miller's Views, already published to the world, all Second Advent believers in the main agree. In the application of particular prophecies, there is often a variety of views, but which in no case affects the fundamental principles of our faith.

It has been generally supposed that the passing by of a mere point of time would *test* the truth or falsity of our views. This is by no means the case. Our views are based upon divine truths, which will be none the less true however great a lapse of time may intervene before their fulfilment. That much time will intervene, we do not

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believe; but till the fulfilment of the events for which we look, we shall ever hope and pray "Come, Lord Jesus, come quickly."

We will not knowingly embrace any principles not plainly taught in the word of God; and if we cannot stand on the plain letter of that word, we choose to fall.

In believing that this earth, regenerated, is to be the eternal abode of the "children of the resurrection," and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.

In opposition to this view, there is no trace of any belief in the primitive church from the time of our Saviour prior to Origen, who flourished in the middle of the third century.

Bishop Newton says, "the doctrine of the millenium was generally believed in the *first three and purest ages;* and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."

In the first two centuries there was not an invidual who believed in the resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received *from*

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those who saw our Lord, and heard of him respecting those days.

Thomas Burnet, in his "Theory of the Earth," printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.

As Popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp, bishop of Smyrna and disciple of John, Justin Martyr, Irenæus, Turtullian, bishop of Carthage, Cyprian, Lactantius, Methodeus, bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c., who were contemporaries and successors of the apostles. This belief was adopted A. D. 325 by the council of Nice, which consisted of 318 bishops, from all parts of Europe, Asia, and Africa. In the reformation, this was the belief of Tyndel, Luther, and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horsley, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.

The accomplishment of this glorious promise

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must be the next great event in historical prophecy, when have been fulfilled all the events predicted, which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be unfulfilled, are those which they claim belong to a temporal millennium and the restoration of the Jews.

These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God made to our father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, "Lo, this is our God; we have waited for him, and he will come and save us." We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Saviour come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the "fulness of times;" in the fulfilment of all the prophetic periods, none of which have yet been shown to extend beyond A. D. 1843. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at about this period of time. But now the fulfilment of the prophecies,

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the end of the prophetic periods, and the signs of the times, admonish us that it is truly AT THE VERY DOORS.

The public have been deceived by the secular and religious press, with regard to particular days and months that it is said the Saviour was expected. There are too many difficulties in the way of fixing with certainty on any particular day, to render it safe to point to such with any degree of positiveness, although, to some minds, more probable circumstances may seem to point to some particular days, than others. When these days have been named by our brethren, they have been only their own individual opinions, and not the opinions of their friends. The cause is therefore not responsible for any such limited views and calculations.

We occupy the same ground that we have always occupied, in accordance with the title-page of all Mr. Miller's lectures, viz., that the second advent will be "ABOUT the year 1843." The 23d of April, to which all our opponents have looked, was never named by any of our friends, but only by our enemies. To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, and wresting its alphabetical and common-sense meaning, or by the sneers, scoffs, sarcasms, or falsehoods of those who oppose us—the only forms of opposition with which we have had to contend.

When it is shown, by sound argument, and the

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sure word of God, that no second personal coming of Christ, and restoration of this earth to its Eden state, is taught in the Scriptures, then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions, we rest solely upon the testimony of the word of God, in its plain, obvious, and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal; for we expect none other things but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions, or dreams, mere impressions, or private revelations. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." "Search the Scriptures," said our Saviour; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God; for when their impressions are gone, their hopes will disappear with them. But the word of God endureth for-

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ever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

We have no sectarian designs; our sole object is to convince the churches and the world that the Bridegroom cometh, that all who will may prepare for his glorious appearing. We never have, nor do we now recommend that any leave their respective communions. We have no controversy with any of the religious sects of the day, or existing ecclesiastical organizations, as such. Our standard of Christian character and fellowship, is to love the Lord our God with all our heart, and strength, and mind, and our neighbor as ourself—walking soberly, godly, and righteously in this present evil world, doing good as we have opportunity.

Second Advent believers are found in all branches of the Christian Church; and when we come together we all meet on common ground. We therefore deem it highly improper that any professed Second Advent believer should make his peculiar individual or sectarian views prominent in his professed Second Advent labors. We claim no right to dictate to any one what shall be his individual belief, or in reference to his ecclesiastical relations. We have no ecclesiastical organization, and wish none. We permit all to worship God according to the dictates of their own conscience; and expect the same privilege for ourselves. We have nothing to do with any of the contested doctrinal points that agitate the churches; nor have we approved the introduction of personal and private speculations, which may have led to unprofitable discussions.

It has been claimed by our opponents that the

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tendency of these views is to produce insanity. But it is questioned whether a single case can be produced where a *believer* has become insane on account of such belief. Those who cannot appreciate the truth may suppose them insane, as some of old were supposed to be full of new wine, and Paul was said to be mad; or those whose views rest only on dreams and impressions may exhibit insanity in their excesses; but these are not principles we advocate. It is also believed that fewer cases can be found of insanity, in connection with Second Advent views, in proportion to the believers, than can be produced in connection with ordinary religious teaching. The promises we present are so glorious and cheering, being none other than those the primitive church were told to "comfort each other" with, that, to the humble inquirer after truth, they would be much more likely to restore to sanity, then to render insane; and such, it is believed, have been their practical tendency.

The above is a condensed statement of our views and expectations; we will now give the object for which the Tabernacle is opened. This has been erected for the accommodation of those citizens of Boston and vicinity, who may wish to come and learn from the word of God the reason of the hope that is in us. It will be occupied principally for lectures, where it is intended the truth shall be presented in a clear, rational, and candid manner, so that it may commend itself to the reason and good sense of all impartial hearers, and, taking root in their hearts, lead them to repentance, that they may bring forth the peaceable fruits of righteousness. We intend to permit no extravagances here, but to have everything done

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decently and in order, so that those who assemble may not only have their hearts benefitted, but their minds enlightened. We repudiate all fanaticism. Our wishes are to reach the heart through the intellect, rather than the feelings. We, therefore, cordially invite all disposed to an impartial examination of the Bible, to come and hear for themselves. "Come now, and let us reason together," saith the Lord.

In the conclusion of this address we can but add a word in relation to—

DANGERS WHICH BELIEVERS IN THE DOCTRINE OF THE SECOND ADVENT SHOULD AVOID.—So long as we are in this world, we are continually exposed to temptations on every hand; for our adversary the devil goeth about like a roaring lion seeking whom he may devour. He also transforms himself into an angel of light. He is peculiarly anxious to secure in his wiles those who have escaped, or are endeavoring to escape, from his grasp; and if any point is unguarded, that is sure to be the point of attack. Some individuals are the more liable to fall into one class of errors, and some into another, owing to their peculiar temperament and the circumstances in which they are placed; and so it is with classes and communities. Some dangers are peculiar to certain views; and others are common to all. The dangers to which Second Advent believers are exposed, are by no means peculiar to them, but yet are not the less real.

1. We should avoid a censorious spirit towards those who cannot see all things in the same light that we do. We should remember that once we were in the dark, but were none the less honest in our opinions then, than now. If others are

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honest in their views, and are candid, they are entitled to the utmost charity. Censoriousness belongs only to those who oppose the coming of Christ.

2. Second Advent believers are from all religious denominations; and to act in unison, it is necessary to meet on common ground; to so meet, it is necessary to lay aside all sectarian views. All true brethren should, therefore, guard against making their own private views or sectarian belief too prominent, or as a necessary belief for those whose views are different.

3. We should avoid bringing in, in connection with the Second Advent and as a preparation therefor, any doctrines not necessarily connected therewith. They only serve to divert the mind from the true issue, and repel those who might otherwise embrace the doctrine of the Second Advent. Heb. xiii. 9: "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

4. We should avoid all extravagant notions, and everything which may tend to fanaticism. God is not the author of confusion. "Let everything be done decently and in order," says the Apostle. And "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace." Anything which may cause an unbeliever to turn away in disgust, may pre-

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vent the salvation of that soul. All things that are lawful are not expedient. As our great aim should be the salvation of souls, we should strive to win all, so that if by any means we may save some of them.

5. We should avoid placing too much reliance upon *impressions*. "Believe not every spirit, but try the spirits whether they be of God." Impressions, visions, and dreams have thus far usually failed those who have put their trust in them; which proves they were not of God. We, therefore, should use the utmost caution ere we trust to that which may also in the end fail us, and prove not to be of God. We have for our guide the sure word of God; and those who will not believe Moses and the prophets, will not believe though one should rise from the dead. He that is of the faith of our father Abraham, will believe God upon his simple word; and will need no other confirmation: but those who refuse to take the word of God without some other testimony, are dishonoring that word, and giving the pre-eminence to that which may be doubtful or spurious testimony. Jer. xxiii. 28, 29: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

6. Judge no man. James iv. 11: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

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7. We should avoid setting up one's own experience as the standard by which to test the experience of others. Men's experience will differ, as did those of the apostles. Had Paul required all to have the same experience that he had, the faith of many would have been staggered. The moment we set up our own attainments as a standard, we cease to point to Jesus, the only true pattern. We should look to him alone, and point others to him. 2 Cor. x. 12: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

8. "Let him that thinketh he standeth take heed lest he fall." We are commanded to live with an eye single to the glory of God. Without holiness no man can see the Lord. We are to abstain from even the appearance of evil, and to depart from all iniquity, that the God of peace may sanctify us wholly unto himself, and preserve us blameless unto the coming of Christ. We should, therefore, avoid feeling that we have reached a point from which we cannot fall; for our adversary is continually on the watch, that he may overcome us at our least guarded point. He likes to whisper in the ear of man that he has attained the victory, and become so holy, that, do what he will, it is not sin. Some have thus stumbled, supposing their warfare was accomplished; and have thus ceased to press forward towards the mark, so that Satan has led them captive at his will. It will never answer to leave our watch, or lay down the weapons of defence; for while we are probationers our course is a continual

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warfare, a race, a strife for the victory; and that victory can only be obtained by being faithful unto the end. There is no danger of being too holy: the danger lies in being satisfied with present attainments.

9. We are commanded to occupy till Christ comes. We are to sow our seed, and gather our harvest, so long as God gives us seed-time and harvest. If we improve the coming seed-time, and have no harvest, we shall have done our duty; and if a harvest should be granted us, we shall be prepared to reap. It is as much our duty now to be continually employed, either in providing for the wants of those dependent upon us, or in alleviating the distress of others, as it ever was. We are to do good as we have opportunity, and by no means spend our time in idleness. That would bring reproach on our Saviour. Let us see to it that our hearts are right in the sight of God, and then, whether we wake or sleep, are laboring to save souls, or are engaged in our daily avocations, we shall meet our Lord in peace. May the God of peace give all who profess to love his appearing that wisdom, that shall guide us aright, and lead us in the way of all truth, and redound the most to his honor and glory.

Prescott Dickinson,
Frederick Clapp,
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Stephen Nichols,
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PROPHECIES

OF CHRIST'S

FIRST AND SECOND ADVENT.

DANIEL'S VISIONS

HARMONIZED AND EXPLAINED.

By N. HERVEY.

BOSTON:
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TO THE READER.

VERY DEAR FRIEND: The subjects contained in this small volume, concerning the *coming* and *kingdom* of our Lord Jesus Christ, claim our prayerful attention. It is with a sincere desire, and prayer to God, that the investigation of these topics may strengthen your faith, love and hope, in the glorious appearing of Jesus Christ. No subject is better calculated to wean our affections from this world, to inspire our hearts in view of the glorious prospect at hand, and to excite a wakeful diligence in the service of God. At the longest we have but a short time to tarry on the earth. Man is but as the flower of the field, which flourisheth in the morning, but soon droops, withers and dies. Every beating of the pulse denotes the flight of time. Every pain of the body; every season of sickness; the tolling bell; the funeral procession; the grave yard, and the habiliments of mourning, signify the frailty of our natures — the shortness of time — the certainty of the end of this life, and the importance of a preparation to meet God. It is also just as certain, from the testimony of Jehovah's word, that every day brings us nearer to the eventful period when the sign of the Son of Man shall appear in the heavens, and the angel of God declares that "time shall be no longer." With such an event before us, *even at the doors*, so plainly revealed in the Scrip-

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tures, "what manner of persons ought we to be in all holy conversation and godliness, looking for the glorious appearing, and the great God, our Savior Jesus Christ." To be in darkness respecting this event is the height of folly. God has seen fit to reveal to his servants, the prophets, the things which must shortly come to pass. And a prayerful investigation of the Word of God, on this subject, will be the means of leading you into the truth, of enlightening your mind respecting "those things" which relate to the Coming and Kingdom of Jesus. You may have been accustomed to contemplate the coming of our Lord as being far in the future — as not happening in your day. This is probably the opinion of thousands, at the present time. But Jesus says, "watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour, as ye think not, the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing." To watch not only implies that the Lord Jesus will come at the time appointed, but also to have our desires and thoughts towards the event; and to be in readiness at *any time*. To be found in the performance of those duties, and in that temper of mind, and state of heart, which will render the event a welcome theme, and in which we would hope to be found when he comes. It implies, also, a right discernment of the signs which Christ prophecied should be the harbingers of his approach. These signs are as discernable, and as indicative of his advent nigh, as the silent gathering of the lowering clouds portends the heavy shower of rain, or the temporary repose of the sleeping billows is a sure prelude to a

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gathering storm. Watch, therefore, — discern the signs which have appeared in answer to the prophecy, and by which, as well as by the prophetic numbers, we may know that the end of all things is at hand, just as we may know that summer is nigh by the budding of the tree, or that winter is approaching by the fading foilage and the falling leaf. Study the sure word of prophecy — take heed unto it "as unto a light that shineth in a dark place." Learn that the great image of Nebuchadnezzar's dream represents the four great universal monarchies which have succeeded each other, and which brings us down to the time when the stone shall smite the image, and dash to pieces the kingdoms of this world. Learn that the horn (Dan. vii. 21, 22) prevails until the Ancient of Days come, and the time that the saints possess the kingdom. Learn that Daniel was instructed by Gabriel, into the nature and length of the vision, and decide for yourselves when the kingdom of God shall appear. *The wise shall understand.* Let not that day come upon you as a thief. "Behold the bridegroom cometh, go ye out to meet him. They that were ready went in with him to the marriage, and the door was shut." Do not be indifferent to a subject of such vast importance, and involving such momentous events to the church and the world. When the seventh trumpet shall begin to sound, the mystery of God will be finished. God has *not* said that it shall *not* be *this year*. And now, dear friend, I commend you to God and to the word of his grace, hoping that we may have part in the first resurrection, and dwell with Christ in his everlasting kingdom. Yours, aff. N. H.

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INTRODUCTION.

THE first and second coming of Christ are great and prominent themes of prophecy. The scriptures of the Old and New Testaments represent the justice of God which was exercised towards mankind, immediately after the fall of our first parents, as mingled with divine love. Previous to their exile from EDEN a ray of hope beamed around them in the promise of a Savior, who is to be the final Deliverer of Israel. To Abraham the promise was more fully explained, which was the Hope, and consolation of the people of God, long before it was fulfilled. The predictions recorded in the Old Testament concerning the Messiah, are clearly descriptive of his advent, and of things pertaining to his kingdom. In the prophecy of Daniel there is incontrovertible evidence that Jesus was born under the Roman government, and will come the second time while the Man of Sin is prevailing. See 2 Thess. ii. 3—8.

On a subject so interesting as the First and

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Second Advent of our Lord, it is important that we carefully examine those prophecies which testify of him, and see how completely they are fulfilled, in the person of one like unto the Son of God. The features of these prophecies may be traced, in their fulfillment, in reference to the time and place of his birth, the family from which he should arise, his spotless life and character, the miracles which he wrought, the purity, and power of his doctrine, the design and influence of his coming, and the nature and extent of his kingdom.

Those who see clearly the fulfillment of prophecy concerning the promised Messiah, the multiplicity of facts which are applicable to him alone, must also see the ultimate destiny of all earthly kingdoms, by the same light of prophecy, when the *stone* breaks in pieces the image and fills the whole earth. The principle of interpreting the prophecies is well expressed by Dodwell, "*Never depart from the literal sense of Scripture without an absolute necessity for so doing.*" Such a principle is consistent; and commends itself to our reason, and is far less liable to abuse than the spiritual mode of interpretation. The literal interpretation of Scripture is warranted by the patriarchs and apostles in their understanding of the prophecies. Noah so understood the flood. Abra-

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ham, Moses, Isaac, and Jacob, believed that God's word would be accomplished according to its grammatical meaning. All the prophecies respecting the Messiah, they expected and believed, would be literally fulfilled. The principle adopted is confirmed by the providence of God, in the literal accomplishment of events recorded in the Old Testament, as they have transpired in past ages. "Every one acquainted with his Bible, must know that the prophecies of Scripture are a vast chain, beginning and ending with the course of this present world:—one end of that chain lay in Paradise lost, commencing in the prediction that if man should eat the forbidden fruit, he should die; nor shall we reach the other end, pursue it as we may through the histories of ages, and nations, and midst its thousand times ten thousand convolutions, till it brings us back again to Paradise restored—the glorious dominion of Jesus Christ over all the earth, in more than EDEN-LIKE blessedness."—*Duffield.*

Jesus has commanded us to *search the Scriptures;* and that for a wise purpose. The word of God is an inexhaustible mine of rich truths. Peter, who spake under the inspirations of the Holy Ghost, says that we do well to "take heed" to the "more sure word of prophecy." The Bereans were commended as being "*more*

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noble than they of Thessalonica, in that they received the word of God with all readiness of mind, and searched the Scriptures daily whether these things were so." Paul "reasoned with them out of the Scriptures, opening, and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ." Acts, xvii. 2, 3. Therefore, to treat the prophecies with indifference, to regard them as a part of God's word, and yet to lightly esteem them, or discourage the study of them, is contrary to the command of Heaven, and wholly unbecoming a Christian name. It ill becomes any one who acknowledges the Bible to be our guide and light in the pathway of this dark and chequered world, to "despise prophesyings." It better becomes such to "*prove* all things" contained in the WORD OF GOD.

The Bible is a history of Jehovah's dealings among the nations, and kingdoms of the world. Here we trace his hand in putting down one, and in setting up another. The sacred records of His moral administration have been faithfully preserved. They present to us, in the fulfillment of prophecies, the grand outlines of His government, and the positive evidence of their divine inspiration. Human wisdom, and vain philosophy must submit to the light which

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beams from the sacred page on the past, the present, and the future. Such men as Hume, Bentham, and La Place, must veil their faces in the academic halls, before such men as Moses, Joshua, Daniel, and the humble fishermen of Galilee. In searching the Scriptures, we find positive evidence in the fulfillment of prophecy that God's word is true—that he will accomplish all his purposes until the Messiah, once a babe in Bethlehem, shall come in all the glory of the Father and before his

"Everlasting throne
Presenting all his saints; not one is lost
Of all that he in covenant received;
Time gone, the righteous saved, the wicked lost,
And God's eternal government approved.

From what is past, recorded by a divine hand, we learn with certainty what is to come. Not one jot or tittle of God's word will fail. It is a *sure word of prophecy*—the charter of our faith—the day-star of our hope, in the *coming* and *kingdom* of Jesus Christ.

In the following pages of this book, it is our purpose to show that the Messiah, who has fulfilled the prophecies relating to his *First Advent*, will come again *personally*, and reign with his people on the new earth; and that the event is *even at the doors*.

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PROPHECIES

Of Christ's First and Second Coming.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.— 2 *Epistle Peter* i. 19.

It is very evident from reading the writings of the Evangelists — the Acts of the apostles, and the Epistles in the New Testament — that frequent allusions are made to the prophecies concerning the Lord Jesus Christ. Peter, in view of his approaching death, first calls the attention of his fellow-christians to the importance of cultivating the christian graces. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ:" Math. xvii. 1, 5. John i. 14. He then refers to the *power* and *coming* of Christ, of whose majesty the apostles were *eye-*

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witnesses, (Math. xvii. 1, 5: John i. 14.) when he was transfigured before them, and a cloud over-shadowed them, and a voice saying, "This is my beloved son, in whom I am well pleased." "And this voice, which came from heaven, we heard when we were with him in the holy mount." Then follows the text: "We have a more sure word of prophecy," &c.

The sense of the passage is, we have a far more sure word of prophecy concerning the coming of Christ in power, (which seems to be the doctrine that Peter is endeavoring to prove) rather than the evidence inferred from what the apostles saw at the transfiguration. They had evidence of Christ's glory and power; but that he will come again with great power and glory, is contained in the prophecies, both in the Old and New Testaments. To these prophecies "we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." For no prophecy is of any private interpretation, i. e. *it is* not its own interpreter, but understood by the events being fulfilled, which are predicted.

In examining the prophecies respecting Christ, we shall not only see the most conclusive evidence of the truth of Christianity, in

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their literal fulfilment, but we shall also find evidence for believing in the visible, and speedy approach of the Son of God to judge the world. The Savior says, "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me:" Luke xxiv. 24. These may be classified under their respective heads, as they relate to the Messiah, in the several offices in which he is mentioned in the Scriptures, from his first to his second advent.

Simpson, in his plea for religion, has considered these prophecies to some extent, also showing how literally they are fulfilled; which must be a sufficient evidence that those which remained unfulfilled will also be literally accomplished at the appointed time. Taking these prophecies in the order of events to which they refer, will enable us to follow the blessed Redeemer from the manger to the cross — from the cross to the tomb — from the tomb to the mercy seat — from the mercy seat back to the earth, where he will reign in his kingdom forever and ever. And as we examine the Scriptures on these important points, concerning the Lord Jesus, may the investigation awaken a pure, and fervent affection for Him — a desire to be conformed to his image

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—to imitate his example—to have hope in his death—a place in his kingdom—a love for his glorious appearing.

1. PROPHECIES OF HIS INCARNATION.

Prophecy.	*Fulfilled.*
1 That the seed of the woman should bruise the serpent's head: Gen. iii. 15.	1 John iii. 8. Heb. ii. 14.
2 Born of a virgin: Isa. vii. 14. Unto us a child is born, a son given. Isa. ix. 6.	Math. i. 18—25. Luke i. 18, 35. Gal. iv. 4. John i. 14. Heb. xii. 14—17. Philii. 7—8.

CIRCUMSTANCES OF HIS BIRTH.

Prpohecy.	*Fulfilled.*
1 Of the seed of Abraham: Gen. xxii. 18.	Gal. iii.16,17. Heb. ii. 16.
2 Of the tribe of Judah: Gen. xlix. 6.	Heb. vii. 14.
3 Of the family of David: 2Sam.vii.10	Luke i. 32,69
4 Born at Bethlehem: Mic. v. 2.	Math.ii.1,5,6.
5 That a star should indicate his Advent.	Math. ii. 2, 7, 9.
6 Called out of Egypt: Hosea xi. 1.	Math. ii. 13, 14.
7 His way prepared by another: Isa. xl. 3, 4. Mal. iii. 1, 4, 5.	Math. iii. 1,4: xvii. 10, 14.
8 A general expectation of the Messiah: Hag. ii. 7, 9.	Math. ii. 1, 10.

This prophecy seems to point to the period of the Messiah's birth, when the second temple existed, which was erected after the Jews'

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return from captivity, and after the temple of Solomon was laid waste. "I will shake all nations, and the desire of all nations shall come, and I will fill this house with my glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." The glory of the first temple was superior to that of the latter: Ezra iii. 12. But it was afterwards embelished by Herod the Great; yet the visible glory of God, the Shechinah, did not fill the second temple. But Christ, who was greater than the temple itself, and the desire of all nations, made the latter temple more glorious than the former. This fixes the coming of Christ under the Roman Empire, while the temple was standing. Hence another prophecy was fulfilled, respecting the time of Christ's first advent. Gen. xlix. 10 — "The sceptre shall not depart from Judah, nor a law-giver from between his feet till Shiloh come." The sceptre, or Jewish tribunal, did not depart from Judah till the predicted era. Nor the lawgiver (expounder of law) a body of men, who continued as long as the Jewish polity, until SHILOH came, i. e. the Messiah. The prophecy was fulfilled to the letter; for Joseph and Ma-

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ry, with others, went to be taxed by the authority of a heathen Emperor: Luke ii. 3.

The prophecy of Daniel fixes the same time during the period of Pagan Rome. See Dan. ix. 26.

Reproaches, Sufferings and Death of Christ.

Prophecy.	*Fulfilled.*
1 Entered Jerusalem riding upon a colt: Zech. ix. 9.	Math. xxi 2—12.
2 Despised and rejected by his countrymen: Isa. viii. 14, 15; Isa. liii. 2, 3.	Math. xxi 42, 45. Luke xix, 14.
3 Betrayed by one of his professed disciples: Ps. xli. 9.	John xiii. 18.
4 Reproached by men: Ps. xxii.6.	Math. xiii. 55.
5 Betrayed for a specific sum: Zech. xiv. 12.	Math. xxvi. 14,15.
6 Ill treatment he should receive: Isa. xlix. 7.	Math. ii. 67, 68.
7 His hands and feet pierced: Isa. liii.	Luke xxiii. 33. John xix. 17.
8 Numbered among transgressors: Isa. liii. 12.	Luke xxii. 37. Luke xxiii. 33.
9 Persecuted by the Jews: Ps. lxix. 26.	John v. 16.
10 Mocked on the Cross: Ps. xxii. 7, 8.	Math. xvii. 34.
11 Gall and vinegar given him to drink: Ps. lxix. 21.	Math. xxvii. 34,48.
12 His garments parted—lots cast: Ps. xxii. 15.	Math. xxvii. 35. John xix. 23, 24.
13 Cut off by a violent death; Isa. liii. 8.	John xix. 30. Acts ii. 23.
14 Not a bone broken: Zech. xii. 10.	John xix. 33, 38.

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15 Poured out his soul unto death: Isa. liii. 12. | Mark xv. 37, 39.
16 Cut off, not for himself, but for others: Dan. ix. 26. | 1 Cor. v. 7.

These prophecies bring us down to the crucifixion of our Lord. Leaving the seventy weeks, noted in Daniel's prophecy, for explanation in the "visions harmonized and explained," we shall notice, briefly, the circumstances of the Savior's crucifixion.

He was "*delivered to be crucified.*" This mode of putting persons to death was customary among the Romans, the result of combined cruelty. It was their intention to render the sufferings of Christ as painful as possible. The cross was set up in the ground, and the suffering Savior suspended on nails, or thongs, driven through his hands and feet, by which every motion of the body must have rendered the pain extremely exquisite. These sufferings of Jesus soon terminated; and his death answered to the type of the brazen serpent on the pole in the wilderness. Types, as well as prophecies, have their fulfillment. Let the reader trace out the fulfilment of these types, and he will see how perfectly God fulfills all his Word.

The Savior, who was holy, harmless, undefiled, and separate from sinners, was cut off

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by the hands of wicked men, and therefore fulfilled the prophecy in Isa. liii. 8, and by his death sealed up the vision, and prophecy, and laid the foundation of all our hopes of acceptance with God.

The closing scenes of Christ's sufferings, as recorded by Matthew, (xxvii. 45—50) are prophecied by Isa. liii. 4, 5. He bore our griefs and carried our sorrows — he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was laid upon him; by his stripes we are healed. The event accords with the first promise, viz, that the seed of the woman, i. e. Christ, should bruise his (the serpents) head. By the sufferings of Christ, and the power with which he was invested, he might, *through death*, destroy him that had the power of death, that is, the devil. This promise is fulfilled, inasmuch as Christ, by his death, destroys the power of death over all those who believe, and become heirs of that eternal life which was forfeited by sin, and which they will enjoy in a far more glorious paradise than that which was lost.

As a testimony to this event, there was *darkness*, from the sixth hour, over all the land, unto the ninth hour. It was not an eclipse of the sun, for the passover was celebrated at the time

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of the full moon, when the moon is opposite to the sun. The very elements of nature sympathised with the sufferings of Christ. The world was clad in the habiliment of mourning when he cried with a loud voice, and yielded up the ghost. The veil which separated the holy from the most holy place in the temple *was rent in twain*, and signified that the way of salvation was open to all. And the earth did quake—a violent convulsion of the ground was felt in Judea, and in countries around. *The graves were opened, and many bodies of the saints, who slept, arose.*

The next class of prophecies concerning Christ after the crucifixion, relate to his

BURIAL AND RESURECTION.

Prophecy.	*Fulfilled.*
1 He should make his grave with the rich: Isa. liii. 9.	Math. xxvii 57,61.
2 That he should not see corruption: Ps. xvi. 10	Acts ii. 25, 32. Acts xiii. 34, 38.
3 That he should rise from the dead: Ps. ii. 7; xiv. 17.	Math. xxviii. 6. Acts ii. 30, 31.
4 That he should ascend into heaven: Ps. xvi. 11; lxviii. 18.	Math. xxviii. 18. Acts i. 9.

It was not an unusual thing for the Jews to prepare sepulchres for themselves. The tomb Joseph had prepared for himself, and which Luke says, *wherein never man before was laid.* The body of Christ was laid by itself in Joseph's

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new tomb, and the sepulchre made sure. The stone was *sealed*, and a *watch*, a band of soldiers, placed there to guard the sacred spot. Deception about his resurrection was impossible. The circumstances of his burial were all arranged by his enemies. He was in the tomb alone, and safely guarded; and Pilate was satisfied that Jesus was actually dead. His enemies did all they could to prevent his resurrection. But the prophecy was fulfilled. "The angel of the Lord descended from heaven," in the midst of an earthquake, "and came and rolled away the stone from the door and sat upon it."

As the resurrection of Christ is one of the main pillars of Christianity, it is well to consider the infallible proofs of it.

1. He was in the grave three days; sufficiently long to prove that he was really dead, and yet to fulfill the prophecy that he should *not* see corruption.

2. The angel descended from heaven and conversed with the Marys at the sepulchre. The angels did attend the Savior at his birth, but not at his death. Then the Father withdrew his countenance for a wise purpose. But at his resurrection, when he resumes the glory which he had with the Father, the angels worship Him—*the Lord of life and glory.*

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3. The stone was rolled away from the door of the sepulchre by the angel. Angels are the ministering spirits of God, commissioned to do his will.

4. The soldiers trembled at the appearance of the angel, and became as dead men. The same description applied to the angel is recorded of Christ at his transfiguration. Math. xvii. 2. Angelic beings are represented in the Scriptures as clothed in white. Acts i. 10 ; Dan. vii. 9 ; Rev. iii. 4, 5 ; iv. 4.

The soldiers were undoubtedly astonished, to see all the plans which were carefully arranged to prevent the body of Jesus from being stolen away, so completely frustrated. They could not be deceived. They saw with their own eyes, and must have been convinced that this was the power of God.

5. *The angel's testimony. He is not here : for he is risen.* The Savior said that he would rise. Come, see the place where the Lord lay. Behold the prophecy fulfilled. He has burst asunder the cords of death, evinced his power over the grave, spread the news of his resurrection among the disciples. They hastened away to carry the tidings.

6. *They were met by Jesus himself, saying, All hail.* He spake to them and sent them into Galilee, where Christ commenced his ministry,

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and where he designed to meet them, and satisfy them by his own presence that he was risen from the dead.

The order of the grave clothes might also be adduced as another proof of the resurrection of Christ. But sufficient has been said to show the exact fulfillment of the prophecy—that he was delivered for our offences and raised *again for our justification.* If the body of Christ, says Saurin, were not raised from the dead, it must have been stolen away. But the theft is incredible.

It appears from Acts i. 3, that Christ was with the apostles, after his resurrection, forty days. Then, according to Luke, xxiv. 51, 52, "It came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy." This was after his *passion*, a word which usually denotes a certain state of the mind In the original text it means to *suffer*, and therefore means here the sufferings of Christ. After his passion he gave the apostles infallible evidence that he was the same person who hung on the cross, expired, taken down, and laid away in Joseph's new tomb. They could not be mistaken. The evidence was *decisive.* He eat and drank with them ; and talked with them as

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he was accustomed to do during his ministry—the same familiar friend. The most doubtful of the apostles was finally convinced that he was Christ. "Thomas said unto him, "My Lord and my God." John xx. 28.

But when they were assembled at the mount of Olives, "They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you." Acts i. 6, 7, 8. The disciples unquestionably expected a kingdom that would be eternal in its duration. But they cherished erroneous views respecting the subjects of the kingdom.

The Savior had previous to this time informed his disciples of his departure from them, and also of his return. As he was about to leave them, he commissioned them to be witnesses for him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Then he ascended in open day, and a *cloud received him out of their sight.* They gazed on him with astonishment. Their affections were at once drawn away from the scenes of time to their risen and ascending Redeemer. It was a solemn and sublime scene.

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What mingled emotions of sorrow, and hope now agitated the bosoms of the disciples! a small band, unhonored and alone, exposed to the persecutions of a sinful world. But the time of his departure had arrived. He had finished the work which the Father gave him to do on earth; (John xvii, 4,) and he must return to the glory which he had with the Father, before the world was.

But as the disciples gazed on their departing Lord, two angelic beings, as is evident from the nature of their message, informed them that this *same Jesus shall so come in like manner as ye have seen him go into heaven.*

This event (the ascension of Christ) leads us to consider the prophecies relative to HIS INTERCESSION. This office he was to fill after having made a sacrifice for sin.

PROPHECY.	FULFILLED.
1. He made intercession for transgressors, Isa. liii. 12.	Rom. viii. 34. Heb. ix. 24.

The Jewish High Priest not only made atonement, but also offered the blood of sacrifice before the mercy seat, as the Intercessor of the people. Lev. xvi. 11—14. Here is the prophecy fulfilled by the Great High Priest of our profession, who has passed into the heavens, Heb. ix. 7, 8, 11, 12. Hence we have an advocate with the Father, Jesus Christ the

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righteous, 1 John, ii. 1. Christ is on the mercy seat, and there pleads the cause and interests of his people, and through him we obtain peace, mercy and grace. He appears in the presence of God for us. Heb. ix. 24, and presents the merits of his death, Heb. x. 12, 14.) He is represented as offering up the prayers, and praises of his people, which are rendered acceptible to God through his blood. Rev. viii. 3; 1 Pet. ii. 5.

This office Christ holds by divine authority. *He glorified not himself to be made a High Priest, but was called of God as was Aaron.* Heb. v. 5, 6. He now pleads the absolute promise of the covenant of redemption. By making his soul an offering for sin, he will eventually see of the travail of his soul—when he cometh in the glory of his Father, Then will he be satisfied, and his prayer be fully realized. John xvii 24. *Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.*

The office which the Savior now holds, is that of *intercession.* He is not a King, and cannot be, in the Scriptural sense, until he shall resign the office of our High Priest. See Matth. xxv. 34. *Then shall the King say unto*

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them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. When Christ will act as the King, Judge, Ruler, is specified by Matthew, *when the Son of man shall come in his glory.*

We have already seen that about thirty prophecies have been literally fulfilled concerning Christ, (and more might be collected from the prophetic writings.) The variety of circumstances, time, place and character, all centre in him—and must show to every reasonable person, that what remains to be fulfilled, will as certainly be accomplished. The prophecy which remains to be accomplished, relates to his Second Advent, describes his everlasting kingdom in which he will reign *forever and ever.* The following passages have reference to that event; and set forth the Lord Jesus as a King, having universal and everlasting dominion.

Numb. xxiv. 17. For there shall come a star out of Jacob and a sceptre shall rise out of Israel.

Isa. lxxxix. 27. I will make him, my first born, higher than the kings of the earth.

Isa. xxxii. 1. Behold a king shall reign in righteousness.

Zech. ix. 9. Rejoice greatly, O daughter of

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Zion ; shout, O daughter of Jerusalem; Behold thy King cometh unto thee; he is just and having salvation. Isa. lxii. 11; Zech. xiv. 9.

Ps. ii. 6. Yet have I set my king upon my holy hill, Zion.

Ps. xlv. 6. The sceptre of thy kingdom is a sceptre that is right.

Isa. ix. 6. The Government shall be upon his shoulders. Isa. xi. 10.

Ps. lxxii. 2. He shall judge the people with righteousness.

Isa. ii. 4. He shall judge among the nations.

Jer. xxiii. 5, 6. I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety.

Jer. xxxiii. 15. He shall execute judgment, and righteousness in the land.

Zech. vi. 12, 13. The man whose name is the branch; he shall grow up out of his place, and he shall build the temple of the Lord : he shall bear the glory, and shall sit and rule upon his throne.

Matth. xii. 13. Blessed is the king that cometh in the name of the Lord.

Luke i. 32, 33. The Lord shall give unto him the throne of his Father David. He shall

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rule over the house of Israel forever, and of his kingdom there shall be no end.

Dan. vii. 14. There was given him dominion, and glory, and a kingdom that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, his kingdom shall not be destroyed.

Rev. xi. 15. And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever.

Here the mind is relieved from the scenes of the last great battle recorded in Revelations, and carried on amidst the glories of the Millenial day, when Christ shall, with all his saints, possess the kingdom forever. The last passage is often adduced, and applied to a temporal or spiritual millenium. But every one must see, from the connection in which it stands, that such an application of the passage is not in harmony with the scenes which will then occur: *The nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth.*

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And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The events connected with the sounding of the seventh angel, all show, conclusively, that when "the kingdoms of this world become the kingdoms of our Lord," Christ will come to judgment.

The passage is frequently quoted in prayer by many who suppose it relates to the spread of the gospel, or Christ's spiritual reign, as it is so understood. But if such a prayer were answered, what would take place? A scene of the most thrilling character, joyful to the righteous, but awful and solemn to the wicked. Let the connection of the passage decide. *Nations angry, time of the dead that they should be judged—reward of the prophets, saints, and those who fear the name of God—small and great—destruction of those who destroy the earth—lightnings and voices—thunderings and earthquakes, and great hail.*

When these events occur, there is reason to believe, from other portions of God's word, that a glorious millenium will be ushered in by the personal appearance of Jesus Christ. (See

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Dan ii. 44, 45; vii. 13, 14; Rev. x. 5, 6, 7.) We are now prepared to consider,

THE EVENTS OF CHRIST'S SECOND COMING.

That Christ will come the second time to judge the world in righteousness, is a doctrine clearly taught in the scriptures: John. xiv. 3—Acts i. 11—1 Thess. iv. 16—Rev. i. 7. Math. xvi. 27. Mark viii. 38—xiii. 26—Math. xxiv. 30—Dan. vii. 13.

As it was in accordance with the purpose of the Father that Christ should finish his work on earth, and return back to his original glory, so will he come again in *like manner* as he went *into heaven.*

When he comes the second time, his special work as a Mediator will be accomplished. His people will be vindicated, and raised to glory. All the righteous dead, and the living saints, will be changed, and together enjoy the millenial state. This world is not their home. It is a state of trial, suffering, and sin. Christ has gone to prepare mansions for all his followers, and his coming will be the signal for their possessing the kingdom. Dan. vii. 14, 18, 22, 27. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom*

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prepared for you from the foundation of the world. Matt. xxv. 34.

The bodies of the saints will be changed, and become immortal—*Every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* 1 Cor. xv. 20, 23, 49,—51, 53. Philip. iii. 20, 21.

The Church, all the redeemed, will be presented to God, blameless, holy, without spot, or wrinkle, as the fruits of Christ's sufferings. Col. i. 22. Eph. v. 27. *That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.*

Zion will then be delivered from the power and dominion of satan—her warfare accomplished—the glory of the Lord shall be revealed—death swallowed up in victory—the last enemy destroyed—the holy and blessed, having part in the first resurrection, shall reign with Christ on the earth that shall be cleansed by fire.

It now remains for us to examine some points in reference to Christ's second advent, in connection with the DESTRUCTION of JERUSALEM.

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A careful attention to the 24th and 25th chapters of Matthew must convince every reasonable mind that the second coming of Christ cannot be refered to the events recorded of Jerusalem.

The question, *tell us when shall these things be?* is distinct from another, and still more important one, viz. *and what shall be the sign of thy coming, and of the end of the world?* The first seems to have been suggested by previous remarks of the Saviour, concerning the desolation of the temple and city of Jerusalem. (See xxiii 37,38, 39.) *Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord;* i. e. having rejected the offers of mercy and salvation, your national doom is sealed. The judgements about to come upon you, are inflicted in consequence of your sins. Long, and severe as they will be, they must be borne until you will gladly hail a deliverer, and say, *Blessed is he that cometh in the name of the Lord.* That the Jews would at this moment gladly hail a deliverer, is a matter of fact. If the Jews give not their hearts to Christ, previous to his last advent, when he shall come to judge the world, they must be compelled to acknowledge him when he shall appear in the clouds of heaven, and that to their utter astonishment, at having so long despised the crucified Redeemer.

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The questions of the desciples are fully answered, in the elaborate prediction contained in chapters xxiv and xxv, in which, is a connected chain of events, including those which relate to the desolation of Jerusalem, and reaching down to the end of the world. The predictions, immediately after his leaving them, began to be realised. Those included in *this generation*, the times in which we live, are being fulfilled before our eyes. *When ye see all these things come to pass, know that the end is near.* If the coming of Christ is refered to Jerusalem then there are some passages in the chapter which are inexplicable. He did not then *come in the clouds of heaven, nor send his angels with the sound of a trumpet, nor gather all nations before him.* This is a similar prediction of Daniel vii. 13,14, and will be realized when the "sign of the Son of man shall appear, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory," which did not occur when Jerusalem was laid desolate. Isaiah has described the same event. "Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger in fury and his rebukes with flames of fire. It shall come that I will gather all nations, and tongues, and they shall come and see my glory. Isa.xvi.

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"The word translated *gathered* in Matt. xxv. 31, as applied to the nations, which does not necessarily mean collected or assembly, at the same place, is not the same word in Matt. xxiv. 31, where it is said the angels shall gather his elect. The latter word denotes the collecting to gather in the same place. There is no contradiction between the two accounts, for the elect spoken of in Matt. xxiv. 31, and congregated in one place from under the whole heavens, are not the 'all nations' that are gathered together before Christ at his coming, spoken of in Matt. xxv. 32."

This is the gathering described by Ezekiel, xxxviii. and John, Rev xvi. 14—16, which seems to occur in connection with the advent of Christ to judge the nations of the earth, verse 15. *Behold* I come *as a thief*. The sense of the passages in Revelation appears to be this:—the battle of the great day of the Lord among the nations is now commenced — my coming is therefore at the door, watch that ye may be found ready — the unclean spirits "shall go forth unto the Kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty." The gathering of all nations does not refer to the resurrection, for it is a collection of nations in the flesh. When the Savior comes he will appear "with

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ten thousand of his saints," Jude xiv., and with all his holy angels, and they will possess the kingdom, and will go forth as his messengers, to do his will, summon his people, his elect, and, together with Christ, reign as kings, and priests of the Most High. "If children," saith the apostle, "then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." The Savior said to Nathaniel, *hereafter ye shall see the heavens opened, and the angels of God ascending and descending upon or with the Son of man*, John i. 51—These heavenly messengers announced the first advent of Christ, and frequently appeared to him during his incarnation in the wilderness, Mark i. 13, in the garden, Luke xxii. 43, at his resurrection and ascension; and they are to attend him at his second coming.

This is in accordance with the parable of the tares and the wheat. As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world—the harvest is the *end of the world*—the reapers are *the angels*—they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them (the wicked) into a furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as

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the sun, in the kingdom of their Father. Math. xiii. 41—43.

Having considered the Lord Jesus Christ in the several relations he sustains to the government of God—especially his advents, first to *redeem* and then to *reign*, we close by a few remarks on the importance of the subject.

The advent of our Lord is a theme of deep interest among the angels of God; and should claim the attention of those who expect to reign with him, in his everlasting kingdom. It is recorded for our instruction, that "He was in the world—that he suffered on the cross, was buried, rose from the tomb, ascended to heaven to make intercession for us, and that he will come the second time to take his ransomed people home.

Do we realize the fact of his coming soon to "judge the world in righteousness"? Shall we slumber over the event which is "near, even at the doors"? To be prepared for the event demands a wakeful diligence in the service of God. "*Occupy till I come,*" is one of the last injunctions of the Savior to his disciples. He may come in an hour when we look not for him. Is it not a high attainment to be so conversant with things *not seen, and eternal*, as to have our lamps trimmed and burning, so that when he comes we shall be found ready to enter in to

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the marriage? He that testifieth these things, saith, SURELY I COME QUICKLY. Is our faith resting on God's word, so as to be affected rightly amidst the visible and passing scenes of earth? The more we are conformed to this world the less sympathy we shall have for heaven, the less conversant with future realities, the less disposed to welcome the advent of Christ. Has the church *made herself ready*? Does the pulpit sound the alarm—*His advent's nigh!*

It is a subject of vast interest to the church, and to the world. It is the epoch for the final consummation of joy and blessedness to the righteous, of terror and dismay to the wicked. Jesus will come as a conqueror over sin, death and the grave, and rescue this earth from the power and dominion of sin. Once a babe in Bethlehem, at prayer in the solitudes of the wilderness, surrounded by midnight shades, agonizing in the garden, a man of sorrows, despised and rejected, bleeding at every pore, writhing in every limb, forsaken by his disciples, denied by Peter, led to the bar of Pilate, sold for thirty pieces of silver, falsely accused, and condemned, conducted to Calvary, hung on the cross, mocked and crucified; but he comes the second time as the King in glory; and those who are partakers in the first resur-

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rection, shall reign with him forever and ever. How unspeakably solemn is the thought that He will SOON APPEAR IN THE CLOUDS OF HEAVEN!

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TWENTY THREE HUNDRED DAYS.

THE VISIONS OF DANIEL HARMONIZED AND EXPLAINED.

A careful investigation of Daniel's visions must convince every candid mind that they contain a history of the most important events which have occurred in our world ; and which are intimately connected with the second coming, and kingdom of Christ. But when the mind is pre-occupied with the affairs of this world it is difficult to persuade such an one to feel any practical sympathy in the subject of these visions. They are to many, dry and uninteresting. And hence, as hundreds affirm, "we can take no interest in them."

Pause a moment, dear reader, and inquire if they do not compose a part of the revelations which God has made to us for our instruction, and to lead our minds onward, through successive events, in the history of this world, to the triumph and glory of Christ, in his everlasting kingdom. Shall we leave any portion

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of God's word unstudied, or shrink from a prayerful investigation of its momentous truths?

The map of the world in which we dwell is contained in the Sceiptures, and a faithful record of Jehovah's administration among the kingdoms of the earth, in putting down one, and setting up another, "until the Ancient of Days come," and the Son of Man appear in his glory. The study of the prophecies respecting the near approach of Christ, is a matter of duty and interest to thousands of the present day, who feel cheered in their anticipations. With the impression that the Savior will soon fulfil his promise, "I will come again," by his visible appearance, we ask your attention to the evidence which is contained in the visions of Daniel. Read the second, seventh, and eighth chapters in connection.

In the second chapter of Daniel we have the record of Nebuchadnezzar's dream. He saw a great image, composed of four metallic substances.

The head of gold.

The breast and arms of silver.

The belly and thighs of brass.

The legs of iron.

Feet and toes partly iron and partly of potter's clay.

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This great image, whose brightness was excellent, stood before him, and the form thereof was terrible. The different metals of which this image is composed, represent the several kingdoms designated in the vision; and are symbolical of the great ruling empires of the world, down to the establishment of Christ's kingdom.

Nebuchadnezzar was troubled on account of his dream, the subject of which escaped his memory. He applied to his astrologers to reveal the impressions which he had lost of his dream, to his mind; but they were unable to do it. He then issued a decree for their destruction, including Daniel and his religious companions. Then went Daniel to his house and made the thing known to his companions, that they would desire mercies of the God of heaven concerning this secret. And it was revealed to him in a night vision. And Daniel blessed the God of heaven. Here we see the occasion by which the outlines of the kingdoms of this world were unfolded from that period down to the end of time. Daniel was now inquired of by the king if he were able to make known the dream, and the interpretation thereof. He replied, "the secret which the king hath demanded, cannot the wise men, the as-

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trologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." He now relates the dream, and gives the interpretation. See Dan. ii. 31.

The golden part of the image is symbolical of the Chaldean Kingdom. For Daniel said unto the king in the interpretation, "*Thou art this head of gold.*"

The Chaldean or Babylonian Kingdom, derived its name from its first city, Babel, and may be considered as the first great monarchy of which history gives any record. It was founded a short time after the flood. Three important eras in its history are noticed. The first commenced with Nimrod, when Babylon was the seat of power. The second, with Ninus, when Nineveh became the metropolis of the empire, and the third, when the sovereigns of the east resided in the palaces of Babylon. When Nebuchadnezzar came to the throne, he occupied the first part of his reign in embellishing the capital; and it was at this time that the events occurred which are recorded in Dan. ii. Isaiah calls Babylon the "golden city." The city is said to have comprehended a regular square, forty-eight miles circuit, and to have

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been eight times larger than London. It excelled in riches, and "goodly garments," in a very early period of the world, 1450 years B. C.: Josh. vii. 21; 2 Sam. xiii. 8.

In the days of her worldly grandeur and prosperity she said, in the language of the prophet, (Isa. xlviii. 7.,) "*I am the queen of the world.*" From the appearance of this famous city, the srength of its fortifications, it would seem to bid defiance to any predictions of its fall. The walls were considered among the wonders of the world, and appeared, says one, rather like the bulwarks of nature than the workmanship of man. The temple of Belus was a half a mile in circumference, and a furlong in height. The hanging gardens, in successive terraces, towered as high as the battlements. The embankments restrained the river Euphrates — the brazen gates, the artificial lake, displayed the pride, wealth and grandeur of the mighty city. But prophecy pronounced its doom, more than a hundred years before a single enemy had entered within its suburbs. It crumbled away like a mighty embankment from the repeated invasion of its enemies, till it became a scene of entire desolation, (See the prophetic description, as given by Isa. xiii. and xiv. chapters.) This kingdom was divided

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and given to the Medes and Persians. *Go up, O Elam,* (or Persia,) *besiege, O Media. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it.* The kings of Media and Persia, prompted by a common interest, entered into a league against Babylon, and with one accord, entrusted the command of their united armies to Cyrus, who eventually became successor of them both. Cyrus subdued the Armenians, who had revolted against Media, spared their king; bound them over anew to their allegiance, by kindness, rather than by force, and incorporated their army with his own. Hence the fulfillment of the prophecy, "*I will punish the land of the Chaldeans; cut off the sower from Babylon, and him that handleth the sickle in the time of harvest.* The land shall tremble and sorrow, for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant."

I have been particular, in order to introduce what Daniel says to the king, in reference to the extent of his kingdom: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men

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dwell, the beasts of the field, and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all.

In the parallel vision of Daniel, the Chaldean kingdom is represented by a LION, having eagle's wings, which may denote the rapidity of conquests, and the protection which that kingdom afforded to conquered nations. "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Dan. vii. 4. An explanation of a man's heart being given to the lion, will be found in Dan. iv. 34—36, where Nebuchadnezzar's understanding was restored to him.

"*The breast and arms of silver,*" denote the Medo-Persian Kingdom, founded by Cyrus. As silver is inferior to gold, so Daniel informed Nebuchadnezzar that this kingdom should be inferior to the Babylonian — although it was more destructive, still it was inferior in wealth and grandeur.

In Daniel's vision this kingdom is symbolized by a bear, which is inferior in dignity to the lion, but more rapacious. A bear standing erect, and raising one side, or one dominion higher than the other, — which denotes the rise of the Persian over the Median kingdom.

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Sir Isaac Newton says that the Persian bear first conquered Babylon, Lybia, and Egypt, and ground them with oppression, and cruelty. This may answer to the three ribs between the teeth of the bear.

The belly and sides of brass denote the Grecian monarchy founded by Alexander, the son and successor of Philip, king of Macedon. As brass is inferior to silver, so was the Grecian inferior to the Persian kingdom.

In the visions of Daniel this kingdom is symbolized by a LEOPARD, inferior in some respects to the bear, but more fierce, and more rapid in its movements; having "upon its back four wings of a swiftly flying fowl," which may express the rapidity of Alexander's conquests. Dan. vii. 6. In Dan. viii. 4—7, he is represented by a one-horned he goat, running over the earth so swiftly as not to touch it, attacking the ram with two horns, and trampling him under foot, without any being able to rescue him. Alexander was chosen by the Greeks, General of their troops. He raised an army of 34,000 men, and led them into Asia against the Persians. In one campaign he subdued nearly all Asia Minor, and afterwards defeated, in the narrow passes which led from Syria to Cilicia, the ar myof Darius, which consisted of four

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hundred thousand foot, and one hundred thousand horse. In the short space of eight or nine years, this prince subdued a large part of Europe, and immense regions in Asia. He finally gave himself up to intemperance, became sick, and died in Babylon in the thirty-third year of his age, and the twelfth of his reign. His kingdom was divided among his four Generals, represented by the four heads of the leopard in Daniel's vision. *Cassander* reigned over Greece and Macedon — *Lysimachus* over Thrace and Bythinia, — *Ptolemy* over Egypt, and *Selucus* over Syria.

The legs of iron fitly represent the Roman Empire in its greatest power. And as iron, says Daniel in his interpretation of the dream, breaketh in pieces and subdueth all things, so this fourth (Roman) kingdom shall break in pieces, and subdue all these, the *gold*, the *silver* and the *brass* — i. e. it shall surpass in strength, cruelty and military prowess, all the other kingdoms.

In Daniel's vision of the four beasts, this last empire, in the fullness of its strength, is symbolized by a beast that is terrible, exceedingly strong, having great iron teeth, nails of brass. rending asunder, devouring and stamping the residue with his feet. This is a just description

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of the Roman empire in the time of its great strength, when it was a most formidable power. The broken remnants of the preceding kingdoms were trampled under its feet.

The feet and ten toes, partly of iron and partly of potters' clay, presents the same power, when divided into ten kingdoms by the irruptions of the northern barbarians.

In Daniel's vision the same power is typified by the ten horns, which are said by the prophet to be ten kingdoms that should arise. The number of horns in the beast corresponds to the ten toes in the great image, both of which represent the ten kingdoms which formed the divided Western Roman Empire, extending towards the west as far as Britain, which is included in it,—towards the south as far as the Mediterranean,—north as far as the Danube and the Rhine, and east to the limits of the Grecian Empire. According to the testimony of the Italian historian, Machival, this kingdom was divided into ten sovereignties.

1. The Huns, in Hungary, established A. D. 376
2. Ostrogoths, in Mysia, 377
3. The Visgoths, in Pannonia. 378
4. The Franks, in France, 407
5. The Vandals, in Africa, 407

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6. The Sueves and Alans in Gascoyne and Spain,	407
7. Burgundians in Burgundy,	407
8. The Heruli in Italy,	476
9. The Saxons and Angles in Britain,	476
10. The Lombards on the Danube in Germany,	483

These were the first ten kingdoms which were established within the bounds of the Roman Empire, and answer to the ten horns given by Daniel in the vision. Three of these were plucked up before the *little horn* arose, viz: The Heruli in Italy, A. D. 493. The Vandals in Africa, A. D. 534. The Ostrogoths in Italy, A. D. 538, when Belesarius took possession of the city of Rome.

The little horn which Daniel saw arising out of the beast, in place of the three which were plucked up, had eyes like the eyes of a man, a mouth speaking great things, a look more stout than his fellows, speaking great things against the Most High, wearing out the saints of the Most High, changing times, laws, and seasons, for a time, times and a half.

This little horn* we believe to be Papal

*"Were we asked," says Cunninghame, "how we arrive at a clear and unmoveable conviction that the 53d chapter of Isaiah describes the sufferings and death of our Lord, we might perhaps reply, Why ask such a question? It is just as if we desired to ex-

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Rome. Eyes express sagacity, foresight, and constant watchfulness. "A mouth speaking great things." This is the power that shall "make war with the saints and prevail against them." It is well known that Popery arrogates to itself divine titles, exacts obedience to its decrees upon the penalty of death, darkens the truth of God's word, changes "times, laws, and seasons," grants indulgences and pardons for the worst of crimes, and persecutes those who maintain the religion of God. This state of things shall be, as Daniel declares, "for a

plain how we know that the picture of a friend, which is generally acknowledged, and is by ourselves felt to be a most exact likeness, *is his* picture. The evidence by which we are assured that the LITTLE HORN of Daniel's fourth beast, and the Man of Sin of St. Paul, and the Lamb-like beast of St. John, all describe the Papal power, is precisely similar to that by which we know that Isaiah liii. relates to our Lord. The resemblance between the prophetical descriptions, and the living character, is in the one quite as exact as in the other, and it has been acknowledged by the nearly unanimous voice of the Protestant churches. Among the witnesses for so applying those prophecies, we enumerate Luther, Calvin, Cranmer, Ridley, Hooper, Jewel, Knox, Usher, and the whole body of Protestant writers of these kingdoms, since the era of the Reformation, with many foreign divines, including the names of Mede, Brightman, Cressener, Whiston, Sir Isaac Newton, W. Lowth, Dr. H. More, Jurui, Vitringa, Pyle, Dr. S. Clarke, Fleming." [Pref. to the 2d ed. of Political Destiny of the Earth. Published 1840, page 8.]

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time, times and a half," which means three years and a half, reckoning a day for a year, according to the prophetical mode of calculation, and amounts to 1260 years.

This power, by which Christians were worn out, and persecuted to death, was given into the hands of the Roman Pontiff, by a formal act of Justinian, Emperor of Constantinople, when he declared the Bishop of Rome head of all the churches, in A. D. 534. The power was not established till 538. This power was to continue for a "time, times and a half,"—1260 years; which, from the time of its establishment, brings us down to 1798. Then, as Dr. Clarke says, the French republican army under Gen. Berthier, took possession of Rome, and entirely superceded the whole Papal power, instituting in its place a republican form of government, and carried the Pope a captive to France, where in 1799, he died. This is what we must understand by "his dominion being *taken away*." But Papacy is still prevailing, and will continue to prevail, until the kingdom of God shall be set up at the coming of the Son of man, when the "body of the fourth beast shall be given to the burning flame," yet it is not in possession of the power which it had before the events of 1798.

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In a chronological table, at the end of "General History, Ancient and Modern," by Alexander F. Tytler, we find the following items: —

1798. The *Papal Government* SUPPRESSED by the French. The Pope quits Rome Feb. 26.

1799. Death of Pope Pius VI.

1800. The new Pope Pius VII. restored to his government, *by the Emperor* [Napoleon]. July 25.

1804. The Pope arrives at Fontainbleau, and has an interview with Bonaparte. November.

1808. The French troops enter Rome, and seize the Pope's dominions. February.

1810. A decree was issued, uniting Rome to France. Feb. 17.

1813. A decree of the Spanish Cortes, for abolishing the inquisition in Spain, was carried into effect. April.

Rev. George Croly, of England, a learned and accurate writer, in his work on the Apocalypse, published in 1827, says :

"On the 10th of February, 1798, the French army under Berthier, entered Rome ; took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed ; Rome was declared a Republic:

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the tree of liberty was planted ; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also Thiers' French Revolution, Vol. 4. p. 246.

Now Daniel tells us that he saw till that a stone was cut out without hands which smote the image upon his feet, that were of iron and clay, and break them to pieces. The explanation of this part of the vision is recorded in the interpretation of the dream. Dan. ii. 44, 45 : "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the

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great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here it is evident that the last kingdom typified by the stone (cut out of the moutain) which falls upon the toes of the image, (upon all other kingdoms) is the kingdom yet to come. The *stone* denotes Christ, and the *mountain* his glorious, everlasting kingdom, for it is to *stand for ever and ever, even for ever.*

In the first vision of Daniel the stone, which is Christ, is represented as possessing the kingdom; in the second vision the kingdom is represented as possessed by the saints, as ultimately gaining the victory, after being "worn down" and persecuted by the destroying power of Papacy.

THE KINGDOM.

Let us now look at the nature of this kingdom. Is it a spiritual or a personal reign of Christ? It is evident that the four great monarchies were visible dominions, and the rules of fair criticism, says Mr. Noel, demand the conclusion that the *stone* and the kingdom of the saints be likewise *visible* and *terrestrial*, and thus we are led to anticipate the hour, when persecutions, and despotism shall have run out

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their disastrous course, *and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.*

By recurring to Daniel ii. 44, we find that "*in the days of these kings*" (represented by the ten toes in the image) "shall the God of heaven set up a kingdom which shall never be destroyed," and that the stone cut out of the mountain does not smite the image upon the *legs*, but upon the *toes*. During the undivided state of the Roman Empire, the gospel had made great progress, but the stone had not yet smitten the image, nor did the *saints possess the kingdom*. Papal power had the sway, and Christians were persecuted by it for the 1260 years. The kingdom is yet future, for it *shall not be left to other people*, and must have an external form, as well as a spiritual character. The interpretation cannot otherwise answer to the emblem, and be in perfect harmony with so many passages of scripture, in which Christ is described as appearing in his *personal glory*.

We will notice some passages of scripture in support of the visible kingdom of our Lord upon the earth.

In John xviii. 36, we have the answer of Christ to Pilate. "Jesus answered, my kingdom is not of this world; if my kingdom were

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of this world, then would my servants fight, but now is my kingdom not from hence." At that time the Savior was despised and rejected of men, and the world was under the influence of sin, but when Satan is *cast out*, the prince of this world destroyed, it will be by the stone smiting the image upon the toes. Then Christ will have the government of the world, and not Satan, as he will have till the time come that "the saints possess the kingdom."

Zech. xiv. 4, "And his feet shall stand in that day upon the mount of Olives." Ver. 5, latter clause, "And the Lord my God shall come, and all the saints with thee."

Math. xxv. 34, "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world."

Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xxii. 29, "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." 2 Tim. iv. 1. "I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the

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quick and the dead, at his *appearing and his kingdom.*"

There is other evidence that the kingdom of God did not commence at the ascension of Christ, but is yet to come, when he shall appear in his glory. At the very time of his ascension, Christ was asked if he would at that time restore the kingdom to Isreal; his reply leads us to conclude that it was not to be at that time.

Paul exhorts the Thessalonians "to walk worthy of God, who had called them to his kingdom and glory," and to walk so as that they might be accounted worthy of the kingdom of God, for which they had suffered. James speaks of Christians as being heirs of the kingdom which God hath promised to them that love him; all these passages imply that the kingdom was yet future.

Believing, therefore, that the kingdom of Christ is not a spiritual reign which he exercises in the hearts of his people, but a kingdom to be set up at his personal manifestation, we cherish the hope of its being at hand, when "he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power," and his kingdom shine forth in everlasting splendor,

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without end. Some adduce the following passage of our Savior, as an objection to this view of the kingdom, viz. "*There be some standing here who shall not taste of death until they see the kingdom of God come with power.*" By examining the context and comparing it with the passage which relates to his transfiguration on the mount, when he appeared unto Peter, James, and John, together with Moses and Elijah, it will be seen that this *interview* was a *specimen* of "his *coming and kingdom,*" a glorious manifestation of the nature of his kingdom. Peter calls this the *power* and coming of our Lord Jesus Christ. The declaration of the Savior was fulfilled.

Another passage, which is quoted as an objection to this view of the kingdom, is in Luke xvii. 20, 21: It is the answer given by the Savior when the Pharisees inquired when the kingdom of God should come. "The kingdom of God cometh not with observation; neither shall they say, lo here! or lo there! for behold, the kingdom of God is within you." The usual explanation of the passage is, that the kingdom of God within you, signifies the grace of God in the heart. If this be the interpretation of the text, then the Pharisees possessed it, while Joseph of Arimathea was waiting for it. See Mark xv. 43. Joseph could not have

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been waiting for the kingdom if he already possessed it ; i. e. he could not have been waiting to be a Christian if he was one already ; nor could he be waiting for it to come in a spiritual sense, if it was among the Pharisees. Christ was among them, and his gospel was believed by many, but the kingdom of glory was not manifested. Its approach was to be known by certain signs, and therefore "cometh not with observation." Some thought that the kingdom of God would immediately appear, but the Savior corrected their mistake by a parable in Luke, chap. xix.

Let us consider the angel's prophecy to Mary, respecting Christ. Luke i. 32, 33. "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end." To apply this passage to the reign of Christ in this world, would be forcing a construction on the words of the text which they were never designed to convey. The authority of David as king of Israel, was delegated to him by Jehovah, in whose name he reigned in Jerusalem. The same power is promised to Christ by the Father ; see Chron. xvii. 12, 14 ; Isa. ix. 6, 7 ;

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Jer. xxiii. 5; xxxiii. 12—26; Amos ix. 11; Acts ii. 30. In Acts the promise is made in proof of the resurrection. David, as a prophet, saw the necessity of a resurrection of the body in order that the promise of the Messiah's sitting upon his throne might be fulfilled. David's kingdom ceased; but of Christ's kingdom *there shall be no end.*" His sceptre will be an everlasting sceptre.

At the institution of the Lord's supper, the Savior said to his disciples that he would eat no more of the passover "until it be fulfilled in the kingdom of God." And that he would no more drink of the fruit of the vine, until the kingdom of God should come. Then having described the traitor, Judas, and repressed the ambition of his apostles for earthly greatness, he addressed them as follows: "Ye are they which have continued with me in my temptations, (trials.) And I appoint unto you a kingdom, as my Father hath appointed unto me." I understand the kingdom here to be the same as that which Christ and the saints will possess at his coming, and when "they shall inherit all things," by virtue of their union with Christ, who is the *heir of all things*, Heb. i. 2. Since Christ left the world, and ascended to the Father, he has not drunk of the fruit of the vine

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with his disciples, but he will drink it *new* with them when they possess the kingdom.

In Math. xix. 27, 28, 29, the Savior made a promise to his disciples by the way of consolation and encouragement, as he was about leaving them. It is a reply to Peter's question. "Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

The *regeneration* must refer to the time of the restitution—when all things shall be made new, Rev. xxi. 5, and when Christ shall sit on the throne of his glory—Therefore, ye which have followed me, (shall,) in the regeneration of the earth, together with all those who are made conformable to Christ's death, (with Abraham, Isaac and Jacob,) sit down at the marriage supper of the Lamb. Now we have no evi-

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dence in the scriptures of more than one period, (and that is at Christ's coming in glory) when the "thrones shall be set," the crown of eternal life awarded, and the saints possess the kingdom under the whole heaven. This makes plain the passage in Rom. viii. 15—21, where the sufferings of this present life are said to be nothing compared with the glory to be revealed to those who are "joint heirs with Christ." Hence Christians are said to be "*sealed* with that holy spirit of promise, which is the earnest of our *inheritance*, until the redemption of the purchased possession. This possession is not heaven; for heaven is not redeemed. The meaning is plainly taught in Rom. viii. when creation, i. e. the earth, shall be delivered from the bondage of corruption, and the righteous be redeemed from the grave. "They are raised up together, and made to sit together in heavenly places in Christ Jesus."

THE KINGDOM DELIVERED UP.

This is an important point respecting THE KINGDOM. The passage is recorded in 1 Cor. xv. 24, in connection with the resurrection.—The whole chapter contains a sound argument

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relative to the resurrection of Christ, and those who are to be raised at his coming. Among some of the Greeks, the doctrine of the resurrection was considered erroneous. This error was imbibed by the church at Corinth. To correct this error is the design of the apostle in the chapter. Having given the order of the resurrection, he then says, verse 24, "*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.*" The end here must mean the consummation of all things, as well as the end of Christ's mediatorial reign, for he must reign (in the capacity of a mediator) till he hath put all enemies under his feet. This will fulfill the prophecy in Ps. cx. 1, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."

At the end of the mediatorial reign, he *will deliver up the kingdom to God the Father ;* but not till after the resurrection, as the 23d verse shows. "Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." CHRIST AS THE FIRST FRUITS is the great antitype of the Paschal wave sheaf, Lev. xxiii. 10—14, by which the harvest of barley was sanctified. The end is when the

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harvest is gathered in ; when the wheat will be separated from the tares, which our Savior in the parable designated as the *end of the world*, and when the kingdom will be delivered up to the Father. It will be necessary, therefore, for the dead in Christ to rise *first*, in order to harmonize with the order of the resurrection ; and also to complete the work of Christ as a Redeemer of both soul and body. The gospel has made provision for both, and when the last trumpet sounds, the dust of the saints will be gathered up, not a fragment will be lost. The grave is not a land of forgetfulness. It is vital now—a region of soft and pleasant slumbers to those who die in the Lord. But they will come forth—

"Arrayed in glorious grace,
Shall these vile bodies shine ;
And every shape and every face
Look heavenly and divine."

Then, (after the resurrection,) will Christ deliver up the kingdom to the Father. As a mediator he received from the Father an important trust,—he acts in this office until the times of the restitution, (*anapsuxis*) *reanimation* of all things, when his intercession ceases, and he no longer acts as mediator. Thus Dan. says,

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vii. 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, (i. e. the Father,) and they brought him near before him. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." And this will be when he shall have put down, or abolished all that opposed God, and trampled on his truth. This must include the kingdoms of this world, the powers of darkness, Satan, death, and the grave. *The last enemy that shall be destroyed is death.* Then will he cease from his mediation and be King in Zion.

This view of the kingdom appears to harmonize with express declarations in the scriptures concerning Christ's kingly office. Then he will be known, and acknowledged, as Israel's king—with the crown of glory—and the universal sceptre; and as the angel's roll along his triumphant chariot, they will shout, "Behold your King!"*

* Dr. Cressener, a distinguished theologian of the 17th century, thus writes: "The kingdom of the Son of man in the 7th of Daniel, is the second coming of Christ in glory. One would be easily persuaded of

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We have now seen that the visions of Daniel include four earthly monarchies. The Chaldean, Medo-Persian, Grecian, and the Roman, which are succeeded by the visible and everlasting kingdom of God. The Roman power is to continue in its weakened and divided state, until one like unto the Son of man shall come in the clouds of heaven. See Dan. vii. 9. "I beheld till the thrones were set, and the Ancient of days did sit," i. e. Jehovah, in whose infinite duration the past, present, and the future are alike. "His raiment was white as snow,"—the emblem of his perfect holiness, "the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him,"—denoting the consuming splendors of his glory, and the terrors of his avenging justice—"thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

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this at the first sight of its glorious properties, and especially upon the account of its universal command, and the eternal duration of it; for what else is his coming in glory for, but to take possession of the whole world, and to reign with the Father and his saints to all eternity? And though he delivers up his kingdom to his Father at the last end, yet he has so much share in it, as to have it here called his *everlasting kingdom.*"

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The total annihilation of all earthly kingdoms is expressed in Daniel, by the strongest images that nature or language can furnish. In one vision the ten horns, or parts of the Roman government, are broken in pieces by the stone, and ground to powder, and carried away, so that no place is found for them. In the other vision Daniel says, "they are consumed by fire," so that not a remnant of them is left. The history of these kingdoms so completely harmonizes with the revelation concerning them, made to Daniel, that our faith is confirmed as to the word of God, and in the near approach of our Lord to establish his glorious kingdom. "The kingdom (says David) is the Lord's, and he is Governor among the nations. He holdeth the times and seasons in his power, he changeth the times and seasons, he setteth up kings, he putteth down kings, and none can stay his hand, or say what doest thou?" These earthly monarchies have all existed, and were foretold long before. They are a kind of harbingers to prepare the way for the last advent of Christ. The Roman Empire, covering a million and a half of square miles, extending over the richest and most fertile portions of the earth, existing first in its Pagan, and then in its Papal form, has nearly reached the utmost

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limits of its age. Its destiny is sealed by the plain declarations of prophecy, and its power will be destroyed by the brightness of a Savior's coming,

The vision of Daniel in the eighth chapter begins with the Medo-Persian Kingdom, because the Chaldean kingdom had passed away. Babylon had fallen. Dan. viii. 7, 8, is a brief history of Alexander's life, conquests, and division of his kingdom into four parts, which are already explained. The little horn of the Macedonian goat represents Pagan and Papal Rome, for it continues until the end, when it is broken without hand, the same time that the stone strikes the feet of the image, to grind it to powder.

PAPAL ROME.—This little horn waxed exceeding great, toward the south, toward the east, and toward the pleasant land. And it waxed great even toward the host of heaven; and it cast down some of the host, and of the stars, to the ground, and stamped upon them: Yea, he magnified himself even to the prince of the host; and by him the daily (or continual) sacrifice was taken away, and the place of his sanctuary was cast down; and an host was given him against the daily, by reason of transgression, and it cast down the truth to the

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ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision* concerning the daily [srcrifice,] and the transgression of desolation to give the sanctuary and the host to be trodden under foot? And he said unto me *unto two thousand three hundred days.**

Now it is evident, from reading the visions of Daniel, that they refer to the same events in the kingdoms, and that the little horn is the same in both visions, and refers to the Papal power. The little horn cannot mean Antiochus Epiphanes, because he died (overwhelmed with pain and grief) in the town of Tabes, among the mountains of Paratacene, 164 years before Christ. The little horn did not arise till after Christ—not till after the three horns of the Roman kingdom was plucked up.

That Antiochus trod under foot the sanctuary and the host, for 2300 literal days, no one has ever yet proved. No one can tell exactly how long he oppressed the Jews. "The Pope, (says Duffield,) as the little horn which subdu-

* NOTE.—"Though literally it be two thousand three hundred *evenings and mornings*, yet I think the prophetic day should be understood here as in other parts of this prophecy, and must signify so many years."—*Dr. A. Clarke.*

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ed the three others before it, wears to this day his appropriate triple crown, and answers, in every aspect, to the description which is given of him in Daniel.—page 283.

The vision of Daniel is one connected chain of events, concerning four earthly monarchies, which are succeeded by the kingdom of God. The vision of the Roman power, which is the fourth beast, does not terminate until it is destroyed by the brightness of the Savior's last advent. The chain of Kingdoms is as follows, viz :

1. The Chaldean Kingdom.
2. The Medo-Persian Kingdom.
3. The Grecian Kingdom.
4. The Roman Kingdom with its division into Pagan and Papal Rome.
5. The Kingdom of God.

Now, Daniel wished to understand the vision, Dan. viii. 15. *He sought for the meaning.* Gabriel came to make him understand the vision, v. 16. For this very purpose *a man's voice called and said, Gabriel, make this man to understand the vision.* It is evident, also, from verse 17th, that Gabriel would have Daniel understand that the vision would be opened at the time of the end. In verse 19th, the *end* is explained as the *last end of the indignation.* Dan-

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iel was also told to shut up the vision, as it *would be for many days.*

Now, as the time appointed for the vision is designated by the 2300 days, then, if we can ascertain when the vision commenced, we can tell when it will end, whatever becomes of the world. The events in the vision evidently prove that the 2300 days are not literal days, but must be taken for prophetic time — a day for a year.

THE INSTRUCTION WHICH DANIEL RECEIVED CONCERNING THE VISION.

While Daniel was engaged in prayer, Gabriel, whom he had seen in the vision, at the beginning, touched him, about the time of the evening oblation, and informed him and talked with him, and said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved, therefore, understand the matter and *consider the vision.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish

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the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolator."

When was this decree made? In the seventh year of Artaxerxes' reign, when the walls of Jerusalem were built in troublous times. See Ezra vii. 11, 13: Neh. iv. 17, 23. The chronology of the Bible, as given by Rollin and

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Josephus, tells us that Ezra started to go up to Jerusalem on the 12th day of the first month, (Ezra viii. 31) just 457 years B. C. 33 years of Christ's life added to this number makes 490 — just seventy weeks of years.

The seventy weeks is divided into three parts: —

I. Seven weeks the street shall be built again, and the wall, even in troublous times. This work was accomplished under the administrations of Ezra and Nehemiah, who reigned over Jerusalem, as governors, forty-nine years. This fulfils the seven weeks of years.

II. Sixty-two weeks unto the Messiah the Prince, or 434 years. Seven weeks in building the city.

III. The confirmation of the covenant for one week, or seven years. The covenant was confirmed by the preaching of the gospel.

Computation by weeks of years was common among the Jews. Every seventh was the sabbatical year; hence, according to their computation, seventy weeks amounted to four hundred and ninety years. We are furnished with internal evidence that the 2300 days of chapter viii. 14, and the 70 weeks of chapter ix. 24, have a common commencement. The events of those weeks are sufficient proof; and

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the angel told Daniel when to commence them, viz: with *the command to restore and to build Jerusalem.* These events received their fulfilment before the "overspreading of abominations" commenced. The 70 weeks must be a part of the vision which extended to the cutting off of the Messiah, by which the vision was sealed, or made sure. Seventy weeks of the vision are *determined,* &c. The word determined originally signifies to *cut off,* or *separate.* The question might be asked, cut off from what? The answer must be, from the vision; — for there is no other subject in Daniel from which seventy weeks are separated.

The seventy weeks, which we believe to be a part of the whole vision, commenced with the decree delivered by Artaxerxes Longimanus. It is the opinion of some, that this event immediately followed the decree of Cyrus. But Prideaux says, "that the state of Judah and Jerusalem "only" began to be restored. And that it was not until the time of Ezra and Nehemiah, under the reign of Artaxerxes Longimanus, that the church and state of the Jews, by virtue of several decrees, were thoroughly restored. With this fact agrees Ezra vii. 14, which plainly shows that the command, in Daniel, to "restore and build Jerusalem,"

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though repeated, sucessively, under the reigns of three different kings, did not go into force only by the authority of Artaxerxes Longimanus.

The next event, in the order of time, is in Daniel ix. 26. — "The people of the Prince that shall come shall destroy the city and the sanctuary." This leads us to notice the history of Pagan Rome, which commenced its power with the Jews 158 years before Christ, and, according to its age, (Rev. xiii. 8.) lasted till 508, A. D., when the daily sacrifice was taken away, and the abomination which makes desolate was set up. The thirty years intervening from this period, to the time when the Bishop of Rome was made head over all the churches, brings us down to 538, which is the period for commencing the time, times and a half, or the 1260 years. We say *years*, because this interpretation is strengthened by reference to the same events, under similar expressions of time, in Rev. xi. 2. The holy city is given to be trodden under foot, *forty and two months* — thirty days to a month — 42 + 30 = 1260. The witnesses were to prophecy in sackcloth a thousand two hundred and three score days — 1260 years: Rev. xii. 14. The persecuted woman fled into the wilderness,

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that she should be "nourished for a time, times and a half time." Here is evidence that these events and periods of time are identical, in which the true church should be oppressed, and the religion of Christ "despised and rejected of men."

The 1260 years from the time of its commencement, 538, brings us down to 1798, What happened then? The French monarchy was shaken to its foundation, and fulfills, by decisive evidence in the history of that era, that the judgment to consume and destroy the dominion of Papacy began to sit, and, consequently, 1260 years have elapsed — the period during which the saints, times, and laws of the church were in the hands of the Papal power, is past — and must have closed at this time.

In a volume entitled "An Introduction to Christianity," dated 1808, published in this country, by J. Soule, [now bishop] and T. Mason, for the Methodist Episcopal Church in the United States, second American, from the improved English edition, is the following passage:

Page 151 — "The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired,

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or nearly so: Dan. viii. 13, 14. Likewise the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the Pontificate was sudden and unexpected, as an earthquake, and attended with the slaughter of more than a million of men. The aggrandizement of this empire, and the titles assumed by Bonaparte, Emperor of France, and King of Italy, are declarations to the world that THE TEMPORAL POWERS OF THE POPE EXIST NO MORE!"

"The Directory [who were Napoleon's tools at Paris] feeling or affecting to feel a high degree of indignation at the insult offered to their ambassador, and at the loss of their General, transmitted instructions to General Berthier to march to the Roman capital. On the 10th of February, 1798, the French army arrived at that place, and the castle of St. Angelo, containing the Pope, and the greater part of his cardinals, surrendered on the first summons. The inhabitants, freed from restraint by the captivity of their rulers, and encouraged by the presence of the French army, assembled in the campo Vaccino, the ancient Roman Forum,

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and, at the instigation of two of the nobles, and an advocate of some reputation, planted the tree of liberty in front of the capitol, proclaimed their independence, and instituted the Roman Republic. All the splendor and magnificence, of which the Catholic worship is susceptible, were employed to celebrate *this memorable victory over the head of its faith.* Every church in Rome resounded with thanks to the Supreme Disposer of events, for the *glorious* REVOLUTION that had taken place; and while the dome of St. Peter's was illuminated without, fourteen cardinals, dressed in the gorgeous apparel appertaining to functions which they were fated soon after to abdicate, presided at a solemn *Te Deum*, within the walls of that superb basilic. The DEPOSED PONTIFF, exiled from his country, was conveyed, by order of the Directory, first to Braincon, and afterwards to Valence, in France, where the infirmities of age, and the pressure of misfortune, terminated his existence, on the 29th of August, 1799, in the 82d year of his age, and 24th of his Pontificate." — *The History of the wars of the French revolution. By Edward Baines, of England. Book II. Chap.* 4. *pp.* 222, 223.

The Hon Gerard Noel says, "Can the-

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overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power? Under such a terrific judgment upon the persecutor, can we refuse to admit that the period of the twelve hundred and sixty years has terminated its course. And should the blow already given to the Papal power be correctly deemed incompatible with its long established domination, then is the probability even great, that within the limit of another generation, "the sign of the Son of Man may appear in the heavens, and the redemption of his church be revealed." — *Lit. No.* 3, 1840

The three following numbers of Daniel, *time times, and a half*, or 1260 years — 1290 years, and 1335, are of importance in the prophecy. They all include the destructive power of the Papal Beast, as described in chap. vii. 24, 25; and in chap. viii. 10 — 12, 24, 25; and in Rev. xiii. The description in each of the chapters bears a strong resemblance, and sets forth the persecutions which took place under the *little horn*, when the faith and integrity of the people of God was put to the test.

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Now it is evident, from the prophecy of Daniel, that the Roman Empire was to be destroyed. The *daily* was taken away, when that Empire was divided into several small kingdoms, which occurred between the fifth and sixth centuries. A little horn was to arise. The Bishop of Rome did arise to great temporal power, and conquered three of the ten king doms, into which the empire had been divided. Then he assumed the triple crown, and retained it until his temporal dominion was taken in A. D. 1798. From this period back to 538, when he assumed this power, gives us the period of 1260 years. This is the same Beast which is described in Revelation, that *was, and is not, and yet is.* It *was* in full dominion during the time, times and a half, or 1260 years, and *is not* in possession of the same power, as the event of 1798 testifies, when the Pope was taken prisoner, and *yet is* prevailing throughout the world. A prominent leader of the order said, "*Let the whole system go to ruin; I will engage to restore it in a short time, and that to a more perfect state than before.* This power is spoken of as existing in some shape or other, till the last great battle, when he goes into perdition, and is destroyed by the brightness of Christ's coming.

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But "the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and the time came that the saints possessed the kingdom."

On this subject the Protestant church has been recently aroused, and alarmed. Plans are in operation to check the progress of Papacy in our land — the Church feels that vigorous efforts must be made. The Address of the American Protestant Association, recently formed in Philadelphia, testifies on the prevailing influence of Papacy. The following is an extract from that address: —

"But while misapprehension, apathy, and false sympathy prevail, to so great an extent, among Protestants, we are free to confess that, we look with deep solicitude upon the extraordinary efforts now making by the Papal Hierarchy to obtain a firm footing in this country. Addressing, as we are, a Protestant population, who have free access to the Bible, and who reverence its authority, we may be permitted to remind you, that the ground on which the glorious reformation was undertaken and achieved, was, that Popery was the great Anti-Christ, so minutely delineated in the prophecies of Daniel, in the epistles, and in the Book of Revelation. We may further remind you that, according to the "sure word of prophecy," this anti-christian power, after suffering a temporary depres-

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sion, (as Romanism has done since the 16th century) is, in "the last days," to gather up its waning strength, and allying itself, perhaps, with civil despotism, to make a final onset upon Christianity, — an onset surpassing in fury, and malignity, all its previous assaults, and to be attended with signal, though short lived, success. With these prophecies before you, we would ask whether there is nothing ominous of evil in the recent movements of the Church of Rome.'

In Dan. xii. we have two additional numbers — 30 and 45. The number 30 is added to the 1260, and the whole expressed by "*a thousand two hundred and ninety days.* The additional number of 45 is expressed in verse 12th, "Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days.*"

But for how long a time shall he have this dominion? Let the angel answer: "Until a time, times, and the dividing of time."

What does this mean? Compare the descriptions.

John, Rev. xiii. 2. The beast which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION.	Daniel vii. 7. A fourth beast, dreadful and terrible, and strong exceedingly. [The lion, bear, and leopard, having fallen, were merged in Rome, which John saw in its Papal form.]

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John, Rev. xiii. 2. And the dragon gave him his power, and his seat, and great authority.	Daniel vii.26. They [the saints,and times and laws] shall be given into his hand.
John, Rev. xiii. 7. It was given unto him to make war with the saints, and to overcome them.	Daniel vii. 21. The same horn made war with the saints, and prevailed against them.
John, Rev.xiii. 5. There was given him a mouth speaking great things, and blasphemies.	Daniel vii. 8, 20, 25. A mouth speaking great things.—A mouth that spake very great things.—He shall speak great words against the Most High.
John, Rev. xiii. 5. Power was given him to make war FORTY AND TWO MONTHS. [See marginal reading.]	Daniel vii. 25. They shall be given into his hand until a TIME, and TIMES, and the DIVIDING OF TIME.
John, Rev. xiii. 10. He that leadeth into captivity shall go into captivity.	Daniel vii. 26. They shall take away his dominion, to consume and to destroy it unto the end.
Rev. xii. 14. And to the woman were given two wings of a great eagle,that she might fly into the wilderness into her place, where she is nourised for a time, and times, and half a time. [3 1-2 times.]	Rev. xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [1260 days.]

Let us compare the information we have thus gained :—

42 months	3 1-2 times
30	360
1260 days=42 months	1260 days=3 1-2 times

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These cannot be literal days, for the dominion of the horn (Papacy,) was not taken away in that length of time.

The Encyclopedia of Religious Knowledge says, "It is a remarkable fact, that the DOMINION of the Papacy, in that very kingdom which had been its chief stay for ages, was DESTROYED and disannulled by an act of the French Assembly in the year 1793, just 1260 years from its establishment."

Here then we have *four* marks fixed, thus:

533	1260 years	1793
	1260 years	
538		**1798**

Can we ask for any more proof that this application of the prophecy is the right one? In the 10th, 11th and 12th chapters of Daniel, we have a continued discourse from the angel Gabriel, conducting Daniel's view to the glorious period, when "they that turn many to righteousness shall shine as the stars forever and ever."

Two questions come up here: 1. *What* was taken away to make room for popery? *Ans.* Paganism. 2. *When* was it taken away? *Ans.* In 508, when the last of the ten kings (whose

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kingdoms were the ten horns of the fourth beast) was converted to Christ.

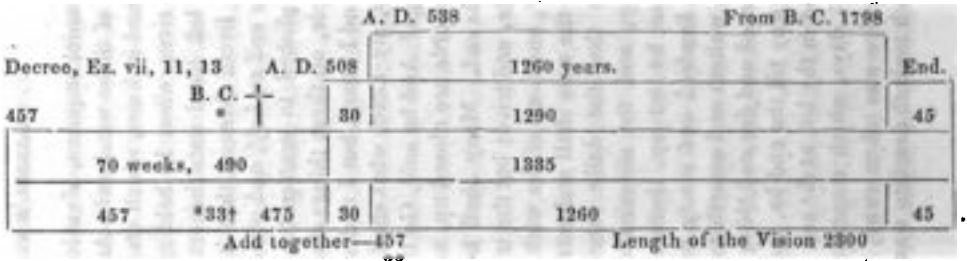
1290 years.

508 1798

"Blessed is he that WAITETH and cometh to THE 1335 days; but go thou thy way till THE END be, for thou shalt rest, and stand in thy lot at the end of THE DAYS." As the 1290 terminated in 1798, THE **1335** must end in **1843.**

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The following Scale may illustrate the different periods.



33
475
30
1260
45

2300
457

1843

Daniel enquires, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a *time, times and an half*, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

And I heard, but I understood not: then said I, O, my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up, and *sealed till the time of the end.* Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a *thousand two hundred and ninety* days. Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days.* But go thou thy way till the end be, for thou shalt rest and stand in thy lot, at *the end of the days*, i. e. the 1335 days, which commenced when the daily sacrifice was taken away, and the abomination which maketh desolate was set up.

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Here two abominations are mentioned — the DAILY, and THE TRANSGRESSION OF DESOLATION: Dan. viii. 13. Both of these were desolating powers, although the latter is called, in Dan. xi. 31, and xii. 11, "the abomination that maketh desolate." The *daily* refers to Pagan Rome, — the *transgression of desolation* to Papal. The influence of Paganism, or the *daily*, began to decline under the agency of the preaching of the gospel, till at length, it entirely ceased, and Christianity became the religion of the Roman Empire; and Constantine gave his influence in its favor, in the fourth century. The altar of Paganism was not entirely removed from Rome, for it was not *taken away* till about A. D. 508, when, according to Gibbon's testimony, Vitalian, with an army of Huns and Bulgarians, mostly idolators, declared themselves the champions of the Catholic faith. Hence the *taking away of the daily, or the end of Paganism.* Then appears *the abomination that maketh desolate*, or *the transgression of desolation.* This abomination the Savior refers to in Math xxiv. 15; and speaks of its standing in the *holy place*, and, as Paul saith, *sitteth in the temple of God.* See 2 Thess. ii. 4. The holy place signifies the church, the people of God, who are called, in the Scrip-

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tures, the "holy people." It is evident that the Savior, in Matthew, alludes to the "transgression of desolation," the Papal power, and not to the "daily," or *Paganism*. The Papal power commenced, as we have seen, 538, when the time of trouble, more especially, began, to the people of God. There has been great tribulation to the church during the 1260 years. "The severity of this tribulation," says a recent writer on this subject, "began to be broken before the 1260 years expired; that the church was to remain in the wilderness. [See Rev. xii. 6.] The kings began to make war on that desolating power, [See Rev. xvii. 12 — 16,] before the whole period allotted to it had expired; and the Reformation commenced about the same time, and thus the days in the violence of persecution were shortened, for the sake of 'the elect,' the church."

THE TIME OF THE END.

The objection which is so strenuously urged against fixing on the time of the end, is without foundation in the Scriptures. God has measured out time to his people, by days

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months, and years, as every student of the Bible must acknowledge.

The prophecy of Noah is the first chronological prophecy on the record of God's word, and one of interest to us who are living at the closing period of the time of the Gentiles. Our Lord refers to it as descriptive of the world previous to his second advent. Gen. vi. 3. "*And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.*" This passage is explained by a parallel mode of speech, in Neh. ix. 30. "Yet many years didst thou forbear them, and testified against them *by thy spirit in thy prophets.*" It is very evident that the passage in Genesis implies that God had long borne with the antedeluvians, but all to no purpose. The end of his forbearance is now determined by the 120 days. "My Spirit shall not *always* strive with man;" i. e. shall not keep up the process of judgment, rebuke and mercy. At the time appointed it shall cease.

Here is a prophetical date fixed for a merciful purpose, for a warning to those on whom the judgment should come, if they repented not. The time is here specified, — a *hundred and twenty days.*

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Other dates are determined by the wisdom of God, for equally important purposes as this.

Mr. Habershon, in his Guide to the study of chronological prophecy, has divided the chronological portion of it into eight parts, as follows:

	PROPHECY.
PERIOD I. From the call of Abraham, and from the mockery of Isaac to Israel's deliverance out of Egypt, 430 years, from 1921 to 1491, B. C. And 400 years from 1891 to 1491, B. C.	Gen. xv. 12—14 See also Acts vii. 6, 7. Ex. xii. 40, 42. See Gal. iii. 1.
PERIOD II. From the first year of Ahaz, to the final overthrow of the kingdom of Israel, 65 years, from 742 to 677 B. C.	Isa. vii. 1, 9.
PERIOD III. From the commencement of Judah's captivity in Babylon, to the decree of Cyrus, 70 years; from 606 to 536, B. C. And from the destruction of Jerusalem to the decree of Darius Hystaspes, 70 years from 588 to 518 B. C.	Jer. xxv. 8—12. xxix. 10.
PERIOD IV. From the edict given to Ezra; in the seventh year of Artaxerxes, to the death of Christ, 490 years from 457—6, B. C. to A D. 33, or 34.	Dan. ix. 1, 4, 20, 27.

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PERIOD V.	PROPHECY.
This admits of a double appliction. *First*, to the kingdom of Israel. From the final destruction of the kingdom of Israel to its restoration, 2520 years, from B. C. 727, to A. D. 1793; and from B. C. 677, to A. D. 1843—4. *Second* application, (Judah,) from the dethronement of the house of David, and the destruction of the kingdom of Judah, to the millenium, 2520 years; from B. C. 677 to A. D. 1843—4.	Lev. xxvii. 14—28. 31—33, 40, 41, 42, 44, 45. Dan. iv. 16, 23, 25, 32.
PERIOD VI.	
From the edict given to Ezra in the 7th year of Artaxerxes, to the cleansing of the sanctuary, 2300 years, from B. C. 457 to A. D. 1843—4.	Dan. viii.
PERIOD VII.	
From the giving of the saints into the hands of the Papal power to its fall; and from the formation of the ten Papal kingdoms to their destruction, 1260 years, from A. D. 533, to 1793; and from A. D. 583 or 4, to 1843 or 4.	Dan. vii. Rev. xi. 1, 2: xiii. 10, 11.
PERIOD VIII.	
From the overthrow of the Eastern Roman Empire to the drying up of the kingdom of Turkey, 391 years, from A. D. 1453 to 1843 or 4.	

The above periods of prophecy are introduced here to show that God has measured these events by time. They have a beginning and ending—and may be considered as the several

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great outlines of Jehovah's administration in the world.

The sixth Period including the 2300 years, is of the most importance to our subject. By examining the following class of prophetical numbers in Daniel, it will be seen that God has revealed time clearly in the vision.

1. Seven Times—Daniel iv. 16.
2. Time, times, and the dividing of times.—Daniel vii. 25; xii. 7.
3. Two thousand and three hundred days.—Dan. viii. 14—26.
4. Seventy weeks.—Dan. ix. 24.
5. A thousand two hundred and ninety days.—Dan. xii. 11.
6. *A thousand three hundred and five and thirty days.*—Dan. v. 12.

In Revelations we have the following notes of time.

1. *An hour, a day, a month, and a year.*—Rev. ix. 15.
2. *A thousand two hundred and three score days.*—Rev. xii. 6.
3. *Forty and two months.*—Rev. xi. 2: xiii. 5.
4. *Six hundred and sixty-six.*—Rev. xiii. 8.
5. In Ezekiel, *Three hundred and ninety days and forty days.*—Ezek. iv. 5—6.

Here is time which God has revealed in his word, most of which essentially relates to the question of Daniel—How long shall be the vision? And to the answer, "Unto 2300 days." The events included in this vision is sufficient evidence to every one acquainted with the history of these events, that they could not be ac-

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complished in so many days. There is almost a universal agreement in the Christian world that in the 70 weeks a day stands for a year. And if this is a part of the vision, then the remainder must be interpreted on the same principle; that the seventy weeks compose a part of the vision is evident from the fact that the instructions of the angel Gabriel to Daniel did not terminate here; for he was afterwards informed that the city and sanctuary should be destroyed. "The end of the war should be with a flood," and unto the end of the wars, *desolations* were determined. And that for the overspreading of abominations he should make it desolate, *even until the consummation, and that determined shall be poured upon the desolator.* This must relate to the remainder of the vision, the 2300 days. The events in the vision, so descriptive of the Little Horn, evidently extend down to the cleansing of the sanctuary, (including the 1260 years) with which the indignation is to end. Jerusalem is still trodden down, and the Jewish nation remains a scattered people, looking for the return of their Messiah. The indignation has not yet come to an end, and cosequently the vision is not yet closed.

The several points in the vision may be arranged as follows:—

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I.—The 70 weeks divided into three parts:—

1. Seven weeks, or	49 years.	
2. Sixty-two weeks,	434 "	
3. One week or	7 "	
Making in all 70 weeks, or	490 "	
Subtract the age of Christ,	33 "	
Leaves B. C.	457	-457
II.—From the birth of Christ to the taking away of the daily (*sacrifice*) and the setting up the abomination which maketh desolate,		508
III.—From 508 to the time when the saints of the Most High were given into the hands of Papacy by an act of Justinian, the Greek Emperor, gives us the time of		30
IV.—From 538, when the Papal dominion was established by the edict referred to down to the period of its overthrow in 1798, is noted as the *time, times and a half* in Dan. xii. 7.		1260
Time, one year,	360 days.	
Times two years,	720 "	
Half a time,	180 "	
Each day for a year makes	1260	
Add 45 years to the above numbers,		45
To the close of the vision, gives		2300
Take from B. C.		457
And it leaves		1843

If the above prophetic calculations can be demonstrated by the word of God, then "a great voice out of the temple of heaven, from

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the throne," will soon be heard, saying, "IT IS DONE!" Prophecy does reveal things that shall be HEREAFTER. Rev. i. 19, — even to the consummation of Jehovah's government and providence in the kingdoms of the world. See Isa. xxviii. 21, 22.

Whatever degree of confidence may be placed in the above calculations, one thing is certain, viz:—

There is evidence from the plain declarations of Scripture — from the prophecies — that we are living *in the time of the end.* Several of the most distinguished students of prophecies, after a careful and critical examination, have come to the same conclusion.

The following is an extract from Professor Bush, testifying his own belief that the prophetical periods have nearly expired:

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy — that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous — something final — the last act in the great drama of the world. We cannot agree with those who believe that the physical de-

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struction of our earth is predicted and close at hand; though, if their premises once be granted, *we cannot see how their chronology is to be disputed.* We firmly believe that we are now upon the borders of the momentous changes predicted.

"We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."

Dr. Duffield, who has recently published a work on the prophecies, relative to the Second Coming of Christ, says, "Among other signs, that '*the time of the end,*' that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly by signs in the heavens. The sun shall be darkened—the moon shall not give her light—the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed, by some, and we think with some plausibility,

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that while these physical events are to be regarded as symbolical of the revolutions and commotions of empires, they nevertheless will, to some extent, literally occur. Striking atmospheric and celestial phenomena shall be observed, which, being beyond the reach of man's philosophy, may be regarded as the visible symbols which God himself hangs out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, that atmospheric and celestial phenomena have been more marked, frequent, and varied, than in any previous age of the world. It is said that not less than fifteen hundred stars have faded from the vault of heaven; and some of them were observed in a state of conflagration.

"Ever since the French revolution, the peculiar signs, both moral and political, which are predicted to mark the time of the end, have been developing. The preparation is making for a great and fearful crisis; the kings and rulers of the earth are leaguing and conspiring together, and becoming more and more involved in their ambitious schemes, and the Lord is *sealing* his people, pouring out his Spirit, and gathering in his elect. Verily, we must be

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blind if we cannot discern the signs of the times."

Cunninghame's Dis. on Prophecy—"If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His [Christ] coming yet accomplished?' We should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall He come this year?' Our answer would be, 'We know not; but this much we know and believe, *that he is at hand, even at the door.*'"

Rev. John Cox, speaking on the Second Advent of Christ, makes the following remark: "This, I conceive, is the next great event that we are now to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto virgins."

By comparing the signs of the times with the numerical prophecies, we may know, with certainty, when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every man who is a student of the prophetical writings, long before the predicted events are fulfilled. The prophecies of Daniel were clo-

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sed up and sealed till the time of the end ; and when the book was to be opened, the seals were to be removed—the mysterious dates were to be developed—many were to run to and fro, and prophetical knowledge was to be increased. The period here foretold is that in which we are *now living ;* for never, since the time of the reformation, has there been such deep and intense interest paid to the sacred prophecies as within the last thirty or forty years. The seals are now being removed—the signs of the times shed a light on the prophetical dates, and the prophetical dates shed light upon the signs of the times.

" All these signs of the times, shedding their light upon the mysterious dates, and deriving light from them in return, i. e. the present concussions of the nations ; the simultaneous shaking of the Ottoman and Papal empires ; the reign and dominancy of infidelity ; the extensive propagation of the gospel beyond the limits of the western Roman empire ; the state of feeling and excitement in the Jewish nation ; the infidel indifference of the world ; the death-like slumber of the church ; and the midnight cry that has been recently raised, and that is now ringing in the ears of the infidel world and a sleeping church, all indicate that the 1260

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years have run out their course. And when ye see these things know that the kingdom of heaven is at hand."—*Lit. vol. II. Dest. of British Empire, Thorpe.*

Dr. Cotton Mather, in a work printed for Samuel Gerrish, 1729, and who died Feb. 13, 1727—8, says, "By all just and fair computations, the twelve hundred and sixty years allowed for the Papal empire must be near, if not quite expired. By consequence, the 1335 years, which bring the time of the end when Daniel, with other good men, is to rise and stand in his lot, are not likely to extend beyond the present century."

The above extracts, from writers on prophecy, are introduced here to show that the doctrine of our Savior's last advent to the world, as near at hand, is a doctrine of interest—of investigation and belief, to many of the present day.

In closing this subject we will notice a few objections which are made to the doctrine of Christ's near approach.

I. The passage in Math. xxiv. 36.—"*But of that day and hour knoweth no man.*" It will be remembered that in every instance, where passages of this nature occur, that the signs of the advent of the Lord are particularly pointed out.

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The *day* and the *hour* we profess not to know. But does not the chapter, from which the above passage is selected, contain evidence that it was not for the disciples, *then* living, to *know the times* and *the seasons*, but for those who should be on the earth about the time of his coming. It was not the purpose of Christ to leave his people in darkness on a subject of such momentous interest as his *last advent* to the world. In the days of Noah and Lot, the people were faithfully warned, previous to the approaching judgments of heaven. Hence the parable of the fig tree, "when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, *even at the doors.*" The signs which should precede his second advent are recorded in the chapter for our instruction, that we may not be in darkness, that that day come upon us unawares. Query.—Is it consistent with the character of God, and in harmony with express declarations in Scripture, on this great event, to believe that it will take place without our knowing any thing about the *time*? "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in *due season*? Blessed is that

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servant whom his lord, when he cometh, shall find so doing." Doing *what*? Watching, having the lamp trimmed and burning, and being ready, lest the Bridegroom come and find us sleeping. But to say, "*my lord delayeth his coming*," is taking the position of the evil servant, and incurring the penalty contained in the close of the chapter. To *such* the Lord will come in an hour when they look not for him. 1 Thess. v. 2.—"For yourselves know perfectly, that the day of the Lord so cometh, as a thief in the night. For when they shall say peace, and safety, sudden destruction cometh upon them. But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of the day: we are not of the *night nor of darkness*." John xv. 15.—"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep (*observe*) those things which are written therein."

2. *A millennium of peace and happiness.*—When Christ was asked by the disciples what would be the sign of his coming, and of the

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end of the world, he did not tell them there would be a thousand years of peace and happiness, or that the whole world would be converted. Such a notable sign as this he would not have omitted, if it was to occur. "But as the days of Noah *were*, so shall also the coming of the Son of man be." As much as to say, As when the flood came in the days of Noah, and the burning in the time of Lot, so will it be when the Savior comes the second time. The people will be giving their special attention to the affairs of this world, to buying and selling, building and planting, marrying, and giving in marriage, and as unbelieving as to Christ's coming, as the generation of Noah were concerning the flood.

But will not the knowledge of the Lord cover, or fill the whole earth? Yes; when the saints *inherit* the earth, and *not* at the coming of Christ; for this event is expressly noted by the signs, "as in the days of Noah." The suddenness of Christ's coming shows that it will be to the wicked as a *thief in the night*, as a *snare upon the nations*—as in the time of Pharaoh, when the destroying angel went out at *midnight*, and a cry of distress was heard throughout the land.—Ex. xii. 29. To the very period of the Savior's advent, there will

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be impiety, unbelief, luxury, commotions, wars and rumors of wars, and constant inquiry, "Where is the promise of his coming?"

The parable of the *tares* and *wheat* shows that the people of God never will be the praise of the whole earth, until *the harvest, which is the end of the world.* Until that time, the wheat and tares will grow together, when Christ will send forth his angels and gather out of his kingdom all things that offend, and them that do iniquity. *Then* shall the righteous shine as the sun in the kingdom of their Father.

3. *Prophecies were not intended to be understood until accomplished.* What is the great object of prophecy, in the Word of God, but to confirm our faith in the events therein foretold. Now, if we are not to understand the prophecies, or to investigate them with special reference to the events predicted, then a great portion of the Bible was a *sealed book* to the early Christians. Now, we believe the Word of God is a true light, which shines on our present path, and penetrates into the future. The first advent of our Savior was prophecied, and, no doubt, those who waited for the "consolation of Israel" had their hopes excited, and their faith strengthened by the prophecy of the 70 weeks in Daniel.

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The expectation of a Messiah was also prevalent among the Jews, and was confirmed by the mission of John the Baptist. And did not Daniel learn from books (*prophecy*) that the long captivity of the Jews, in Babylon, was about terminating? "I Daniel, understood, by books, *the number of the years*, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem." He understood the prophecy, and set himself to prayer and supplication, when the angel was sent "to tell him what should befall his people *in the latter days*, and that he should stand in his lot at the end of the days." Daniel did understand the prophecy before it was fulfilled.

Noah was commissioned to prophecy the destruction of the old world by a flood; and for the very purpose that the wicked might not be overtaken without warning. They were without excuse in not believing the prophecy.

The design of prophecy is not merely to confirm our faith in the Scriptures, but to give us a knowledge of the events to which the prophecy relates. Take the example of the destruction of Jerusalem. If the disciples had regarded the Savior's prophecy of that event only of use *after* it was accomplished, they

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would doubtless have perished in the siege. But they availed themselves of the warning which Christ made to them, previous to his departure, and escaped the desolations which came upon the Jews. Christ prophecied certain signs, by which they might know as to the time of the event. They saw these signs, believed, and fled to the mountains in Pella.

Now Christ has given in the same chapter, a prophecy respecting his 2d coming ; notable signs, by which we may know, for a certainty, as to the event at hand. The warning voice is discernable in those signs, and whatever indifference or unbelief, may exist in the church and the world on this subject, it will be heard, so that when he comes he will find some faith on the earth.

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NEW HEAVENS

AND

NEW EARTH.

MARRIAGE SUPPER OF THE

LAMB.

By N. HERVEY.

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NEW HEAVENS AND NEW EARTH.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 12, 13,

In the chapter from which the text is selected, the apostle mentions the design of his writing, viz. to refresh the minds of his brethren with the "words which were spoken before, by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." He foretells that there would be scoffers in the last days, who would manifest the same unbelief concerning the second coming of Christ, and the final consummation of all things, as was exhibited in the days of Noah, respecting the flood. He then gives a graphic description of the sudden and general conflagration of the

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world, to be succeeded by the *new heavens, and the new earth, wherein dwelleth righteousness.*"

Our object will be to show from the Scriptures that God has assigned to this earth which we inhabit, both in relation to its moral and physical constitution, a period of existence —and when that period comes, he will change or purify it from the curse under which it has fallen, and make it the abode of the righteous.

This proposition may appear to the reader inconsistent with the general laws of nature, and with the perfect order and harmony which has characterized the handy work of the creator ever since the morning stars sang together, and the sons of God shouted for joy. The sun, say you, continues to shine in its usual splendor—the moon reflects her light, the stars twinkle in the canopy of heaven, seed-time and harvest, summer and winter fail not, and all things remain as they were from the foundation of the world. But we ask you to suspend judgment till we have consulted the records of God's holy word. To the law, and the testimony we appeal for the evidence of our position—viz. that the present mundane system must pass away, or be renewed, and a new heavens and new earth appear.

In discussing this subject we shall follow the order of the text. That expressly declares,

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I *That there will be a great change in the present material system.*

In proof of this, the apostle refers to the flood which swept over the earth and destroyed its inhabitants, with the exception of Noah and his family. That the earth underwent some physical change, is generally admitted by geologists. The discoveries which have recently been made by them, have led them to this opinion. The apostle asserts the ignorance of scoffers in the last days, on this subject. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 2 Pet. iii. 5, 6, 7. It was the opinion of Moses (Gen. i. 1, 2.) that the earth was originally in a fluid state, and it has been shown by some discoveries near the poles that the earth is not round, but of a spheriodal form, resembling an orange, a shape which it would naturally assume from whirling round upon its axis; and is a just conclusion, if, according to ancient opinions, the earth was formed from a watery substance. Be this as it may, the apos-

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tle declares that 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 burnt up." In the following verses, eleventh and twelvth, the same thought is expressed by a dissolution of the material universe.—Not its annihilation, for this would conflict with long established principles in philosophy, that no particle of matter is annihilated, whatever process of change it may pass through—but that the present system of things will be changed, or regenerated; and in this sense, pass away into a new and perfect state "wherein dwelleth righteousness."

There is nothing in all the convolutions of nature to compare with this last drama in the world's history. We may form some conception of the rolling thunder, peal after peal,—of the darting lightning, flash after flash,—of the sweeping deluge and the sweeping cataract bearing down the sturdy oak, and rolling the rock from its settled position—of the belching and burning volcano pouring out its lava, and destroying whole cities, of the rumbling earthquake in both land and sea. But the final conflagration is purely a matter of revelation, and best described by the language of the inspired writers. Heb.i.10,11,12, "Thou Lord in the beginning hast laid the foundation of the earth,

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and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they *shall be changed:* but thou art the same and thy years shall not fail." [See Ps. cii. 23, 28.] "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not *till the heavens be no more.*"

The subject under consideration is also recorded in prophecy. Speaking as they were moved by the Holy Ghost, the prophets not only predicted the birth of the Redeemer with all the characteristics in which he appeared when clothed in his humiliation, and all the scenes of his crucifixion on the cross; but they also look forward to the approaching consummation, when he shall come to make up his jewels, Isa. li.6, "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." Whatever may be the order, firmness, solidity, and regular motion of the heavenly bodies, or the beauty of the earth, yet they shall be folded up, or changed for the residence of Christ and his saints. Jer. x. 10, "At his wrath the earth

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shall tremble, and the nations shall not be able to abide his indignation "

There can be no doubt that the events predicted in Joel, 3d chapter, are identical with those in Rev. xiv., and foretell the end of the world — the final conflagration, and the heavenly Jerusalem. 'The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel."

The second chapter of this prophecy presents the same great event. The language has been supposed to refer to the destruction of Jerusalem, but will it not have a literal accomplishment at the end of the world? The events of that period correspond to the description in other portions of the Scriptures. "The earth shall quake before them — the heavens shall tremble — the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is terrible, and who

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can abide it?" These, with other similar passages in the Word of God, confirm our faith in the purpose and power of Jehovah to renovate the earth — to purify it by fire, and to restore it to its primeval glory and perfection. It is an inspiring thought to the devout mind. It elevates the soul, and fills it with the grandeur and omnipotent power of the Almighty. It is included in His eternal purposes. It is a part of His vast plan in the great work of redemption, to purify the earth from the curse — from all that is injurious, mortal, and fading; and make it what it originally was, Eden-like.

Here will be the manifestation of God's power. He "who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," is, by the same power, able to transform the elements of nature, and render the earth as pure, and beautiful, as when she came from the hands of the creator.

How sublime is the description, by the prophet Habakkuk, of the mighty power of God! "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his

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praise. And his brightness was as the light: he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and the moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." Hab. iii. 3, 10, 11.

Jehovah has abundantly evinced his mighty power, in the present existing universe. It now only requires his putting forth that same power, and the earth shall be changed, — renewed and bloom with all the glory and perfection of the Deity himself. He once gathered the waters of the sea together as an heap. "He layeth up the deep as in store houses." In the heavens hath he "set a tabernacle for the sun. He hath appointed the moon for seasons," and "maketh *Arcturus*, *Orion*, and *Pleiades*, and the chambers of the south. He

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covereth the heavens with clouds. He made a decree for the rain, and a way for the lightning and the thunder; and causeth the vapors to ascend from the ends of the earth." By his word "the waters were commanded to bring forth abundantly the moving creature that hath life." He hath made all things after the council of his own mind. This is our God, who hath founded the earth upon the seas, and established it upon the floods. He "hangeth the earth upon nothing," and as the Creator, Preserver, and Upholder, of all things, *rideth in his excellency on the sky.*

It was a remark of Tertullion, that every mechanic among christians knew God, and should make him known to others. He makes this remark in consequence of a question put by Crœsus, the king, to Thales, the philosopher. *What is God?* Thales asked for one day to answer the question. The day expired without an answer. The question was proposed again, and he wished for *two* days — then for *four* — then for *eight* then for *sixteen.* Impatient for an answer, the king inquired the reason of his delay? "O!" said the philosopher, "it is a question in which my insufficient reason is lost. The oftener I ask myself, *What is God?* the *more incapable* I find my-

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self of answering. New difficulties arise every moment, and my knowledge diminisheth as my inquiries increase." From this circumstance he took occasion to reason in favor of christianity over the wisdom and philosophy of man; and said to Crœsus, "*Thales cannot inform the king what God is! and the humblest christian knows more than this.*"

The Bible alone, in harmony with the voice of nature, teaches us *what God is*, — and utters forth his WISDOM, GOODNESS, and POWER.

This view of the present material system, which displays the omnipotence and grandeur of the Deity, is calculated to inspire us with hope, in the prospect of a new and better state of existence, when God shall purify and make all things new. Mortality is impressed on every thing around us, and yet how few believe that this earth is destined to be changed, in the sense of the text. Even the final dissolution of human bodies presents a scene at which human wisdom shrinks to contemplate. When we enter the congregation of the dead we are disposed to inquire, "can these dry bones live!" And many doubts spring up in the mind, when we look away from the inspired page, as we survey the works of creation, in reference to the change which

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this globe will soon experience. But God can cause "beauty to spring out of the ashes, and life out of the dust." He is possessed of unlimited power, and superintends, by his infinite knowledge, all the works of his hands. The poet has well observed, what is taught in Revelation, that

"He summons into being, with like ease,
A whole Creation, and a single grain."

Nothing but sin has marred the beauty of the visible Creation, or diverts our thoughts from a right contemplation of the ten thousand objects which speak in silent, but emphatic language, of the glory of God. The dark veil now hides from our veiw the brightest manifestations of the Deity, which must have lighted up the Garden of Eden, where our first parents walked and communed with God. The "glory of the Lord," which is now manifested in all his works, and which led the Psalmist, from a pious contemplation of them, to exclaim, "in *wisdom hast thou made them all,*" is not so clearly seen, as when the morning stars first sang together. How can it be, when the physical aspect of its constitution has become deformed, in consequence of the wickedness of man? That the physical economy of the earth has been deranged, corres-

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ponding to the moral state of its fallen inhabitants, all the investigations of science most truly affirm. Everything which Jehovah created, he pronounced *very good,* and there is reason, from the Scriptures, to believe, that before sin entered into the world, all things reflected the perfections of the Deity. "No chilling winds, nor poisonous breath," — no storms disturbed the tranquility of nature, — no concussions of the earth excited alarm in the breasts of its inhabitants, — no pestilences or sickness annoyed the human frame. We may reasonably conclude from the description of Moses, that the natural elements originally contributed to the happiness of man; and from the same Scriptures there is evidence that the desolating flood swept from the earth many of its primeval beauties, by which it was adorned in boundless variety. But when the dispensation of Providece shall close with this fallen world, the earth and the ærial heavens changed, then "we, according to his promise," may expect to behold the "new heavens and the new earth, wherein dwelleth righteousness." The heavens, therefore, must receive Jesus Christ until the times of the restitution of all things.

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"Eternal Hope! when yonder spheres sublime,
Peal'd their first notes, to sound the march of time,
Thy joyous youth began — but not to fade
When all the sister planets have decayed;
When, wrapt in fire, the realms of ether glow,
And heaven's last thunder shakes the world below;
Thou, undismay'd, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile!"

Having considered the first proposition of the text, that the present material system will pass away, or be changed, by the same power which created and formed it, we shall proceed to examine the proof, from the Scriptures, in support of the

II. Proposition, viz:—*That there will be a new heavens and a new earth, wherein dwelleth righteousness.*

The objection which is frequently made against this view of the subject — that there will be an entire change of the material universe, is not so well founded as many suppose. Many startle at the idea of this great revolution in the material world. From education, and from the popular custom of spiritualizing those passages which relate to this transformation, many are disposed to believe that all things will remain as they now are. And those who cherish the views here expressed, are, by many, class-

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ed among the *new lights* which, say they, have "glimmered in every age."

This doctrine, however, is not a new one. It was advocated in the earliest periods of Christianity. It was the universal sentiment of the Council of Nice, embracing something like three hundred pious and learned clergymen, who were assembled by Constantine the Great, soon after the establishment of the christian religion in the Roman empire, in about the year A. D. 325. The same views were cherished by the Reformers during the reign of Edward VI. and embodied in the Catechism of the Church of England. The following extract is from Burnett's theory of the earth. Vol. II. page 246.

"The end of the world, Holy Scripture calleth the fulfilling, and performance of the kingdom, and mystery of Christ; and the renewing of all things; for, saith the apostle Peter, (2 epistle, iii.) we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end, according to the witness of the apostle: The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works thatare therein, shall be burned up,as though

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he had said — As gold is wont to be refined, so shall the whole world be purified with fire, and be brought to its full perfection. The lesser world, which is man, following the same, shall be delivered from corruption, and change; and so for man, this greater world, which for his sake was first created, shall at length be removed, and be clad with another hue, much more pleasant an beautiful."

Dr. Clarke makes the following comment upon the passage in Peter iii.

"All these things shall be dissolved. They will all be separated, all decomposed; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently, they may enter again into the composition of the new system. We look for a new heavens and a new earth, the other being decomposed, a new system is to be formed out of their materials.

It does apear from these promises, what the apostle says here, and what is said in Rev. xxi. 27: xxii. 14, 15: That the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined; purged from all natural and moral imperfections, and made the endless abode of blessed spirits. That such an event may take place is very possible, and from the terms used by Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined, and restored, than finally destroyed."

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It is worthy of notice here, that Peter refers to all the epistles, in which the doctrines of the end of all earthly things, the coming of the Son of Man, and the final judgment, are mentioned. A careful attention to the epistles will convince the reader of the importance attached by the apostle to this subject. For example, the coming of Christ to judge the world. 1 Thess. iii. 13: iv. 14, 18. 2 Thess. i. 7, 10. Titus ii. 13. The resurrection: 1 Cor. xv. 22. Phil. iii. 20, 21. The burning of the earth: 2 Thess. i. 8. The heavenly country: 1 Thess. iv. 17. Heb. iv. 9: xii. 14, 18, 24. The final judgment of all mankind by the Lord Jesus: Rom. xiv. 10.

That the Scriptures set forth the entire regeneration of the earth, by fire, is as evident as the language of inspiration presents any other doctrine. Who can read the description of the apostle Peter (iii. chap.) on this subject, and not perceive that he designed to make this doctrine intelligible to a scoffing world? That there will be a *new heavens and new earth*, is confirmed by a promise, to which Peter refers.

The prophets, guided by the unerring influence of the Holy Spirit, have described the new earth in language so plain, that a little child may understand its import. The thirty-

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fifth chapter in Isaiah give us a view of what we may expect to see, and enjoy in the EDEN of the Lord. We here present the whole chapter in one column, with passages corresponding, from other portions of the prophecies.

Isa. xxxv. 1, 2. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.

Isa. lv. 12, 13. For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Isa. li. 3. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Isa. xxxv. 5—7. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame

Ezk. xxxiv. 26, 27. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down

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man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

Isa. xxxv. 8. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the way-faring men, though fools, shall not err therein.

Isa. xxxv. 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

Isa. xxxv. 10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain

in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Zech. ii. 10. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

Ezk. xxiv. 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

Isa. li. 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they

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joy and gladness. and sorrow and sighing shall flee away

shall obtain gladness and joy; and sorrow and mourning shall flee away.

Several other passages may be quoted from the prophetical writings, showing that the regenerated earth will be the residence of the redeemed. It is evident that the prophets, who wrote as they were moved by the Holy Ghost, felt that the loss sustained by the disobedience of our first parents would be repaired — that the curse which fell upon the earth, when nature "gave signs of woe, that all was lost," would be removed, and God again rejoice in all his works.

Isa. lxv. 17. For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

2. Peter iii. 13. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Isa. lxv. 18. But be ye glad, and rejoice, forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy.

Rev. xxi. 2, 3, And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Isa. lxv. 19. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be

Rev xxi. 4. And God shall wipe away all tears from their eyes; and there shall be no more death,

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no more heard in her, nor the voice of crying.	neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

In the sense of the above passages, we see in what light God will renew the face of the *earth*, and in what respect *the glory of the Lord shall endure forever; and the Lord shall rejoice in all his works.* Jerusalem is called THE HOLY CITY, THE CITY OF THE LIVING GOD. THE PLACE WHICH HE HATH CHOSEN, THE JOY OF THE WHOLE EARTH. Not so with ancient Jerusalem — "Behold," said Jesus, "your house is left unto you desolate." Nor is it thus with the Jerusalem that *now* is, which the apostle says, (Gal. iv. 25.) *is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.*

The future Jerusalem is evidently distinguished for its glory and excellence. Then saith the prophet shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, (Isa. xxiv. 23.) And the name of the city from that day shall be, THE LORD IS THERE. (Ezek, xlviii. 35.) "At that time they shall call Jerusalem THE THRONE OF THE LORD, and all the nations

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shall be gathered unto it." (Jer. iii 17.) And the Lord shall reign over them in Mount Zion, henceforth even for ever. (Mich. iv. 7.) He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of *his father David.* (Luke i. 32, 33.) These passages definitely point out the place where Christ will establish his throne. Jerusalem will be the seat of his temple, the glory of which will *fill the whole earth.*

It is not unusual to hear from the pulpit, a glowing description of heaven, by those passages from the Scriptures which set forth the state of the New Jerusalem, and the new earth, and which show that this new scene will resemble Paradise.

1. It shall be enlightened by the glory of God. Rev. xxi. 23.

2. It shall be watered by a river. Zech. xiv. 8. Rev. xxii. 1.

3. The Tree of Life shall be planted there. Rev. xxii. 2.

4. The inhabitants shall be all righteous. Rev. xxi. 27.

5. Clothed in beautiful garments. Isa. lii. 1.

6. Redeemed without money. Isa. lii. 3.

7. Inherit the land forever. Isa. lx. 21.

8. Free from infirmities, pain, sorrow, and death. Isa. xxxv. 5. Rev. xxi. 4.

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9. There shall be no more curse. Rev. xxii. 3.

10. The glory of Lebanon, the fir tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. Isa. lx. 13.

11. Place of rest and peace, salvation and praise. Isa. lx. 18.

12. The Lord, the everlasting light and glory. Isa. lx. 19.

13. The days of mourning ended. Isa. lx. 20. Rev. xxii. 5.

14. No night there. Rev. xxi. 25.

15. None there but those whose names are written in the Book of Life. Rev. xxi. 27.

16. They are before the throne of God, and serve him day and night in his temple. Rev. vii. 15.

17. Hunger no more, neither thirst any more. Rev. vii. 16.

18. The Lamb which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. Rev. vii. 17.

19. They shall reign on the earth. Rev.

20. The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3.

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The above texts are proof sufficient, that the renovated earth will be the abode of the righteous. The place where angels will greet the whole family of Christ, when he shall come to judge the world in righteousness. The renovation of the earth will be contemporary with the Second Advent of our Lord and his kingdom. The Savior says to his apostles, (Math. xix. 28,) Verily I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And Peter has expressly asserted the *times* of the *restitution of all things*, at the coming of Christ. John, in Rev. xx. 4, describes the saints as sitting on thrones with Christ, in the act of *judging;* which is the same thing as *reigning* ; and then declares that they *lived*, and *reigned* with Christ a thousand years. The redeemed are heard by John saying, *we shall reign on the earth.* These passages are perfectly intelligible, when we view Christ's personal reign on the new earth, with all his saints, when they (Christ and his people) conjointly possess the kingdom. It also makes plain the prayer which our Savior taught his disciples, viz. *Thy kingdom come, thy will be done on earth as*

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it is done in heaven. This prayer is not yet answered. And there is no prospect of its being realized in this life. For the will of God to be done on earth as it is done in heaven, implies an entire renovation of the present state of things. Heaven is a sinless, perfect state, and all the angels of God, with all happy spirits, move according to His will. God's will cannot be done on this earth as it is done in heaven, until the kingdom is brought completely under the administration of Christ, which will be in the *new earth, wherein dwelleth righteousness.* The Savior had promised the kingdom to his disciples, he then taught them to pray for it. The promise will be fulfilled, and the prayer answered, when *the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Then Christ will see the glory that shall follow his sufferings, the travail of his soul, the reward of his merciful embassy to this lost world, his incessant toils, his agony in the garden, his sufferings on the cross.

Let us now consider the *inheritance of the earth as the promised reward of the righteous.*

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God did promise to Abraham, and to his seed after him, the land of Canaan, flowing with milk and honey; and that his mind might be enlarged and filled with the extent of this promise, he was commanded to lift up his eyes to the four quarters of the earth, north, south, east and west, as if the promise was not confined to a single spot of earth in Palestine, but comprehending the whole earth. "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession.* But Abraham died without possessing any part of the land, except a burying field, purchased with his own money. His faith looked forward to a *heavenly country*, "*to a city which hath foundations, whose builder and maker is God.*" He had reference to the *New Earth*—the Holy City—the New Jerusalem.

Some of the ancient servants of God were in doubt about the interpretation of the promise made to Abraham and his seed, respecting the land of Canaan; but God constantly reminded them of their promised inheritance, by assuring them that the righteous should *inherit the earth*, Psalm xxxvii.—"For evil doers shall be cut

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off; but those that wait upon the Lord, they shall inherit the earth." For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth. The seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the earth; when the wicked are cut off thou shalt see it."

The prophecy of Isaiah, lxv. 17, leads us to the same conclusion. "For behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind." Isa. lxvi. 22, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." We have seen that there is a complete harmony between the prophecies of Isaiah and the Revelation of John on this subject. The promise which was made to Abraham, and to his seed, will be fulfilled when all the chosen people of God shall take possession of the *New Earth*, for an *everlasting* inheritance. The Lord "will comfort all the waste places of Zi-

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on, he will make her wilderness like EDEN, and her desert like the garden of the Lord; joy and gladness, thanksgiving and the voice of melody are found therein." This is the land of our inheritance, honored by the visible presence of the Lamb, who will be the light of his people, and the *joy of the whole earth.*"

According to Rev. xx. 4, the saints will live and reign with Christ a thousand years; reign with him on the New Earth. The redeemed in glory are heard, saying, "WE SHALL REIGN ON THE EARTH." This reign will commence when the *first heaven and the first earth are passed away.* Heb. i. 10, 11, 12—"Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." The sense of this passage is, that Creation, which now speaks forth the power, wisdom, and glory of God, will not be destroyed, or consigned to oblivion, but changed or purified from the curse. The Scriptures, says Mr. Fuller, give us reason to expect that the earth itself shall, at some

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future period, be purified, and re-united to the holy empire of God. The earth is set forth by the apostle in Rom. vii. as groaning to be delivered from the manacles of sin, and brought into the same liberty with the children of God, at the redemption of their bodies. Therefore, the heavens must receive Jesus Christ until the times of the *restitution* of all things. Here is the hope of the saints at the first resurrection—the hope of inheriting the NEW EARTH.

Now the promise of the ancient covenant, must evidently refer to a *future reward.* This promise is often made, and confirmed by an oath. There is reason to believe that something more is intended by this covenant, than that the posterity of Abraham should possess the land of Canaan. So solemn a covenant, must refer to a greater, and more extensive blessing than the temporal enjoyments of Canaan. The promise is made to Abraham and to his seed after him. Who are the seed of Abraham? Evidently the people of God—the *true Israel,* who are compared in number to the sands on the sea-shore. They are to inherit the *whole earth.*

Again, Abraham is represented in the Scriptures as a *stranger,* a *sojourner,* and a *pilgrim,* travelling from one place to another, without

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any settled home. [Heb. xi. 8, 9,] By faith, Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed, and he went out, *not knowing whither he went*. The commission to Abram is recorded in Gen. xii. i—4. He was obedient to the command, and yet he had no tittle, or right in the land of Canaan, any more than his son Isaac. He had no ground for building, or cultivation. *By faith he sojourned in the land of promise as in a strange country*, he occupied the same tabernacles with Isaac and Jacob, who were heirs to the same promise. He sojourned there by *faith;* and regarded that land only, as a type of the final inheritance of the saints, to which the promise must have reference. *For he looked for a city which hath foundations whose builder and maker is God.* He lost sight of earth as a permanent residence, in anticipation of the heavenly country, which he could realize only by faith in the promise.

To this land the apostle alludes in the 13th verse. *These all died in faith*, believing that God would fulfil the promised rest to his people—*not having received the promises.* These were not fulfilled in their day; *but having seen them afar off, they were persuaded of them, and confessed that they were strangers and pilgrims on*

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the earth. It was not their intention to reside in Canaan. For they *declare plainly that they desire a better country, that is, an heavenly.* Although Canaan was so particularly specified in the promise, yet they possessed only a small portion of it, and that not as the gift of God, but by purchase. (Gen. xxiii. Acts vii. 5.)

Again, the right which the Jews as a nation claim to the promised land, does not answer to the importance and solemnity which is attached to the covenant. They never had a *full* and peaceable possession of even that portion of the land which they once occupied. And as the covenant can refer only to temporal blessings, even if understood as they interpret it, it does not apply to them. They are a people *scattered* and *peeled* on account of their transgression in rejecting the Messiah. The covenant implies promised permanent rest and enjoyment. The Jews are far from having experienced this blessing. They have become a *proverb* and a *by-word* among the nations, a discontented, and unhappy people. If the covenant have reference to their future possession of the land, then the Gentiles have no part nor lot in the covenant, and are expecting to *inherit the earth* by promises made exclusively to the Jews. In

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this sense, I say, Christians are consoling themselves with bright and cheering prospects for the future, without any foundation.

But the Scriptures set forth this subject in a better light. God is the dispenser of grace, mercy and peace to all mankind, leaving every son and daughter of Adam, Jew and Gentile, bond and free, high and low, rich and poor, to avail themselves of the offers of salvation through Jesus Christ, and finally, to inherit the earth when God shall make his tabernacle with men, and Christ shall be admired by his saints.

This view of the promised land shows us what will ultimately be the *inheritance* of the people of God. Peter i. 3, 4, 5, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." This inheritance is without any principle of dissolution or decay,—*that fadeth not away*. The metaphor is taken from the amaranth, a flower always lively and

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blooming, and preserves its hue and fragrance, even amidst the cold frosts and chilling winds. The earth, which the righteous are to inhabit, will, without doubt, bloom continually.—It is the Paradise of God, prepared for those who love him—*It is the recompence of reward.* Paul, in his epistle to the Ephesians, first chapter, gives a most animating description of what God has reserved for his people; and assigns the *sealing* of the Holy Spirit, as the pledge of their *inheritance until the redemption of the purchased possession*, when soul, body, and earth, shall be glorified together. If we are the children of God, "then heirs, heirs of God, and joint heirs with Jesus Christ." When the saints enter upon their possession, their reward is complete. Now, saith the apostle, 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. It was the prayer of the Savior, *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.* The scene of his glory I believe to be on the New Earth. Then the knowledge of God will cover the whole earth. Then the watchmen of the Lord will indeed see eye to eye, and there be one fold, and one Shepherd.

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THE

MARRIAGE SUPPER OF THE LAMB.

Rev. xix. 9. "And he saith unto me, write blessed are they which are called unto the marriage supper of the Lamb."

The chapter from which the text is selected, is a description of the great day of the Lord, and the millennial state of the righteous, which is noted as the arrival of the Marriage Supper of the Lamb, for which the church is arrayed in her fine linen of sanctification—having "made herself ready." John says: "After these things (referring to events described in the preceding chapter) I heard a great voice of much people in heaven, saying: Alleluia: Salvation and glory, and honor, and power unto the Lord our God. For true, and righteous are His judgments."—Those judgments which befall papal Anti-Christ in the last great battle when Christ shall appear as the King of Zion. The seventh verse presents us with the glowing sentiment of the church—"Let us be glad and

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rejoice, and give honor to Him, for the Marriage of the Lamb is come, and his wife hath made herself ready." This is the espousal day of the church, when all the redeemed of the Lord will meet in the capacity described by John—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The union which now exists between the Savior and his disciples, is figuratively set forth by the vine and the branches. This union is formed by giving the heart to Christ—believing his Word, and trusting in the merits of his righteousness for full salvation. Those who are thus united to Christ are *blessed* indeed. "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."—1 John iv. 2, 3. Here is the union of all saints with Christ, at the marriage supper, when he will take the bride

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to himself, in presence of all the angels of God. The subject contained in the text is one of great interest to the children of God, and ought to awaken the inquiry in every heart, *shall I be called to the marriage supper of the Lamb ?*

In order to have a clear view of the subject, we propose to consider the several points in the text—viz :

I. *What shall we understand by the Marriage Supper of the Lamb ?*

II. *The blessings of the Marriage Supper to those who are called.*

I. *What are we to understand by the Marriage Supper of the Lamb ?*

The 21st chapter will shed some light upon it: Here is presented to John a figurative view of the blessed state of the righteous. "And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalsm, coming down from God out of heaven, prepared as a *bride* adorned for her husband. The New Jerusalem which John saw in vision denotes the celestial society of the redeemed. Jerusalem was originally the centre of the true worship of God, Ps. cxxii. 4, and the place where God did in a special manner dwell first

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in the tabernacle, and afterwards in the temple. 2 Sam. vi. 7, 12 ; 1 Kings vi. 13. The apostle employs the same figure to express the state of the righteous in glory. Heb. xii. 22, 23. "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly, and church of the first born, which are written in heaven, and to God the Juge of all, and to the spirits of just men made perfect." Saints, while on the earth, are usually spoken of as having their names *written* or enrolled in the Lamb's Book of Life. The apostle has doubtless an allusion in the above passage to a custom among the Greeks of enrolling a person's name in a book as a citizen, by which he is entitled, as a free man, to all the privileges of citizenship. The Christian's name being written in the Lamb's Book of Life, gives him a title to all the blessings of the Marriage Supper.

The passage in the address to the angel of the church in Philadelphia conveys the same idea. Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God ; and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusa-

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lem, which cometh down out of heaven from my God, and I will write upon him *my new name.*" On this passage, a recent writer makes the following remarks. "Relative to Christ's new name we know not; it may allude to the new character under which Christ will appear to eternity in heaven, after he shall have divested himself of his present mediatorial kingdom at the end of the world. 'Then cometh the end, when he shall have delivered up the kingdom to God even the Father.' Christ will then appear to his followers in some new point of light, and thus account for his *new name* to be inscribed on the redeemed pillars of heaven. Now, at the marriage supper Christ will be present with all the glories of the Father. John had a full view of this scene, as described in Rev. xxi. 9, 10. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and showed me that great city, the *holy Jerusalem* (saints and angels) descending out of heaven from God."

Christ is elsewhere called the Bridegroom—the bride means his church. It is here called

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the *Lamb's wife.* When the Bridegroom comes the church will be the prepared bride "adorned for her husband." In the parable of Christ, where a king is represented as preparing a feast for the marriage of his son, we learn that it was expected of all the guests to appear in a suitable dress, as a token of respect to the married couple; and that after the procession in the evening from the bride's house was concluded, the guests were all examined before they were permitted to enter the apartment of entertainment. If any person was found not having on a garment suitable to the occasion, he was expelled from the house. At the great marriage supper of the Lamb, the company of the redeemed will be prepared for the occasion, not one will be found there who has not on the "*wedding garment.*" This garment must be secured before the appointed time arrives—then it will be too late. "At a marriage, the procession of which I saw some years ago, says Mr. Ward, (View of Hist. of Hindoos, vol. 3, p. 171,) the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture—"Behold! the bride-

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groom cometh, go ye out to meet him." All the persons employed now lighted their lamps and ran with them in their hands to fill up their stations in the procession ; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated on mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat for a short time, and then went into the house, the door of which was immediately closee and guarded by Lepoys, I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment—*and the door was shut* !"

There is consolation in the thought that the door of mercy is not yet shut. There is a short space of time left in which we may all prepare for the coming and kingdom of our Lord. But when the "Marriage Supper of the Lamb *is come*, and the bride hath made herself ready" for the occasion, it will be too late for repent-

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ance—too late to secure the wedding garment. "They that *were ready* went in with him to the marriage, *and the door was shut!* The door of salvation will be closed,—

"Time gone, the righteous saved, the wicked damned,
And God's eternal government approved."

That the Marriage Supper of the Lamb will soon be announced, is evident from the circumstances in which the text stands. The previous chapter describes the fall of the papal beast, and accords with the same event in chap. x, which is an inspired comment on Daniel's prediction of the rise and fall of the papal power in the last days—and its destruction by the stone cut out of the mountain without hands.

"The angel came down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a loud voice, Babylon the great is fallen, is fallen." Rev. xviii. 1, 2. A similar text is found in Isa. xxi. 9. "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground." The second angel gives the same event in Rev. xiv. 8. And then followed another angel (next after the missionary angel now flying,) saying, "Babylon is fall-

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en." In the same chapter the event is given under the figure of the harvest and vintage. v. 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." v. 15. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap, for the harvest of the earth is ripe." See v. 16 to 19. All this indicates that Christ will be near in the time of trouble previous to the marriage supper, to defend Jerusalem—"In that day sing unto her, A vineyard of red wine. I the Lord do keep it, I will water it every moment. Lest any hurt it, I will keep it night and day." Christ here appears in the cloud with the golden crown upon his head—emblem of his exaltation and kingly power—and in his hand a sharp sickle, (the implement for gathering in the harvest and vintage) to defend his chosen and sealed ones. This text corresponds to the prophecy of Isa. lxiii. 1—6, respecting the "treading of the wine press" and the harvest and vintage of the same event in Joel iii. In answer to the prayers of his people, the Son of man destroys the anti-christian powers as with a rod of iron, in

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the great day of battle. "Shall not God avenge his own elect, who cry unto him day and night, though he bear long with them?" "When the Lord shall build up Zion he will appear in his glory, he will regard the prayer of the destitute and not despise their prayer."

This same event corresponds with that under the seventh trumpet—with the destruction of the beast and the false prophet—with the kings of the earth being cast into the lake of fire—Rev. xix. 20. Here, then, we have the great and notable day of the Lord—the harvest and vintage, towards which the world is tending, and the nations fast ripening.

That this beast has marks of some of the most notable scenes in the history of the French revolution, no one will question, who has a knowledge of that history. The abominations of the papal power have been exhibited to the world, in crimson colors, ever since it was established. But when infidelity raised its head, in, and after the French revolution, the horrors of the Papal See made the hearts of men fail them for fear. Well may the voice from heaven be heard, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God

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hath remembered her iniquities.—Rev. xviii. 4, 5. The lamentations of Papal kings are noticed in the close of the chapter, — when the body of the beast shall be given to the "burning flame," and the smoke of her ruins loom up as the signal of her death. "In her expiring struggle in Europe," says one writer, "she has attempted to stretch across the Atlantic her withered arm, and, if possible, gain her lost dominions in America." But *the judgment* shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. She may prevail, and continue to prevail, for an appointed time, "until the Ancient of Days" shall come, and judgment is given to the saints of the Most high, and the time that the saints shall possess the kingdom.

In Daniel we find the reign of the beast is limited to a "time, times and the dividing of times," which is a notable period in the prophecies — meaning 1260 days — a day for a year, making so many years for the reign of the Papal power, which closed in 1798, when the Pope was deposed, and a republican form of government was set up in Italy. But his body is not to be given to the burning flame till he shall have accomplished to scatter the power of the holy people. Then "all these things

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shall be finished, and the marriage supper of the Lamb come."

This notable period of time is mentioned in Daniel xii. 7 — "time, times and dividing of times," Rev. xi. 2 — "forty and two months;" in verse 3—"a thousand two hundred and three score days." In Rev. xii. 6, 14 — "a time, times and a half time." By time is meant a year, times two years, and a half a time half a year. These make the forty-two months, and all the different expressions of the period, according to the ancients, reckoning 360 days to a year, 30 days to a month. God said to Moses—Numb. xiv. 34—"After the number of days in which ye searched the land, even forty days, *each day for a year*, ye shall bear your iniquity, even forty years." Ezek. iv. 6—The prophet was ordered to lie on his side forty days as a sign to the people. God says, "I have appointed thee each day for a year." Dan. ix. 24 — The seventy weeks of the prohecy from the going forth of the decree to build the walls of Jerusalem to the crucifixion of Christ, gives us 490 years.

The present inhabitants of the civilized world, (says Mr. Smith) who have lived to see half a century, have lived to witnes the notable event which is designated by the descent of the angel of the covenant, in the 10th chapter

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of Revelation, and it has afforded them a season of great instruction. That event is noted as being at the close of the 1260 years, when one of the greatest revolutions occurred in the religious and political world that its history affords.

The destruction of the great secular Roman beast is prophecied by Daniel as introducing the Millenial morning. Dan. vii. 9—11—"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn (Popery) spake. I beheld till the beast was slain and his body destroyed, and given to the burning flame." This is the beast which the apostle says will be destroyed by the brightness of the Savior's coming. This will be the finishing stroke to all earthly monarchies—will close up the affairs of time, and introduce the children of God to the marriage supper of the

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Lamb. "Thus saith the Lord, Ah! I will ease me of mine adversaries, and avenge me of mine enemies. The destruction of the transgressors shall be together. The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Then shall the moon be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, before his ancients gloriously.

That the marriage supper of the Lamb is near, all the events of prophecy most clearly indicate. Edward Beecher, in a sermon published in 1835, remarks as follows: "In the progress of the cause of God on earth, there are certain great crises, or turning points of destiny, full of deep interest to him and to the intelligent universe. Such was the coming of Christ, an event around which were concentrated the interests of the whole human race, and of the moral government of God in all ages. The advent of such eras is announced beforehand, and preceded by signs. The event stands predicted on the prophetic page, throwing its light unto the dark regions of futurity; and God himself, as the long expected day draws near, so orders his providence that signs

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of his advent may be seen on every side. He holds up a standard to his people, and calls on them to behold it from afar. When he does this, it is their duty to notice such signs, and to be fully aware of their import; and to do this rightly is to *discern* the signs of the times. Beneath the inspiring influence of the Almighty, the universal church is aroused, excited, and agitated by the persuasion that a glorious advent of the kingdom of God is at hand." By this Mr. B. understands the conversion of the world. But where is the Scripture to warrant such license with the Word of God, as to make the Kingdom of God at hand to mean the "conversion of the world?"—When the Lord Jesus shall be revealed from heaven, he will find the world not in a converted state, but *as in the days of Noah*, which days correspond to the age in which we are living. That the Savior is about to make his appearance and call his followers to the marriage supper—to give them the *kingdom*, and the greatness of the kingdom, is evident from the signs of the times—the fulfilment of propecy—and from the vision of Daniel. The world seems

"To toll the death-bell of its own decease,
And by the voice of all its clemente

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To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'er-leap
Their ancient barriers?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rests.
The pillars of our planet seem to fail,
And nature, with a dim and sickly eye,
To wait the close of all"

Having considered the Marriage Supper of the Lamb, as to its meaning and time, we shall now consider—

II. *Its blessings, which those who are finally called will enjoy. Blessed* are they which are called unto the Marriage supper of the Lamb.

Our salvation from sin is represented in the Scriptures as originating with God, and as attributed to his compassion for the guilty. The doctrine is best expressed by the plain declarations of scripture. Eph. i. 4, 5—"According as he hath chosen us in him before the foundation of the world, that we might be holy, and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." 2 Tim. i 9—2—

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"Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. The Lord knoweth them that are his." God, however, is not represented by these passages as partial in his grace toward mankind. Peter said, in the house of Cornelius, "of a truth, I perceive that God is no respecter of persons." He, in common with most of his nation, thought that the favor of God was confined to the house of Israel; but now he sees that, in every nation, "he that feareth him and worketh righteousness is accepted of him." The free invitations of the gospel are sufficient to encourage every sinner to accept the mercy of God at the foot of the Cross. Those who are called by the spirit, and become reconciled to God through his Son, *are sealed unto the day of redemption.* Such may hope to be called at the Marriage Supper of the Lamb. They may have the full assurance of hope, that when He, who is our life, shall appear, they will also appear with him in glory.

The call spoken of in our text will be indicated by the *seventh trumpet.* Rev. x. 5, 6, 7—"And the angel which I saw stand upon

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the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." The sounding of the seventh trumpet is a notable sign in the course of the prophecy, that "time shall be no longer"—the mystery of God shall be finished — and when the "time of trouble," alluded to in Dan. xii. just previous to the resurrection of those who sleep in Jesus will begin. And may the people of God be prepared for this trial of their faith and patience. "Many shall be tried and purified, and made white before the millenial morning shall dawn, and the marriage supper of the Lamb come. They must put on the whole armor of God, that they may be able to stand in the evil day. This time of trial is rolling on and coming nearer ; but the saints may rejoice in the testimony of God. They shall be "caught up to meet the Lord in the air."

Christians will then be called to the marriage supper, by the last trumpet, "at the resurrec-

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tion of the just." 1 Cor. xv. 51, 52—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the *last trump;* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then will be "*heard, as it were the voice of a great multitude, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.*"

Now, as it is the purpose of the Father to give his people the kingdom, so Christ exhorts them to be ready. See Luke xii. 33, 38—"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." To gird up the loins means to be prepared — to be found active and diligent in the service of the Lord. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

The blessings which the marriage supper of the Lamb implies are clearly pointed out in the Scriptures. To these blessings the righteous will be called at the resurrection. They are as follows:

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1. *A glorified nature.* That God can form a spiritual and glorified body, no more liable to decay, disease and death, the apostle positively affirms. 1 Cor. xv. 44.—It is sown a natural body, it is raised a spiritual body." It is one of the most cheering prospects that can be presented, in view of the ideas we form of death and the grave; especially when we think of the "dark and narrow tomb," the receptacle of the offensive mass of clay. It is said of a friend to Spencer, that, as he leaned over his lifeless form, he exclaimed. "I thank God that *the body* will be redeemed at the resurrection." Then when the righteous are raised from the grave, and the redeemed living changed, they will be clothed upon with an immortal glorified nature; and,

2. *They will be perfectly holy.* Sin is *death* to all our spiritual emotions. "In heaven no sin is found." The intellectual and moral nature of the righteous shall be clothed upon with the Redeemer's holiness; mortality shall be swallowed up of life; their souls, expanding in the ever increasing glory of the *new abode*, will be adapted to the entire enjoyment of the marriage supper. Rev. vii. 13, 14—"And one of the elders answered, saying unto me, what are these which are arrayed in *white robes*? and

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whence came they ? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them *white in the blood of the Lamb.*" Some writers on the book of Revelation have referred the above passage exclusively to the martyrs who have, in the fullest extent of the term, passed through *great tribulation,*—sealed their testimony to the religion of God with their blood. May it not refer to all the redeemed, whose garment, suitable for the marriage supper of the Lamb, is the *righteousness of Christ* ? The white robe is an emblem of purity. *Without holiness no man can see God.*

Tribulations have a tendency to purify the righteous. Peter, after speaking of the inheritance of the saints, ready to be revealed in the last time, says "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold *temptations,* (trials.) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour, and glory, at the appearing of Jesus Christ. — 1 Peter i. 6, 3. Daniel says, "Many shall be tried and *purified,* and *made white.*" Holiness is the

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appropriate garment in which to appear at the marriage supper of the Lamb. We have a perfect description in the 7th chapter of Revelation, of the character and condition of the spirits of the just made perfect, represented as standing "before the throne and before the Lamb, clothed with *white robes*, and palms in their hands;" emblem of their victory over sin—their triumph over all their enemies.

Let christians, when cast down by afflictions, trials and persecutions, read the 7th chapter, and rejoice in all their tribulations. We may not be able to see the design of them so clearly in this life, as we shall in heaven. God permits his people, for a wise purpose, to endure trials for a season. But these cheerless, starless nights will soon be over, and in the *new earth* their sun will no more go down, there will be *no night* there: and they will see how every trial conduced to whiten their robes, and brighten their crown.

3. *They will be perfectly happy.* At the marriage supper of the Lamb there will be no sin, no night, no sickness, no death, no sorrow, no pain. "God shall wipe away all tears from their eyes." Their services in the heavenly world have no interruption—their joy no bounds—they shall be filled with all the full-

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ness of God, and make the temple of unfading glory resound with the anthem of never ceasing praises to the Lamb.

John saw, in vision, the "*Holy Jerusalem* descending out of heaven from God, having the glory of God." He called it *the bride, the Lamb's wife*, with all her heavenly glories. The city is described by an inspired mind. It is a "building indeed, not made with hands." "Glorious things are spoken of thee, O city of God." The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. The wall of Jasper and the city was of pure gold, like unto clear glass. The foundations of the city were garnished with all manner of precious stones; and the twelve gates were twelve pearls. The street of the city was fine gold; and the Lord God Almighty and the Lamb are the temple of it."

"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there."

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The *tree of life*, bearing twelve manner of fruits, and yielding her fruit every month, is a complete emblem of the immortal state of the righteous. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The *river of life*, spoken of in connection with the tree of life, may denote the undying love of Christians in the New Jerusalem state. "There is a river, the streams whereof shall make glad the city of our God." Here religion in the soul is as a well of water springing up into everlasting life. There it will become a river, clear as chrystal, ever flowing among the saints. With the tree of life, ever bearing fruit, the healing leaves ever shedding around a healthful influence, and the river of life ever rolling through the city, the inhabitants will "hunger no more, neither thirst any more."

The arrangements of the marriage supper will all be made; and every one present clothed in robes of light. The espoused of the Lord shall enter into his joy, and *shine forth as the sun in the kingdom of their Father*. Lord, we shall be perfectly *satisfied*, perfectly happy, and perfectly holy when called at the resurrection morning, to the MARRIAGE SUPPER OF THE LAMB.

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The prospect is most cheering to the tried people of God. Their toils end—their trials cease—their joys begin. Lift up your heads, for your redemption draweth nigh. There will be no one present who has not on the *wedding garment*.

THE SIGNS OF THE TIMES.

When from scattered lands afar,	Matt. 24:6—8
Speeds the voice of rumor'd war,	Luke 21: 25.
Nations in tumultuous pride	Gag. 2: 7.
Heav'd like ocean's roaring tide ;	He.12: 26—29
When the solar splendors fail,	Mat. 24: 29
And the cresent waxeth pale,	Rev. 16: 12
And the powers that star-like reign,	Matt. 24: 29
Sink dishonor'd to the plain;	Joel 2: 10,31
World ! do thou the signal dread ;	Lu.21: 26,36
We exalt the drooping head,	Lu. 21: 27, 28
We uplift th' expectant eye,—	Eph. 1: 14
Our redemption draweth nigh.	Ro. 8: 19, 23
When the fig-tree shoots appear,	Mat.24: 22,23
Men behold their summer near;	Lu. 21: 29, 31
When the hearts of rebels fail,	Isa.59: 18, 19
We the coming Conqueror hail.	Rev.19: 11,16
Bridegroom of the weeping spouse,	Rev.19: 7,9

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Listen to her longing vows,	Rev. 6: 10
Listen to her widow'd moan,	Lu. 18: 3,7,8
Listen to creations groan !	Ro.8: 22, 23
Bid, O bid thy trumpet sound;	1Thess. 4: 16
Gather thine elect around ;	Mat. 24: 31
Gird with saints thy flaming car;	Jude 14
Summon them from climes afar;	Isa.24: 13--15
Call them from life's cheerless gloom,	Mat. 24:40,41
Call them from the marble tomb,	Rev. 20: 4—6
From the grass-grown village grave,	Lu. 14: 14
From the deep dissolving wave,	Ps. 49: 14,15
From the whirlwind and the flame,	1Thess.4: 17
Mighty Head ! thy members claim.	Col. 1: 15
Where are they whose proud disdain	Lu.19; 12,27
Scorn'd to brook Messiah's reign ?	Mat.13:41, 42
Lo, in waves of sulph'rous fire	Lu. 17: 27,30
Now they taste his tardy ire,	Rev.19:20,21
Fetter'd till th' appointed day,	Rev.18:3,5,9
When the world shall pass away.	2 Pet. 2: 9
Quell'd are all thy foes, O Lord;	Rev.19:15,21
Sheathe again the dreadful sword.	Ps. 110: 5, 7
Where the cross of anguish stood,	Isa.53: 3,5,12
Where thy life distill'd in blood,	Mark 15; 27
Where they mock'd thy dying groan,	Mark 15; 29
King of nations ! plant thy throne ;	Isa. 24; 23.
Send thy law from Zion forth,	Zec. 8; 3
Speeding o'er the willing earth—	Dan.2; 35,44
Earth, whose Sabbath glories rise,	Isa. 40; 1, 9
Crown'd with more than Paradise.	Ps. 67; 6
Sacred be the impending veil !	1Cor.13; 12
Mortal sonse and thought must fail	1John 3; 3
Yet the awful hour is nigh,	Lu. 21; 31
We shall see thee eye to eye.	Rev. 1; 7
Be our souls in peace possessed,	2Thess. 3; 5
While we seek thy promised rest,	Heb. 4; 9
And from every heart and home	2Tim. 4; 8
Breathe the prayer, O Jesus, come !	Rev. 22; 20
Haste to set the captive free;	Isa. 49; 9
All creation groans for thee.	Rom. 8; 19

CHARLOTTE ELISABETH.

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THE SECOND ADVENT OF CHRIST AND THE RESURRECTION,

THE PRINCIPAL FEATURES OF APOSTOLICAL PREACHING.

The importance of making Christ's second advent a prominent theme of pulpit discussion, is disparaged by some writers, on the ground of Paul's determination to know nothing among men save Jesus Christ, and him crucified. But are we to infer from the apostle that the sufferings, and the crucifixion of the Savior are all he determined to make known to the world, as a preacher of the gospel? By no means. It is true that the apostle had a special commission to the Corinthians, relative to the cross of Christ, and it was his determination, while among them, to preach faithfully the doctrine of a crucified Savior. It was his purpose not to occupy his time in discussing the laws, customs, and tradtions of the Jews; nor to preach to them "with enticing words of man's wis-

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dom," but in demonstration of the spirit, and of power.

In the first chapter of the same Epistle, (v. 7,) the apostle commends the Corinthians, because they "come behind in no gift, *waiting for the coming of our Lord Jesus Christ*;" as though their constant expectations of his coming to judge the world was one evidenee of true piety, and a means for keeping them in the love of God, that they *may be found blameless in the day of our Lord Jesus Christ.*

In chapter vi. 1, 2, the apostle reproves them for not remembering "that the saints shall judge the world,"—and the xv. chapter is devoted to an exposition of the *order* and *nature* of the resurrectien. It is evident, from the whole epistle, that the apostle did not confine his preaching to the cross of Christ, any more than to the resurrection, and the coming and kingdom of our Lord.

Attention to the writings of the apostles will show that they preached the advent of Christ *near*, for the consolation and edification of christians; also on account of its practical tendency.

1. *By the way of consolation.* The apostle assures christians, at Thessalonica, that they will again see their departed friends, who have

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fallen asleep in Jesus; and adduces the resurrection of Christ as a pledge of theirs, when the Lord Jesus shall descend from heaven. See 1 Thess. iv. 13—18. — "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. v. 9, 10.—"For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." 2 Thess. i. 7—10—"And to you, who are troubled, rest with us, when the Lord Jesus shall be reveal-

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ed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Paul himself, in view of the hour of his departure, is consoled in the hope of a crown of righteousness, which he, with all the redeemed, will receive, *at that day*.—1 Tim. iv. 6—8. Peter, when reminded of the brevity of his own life, writes an Epistle to his people, the object of which is to confirm their faith in the coming of the Lord, and in the expectation of living in the new heavens, and the new earth, wherein dwelleth righteousness. 1 Peter v. 4.—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." James, in his epistle, does not encourage those to whom he writes with the hope of their final reward, until Christ comes the second time. In view of their tribulations, he exhorts them *to be patient until the coming of the Lord*,—the period when they shall see, in the most striking

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light, that the sufferings of the present time are not worthy to be compared with the glory that shall then be revealed. Why does he earnestly exhort them to bear patiently their trials? The answer is found in the first chapter, 7th verse; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, *at the appearing of Jesus Christ.* Paul, in his Epistle to the Hebrews, after discussing the doctrine of Christ's mediation, closes the subject by saying, "*And unto them that look for him shall he appear the second time, without sin unto salvation.* For what purpose shall he appear but to give his people their reward—their *incorruptible inheritance.*

It is evident, therefore, that the apostles, instead of dwelling on death as the period when Christians will enter upon their full enjoyment, and their complete reward, rather urged them to look forward to the coming of Christ, when the hopes of the pious will be consummated by the revelation of Jesus Christ.

2. The doctrine of Christ's second coming, *near*, was evidently preached by the apostles on account of its practical influence.

1. *As a motive to Christian love.*—"And the Lord make you to increase and abound in love,

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one toward another, and toward all men, even as we do toward you, to the end, that he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ.*"—1 Thess. iii. 13.

2. *As a motive to Christian forbearance.*—"We, ourselves, glory in you in the churches of God, for your patience and faith in all your persecutions, and tribulations, that ye endure, which is a manifest token of the righteous judg- of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us when the *Lord Jesus shall be revealed from heaven.*"—2 Thess. i. 4—7. Heb. x. 36, 37. James v. 7, 8. 1 Peter i. 6, 7.

3. *As a motive to the performance of Christian duties.*—"For the Son of man shall come in the glory of his Father, and then he shall reward every man according to his works."—Math. xvi. 27. It is the duty of the Christian to feed the hungry, clothe the naked, relieve the oppressed, and to do good unto all men. A cup of cold water given in the name of a disciple, does not escape the notice of the all-seeing Judge. Jesus said, "I was an hungered and

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ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; I was in prison and ye came unto me."

4. *As a reason for watchfulness.*—"But ye brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light and of the day; we are not of night nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober."—1 Thess. v. 4, 6,

If the reward, for a faithful discharge of duty in the vineyard of the Lord, is deferred till the *chief Shepherd shall appear*, then will the belief of his advent nigh stimulate his servants to warn the guilty, day and night, with tears. "Blessed is that servant whom his Lord, *when he cometh*, shall find so doing."

And now permit me to invite your attention to the study of the Bible. It is a light—a guide—a comforter. It throws light on the *past*, the *present*, and the *future*. It is a clear exhibition of God's character—his attributes—the way of salvation by his Son Jesus Christ. Here is the Cross; and on that Cross is presented the suffering Lamb. He invites, entreats, persuades you to look unto him and live. Believe in him, love him with all your heart, and then

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when he comes to be admired in his saints, you will be ready to welcome his approach—to receive the unfading crown of glory, and to enter into the joy of our Lord. Rev. iii. 21.—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. ii. 11.—"He that overcometh, shall not be hurt of the second death." Rev. ii. 7.—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

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A

NARRATIVE

OF

CONVERSION TO THE FAITH

OF THE

PREMILLENNIAL ADVENT OF CHRIST

IN

1843.

WITH SUGGESTIONS AND REFERENCES DESIGNED TO AID SERIOUS INQUIRERS AFTER TRUTH.

BY JOHN STARKWEATHER.

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NARRATIVE.

It is often sneeringly said, respecting many of those who have been led to believe in the pre-millennial advent of Christ in 1843, that they have "*prayed themselves* into this belief," without the proper exercise of their reason; while others are confident that if the doctrine were true, our educated ministers and theological professors would certainly have ascertained it. I have, therefore, thought it might be of service to those who are particularly interested in the subject, to give a brief statement of facts pertaining to my own conversion to this belief, accompanied with some suggestions and references which may aid serious inquirers in their search after the truth.

In Nov., 1840, I was brought, through the abounding grace of God, into the state of mind designated by the apostle Paul in the following language:—"There is therefore now no condemnation to them who are in Christ Jesus, FOR the law of the Spirit of life

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in Christ Jesus hath made me *free from the law of sin* and death; FOR what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us.*" "Being *made free from sin*, ye have your fruit unto holiness." "Thanks be unto God, who always causeth us to triumph in Christ." "How shall we who are *dead to sin, live any longer therein?*" On account of my possessing and professing such a state of mind, I was, as a matter of course, regarded with suspicion and treated with neglect, and my name was cast out as evil, by many who had before spoken of me and treated me as a worthy brother in the Lord. But I was made to realize in my own experience what the apostle meant, when he said, "I am *filled with comfort*, I am *exceedingly joyful* in all our tribulations." "None of these things move me;"—and what the Savior meant when he said, "Blessed are ye when men shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy."

In the month of Jan., 1841, I was for the first time led to read Miller's Lectures, and several other publications on the second coming of Christ. Such was then my state of mind, that I could feel no opposition to these nor to any other religious opinions which

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were entertained by devoted Christians; nor have I, at any time since, had it in my heart to speak of those who embraced these views, in such a way as to grieve or offend one of "Christ's little ones," for I felt that it were better that a millstone were hanged about my neck and that I were drowned in the depth of the sea. But still, I could see no reason or consistency in such views of the Bible as Miller and others entertained, in relation to this subject; and as I had been led practically to adopt the anti-Protestant sentiment advocated by Prof. Stuart, under whose instruction I studied for the ministry, that the books of Daniel and Revelation cannot be accurately interpreted by those who are unacquainted with the original languages,* I thought it not strange, that such men as Miller should entertain such irrational and inconsistent views of the prophetic scriptures.

During the two past years, since that time, I have attended much to the study of the prophecies, in the way in which, I have reason to believe, they have generally been studied by ministers and others: i. e., I have read Newton, and Faber, and Smith, and Campbell, and Edwards; and in connection with them, I have read the Bible, always feeling, however, that it would be presumption in me to suppose that I could understand the prophecies, without the aid of some one of these

* See Biblical Repository of 1835, p. 62; also Hints on Interpretation of Prophecy, p. 44.

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distinguished expositors, and that it would be next to sacrilege to question the correctness of their views respecting a temporal millennium. My mind, however, was often perplexed with the disagreement of these writers among themselves, and with the impossibility of explaining many passages of scripture in accordance with the views of either of them.

When Prof. Cowles began to write on the prophecies in the Oberlin Evangelist, advocating a temporal millennium, I was cheered with the hope and expectation of having all my difficulties and perplexities removed. Accordingly, I read all his communications carefully, and with deep interest. Although his views appeared more consistent, in some respects, than those of other writers, except Pres. Edwards, with whom he appeared very nearly to agree, still many important prophecies remained uninterpreted, nor could I see any rational and consistent method of explaining them in accordance with his views. I was still, however, very confident that they might, and must be explained consistently with the idea of a temporal millennium, and that I should be able so to explain them when I should have the requisite time and "helps" for the purpose.

During the last summer I have listened to several lectures, and read various publications from those who believe in the second coming of Christ in A. D. 1843. But their views appeared to me more and more inconsistent

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and irrational, so much so, that when at the second advent camp-meeting in Taunton, in September, I felt constrained to join with brother Hawley, of New Bedford, in attempting to expose what appeared to me to be their absurdities, but which I now see were absurdities to me, for the same reason that to go in a certain direction in a large city or in a strange country, in order to reach a particular place of destination, appears absurd to one who has unconsciously lost the points of compass. The whole difficulty was in myself, in my long established belief, the correctness of which I had never thought of questioning, that the future heaven of the saints was to be somewhere in the regions of space above us, and that there would be a temporal millennium before this state of our probation should close.

From the Taunton camp-meeting, brother Hawley went with me to the place in which I was then laboring, to aid in a protracted meeting. There, our labors in the meeting occupying only the afternoon and evening of each day, we proposed to devote each forenoon to the study of the Scriptures, without note or comment, with a view to ascertain more satisfactorily their import in relation to the subjects discussed by the Millerites; for although their views appeared to us both to be very inconsistent and absurd, yet we were unprepared to show, as we felt we might and ought to do, what the Scriptures did teach on

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these subjects. I never so fully realized, and so deeply felt, as I did at that time, that with the Holy Spirit promised to guide us into all truth, I might understand the Scriptures for myself, without any reference to the opinions of commentators or expositors. And having no other book but the Bible then within our reach, after expressing to each other our feelings respecting the promise of the Spirit to guide us into all truth, we bowed together before God, and as to myself, with a confidence of being guided into the truth which I had never before felt. I must also say, that this was the first time I ever attempted to search the Scriptures for myself, without note or comment, and without any reference to what others had thought or written, to ascertain their true import in relation to this subject. After spending a season in fervent prayer, we commenced our examination, comparing scripture with scripture, first, with reference to the location of the future residence of the saints, and then with reference to the *pre* or *post*-millennial advent of Christ, both expecting to be more convinced that the Millerites were deluded in relation to these points, yet willing to admit and to defend whatever we should find to be truth. We had not spent more than six hours in our examination, before we were led to see, beyond our ability as honest Christians to doubt, that the saints are to reign with Christ *forever* ON THE EARTH —that *this earth*, when the works of the devil

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in it and upon it are burned up, will become the "new earth" which we, according to his promise, are to look for, as the everlasting habitation of the righteous—and that the second coming of Christ will be before any such millennium can occur as we had been taught to expect. In coming to these conclusions, I was peculiarly startled to find that I was being led so far into Millerism; and I was strongly tempted by that consideration, and by others associated with it, to shrink back, and to question the soundness of these conclusions. But on reviewing again and again the ground which we had passed over, I could not resist the conviction that, in respect to the points already examined, the views of the "Millerites" were in accordance with the word of God; and in yielding my heart to these convictions of my understanding, I was filled with inexpressible peace and joy, the same in kind, though superior in degree, that I had experienced in yielding my heart to the doctrines of regeneration and sanctification.

I now found myself in an entirely new point of observation respecting the prophecies—a point from which I saw such harmony, and beauty, and glory in all the Bible, and especially in the prophecies, as I never saw before. It was like surveying a large city from the top of some commanding eminence, after having travelled over it for some months, in vain, with a view of becoming acquainted with the true direction and rela-

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tive position of its numerous streets, wharves, and public buildings.

The conviction is irresistible, and immediate, that, from that position, you can in due time, gain a correct idea of the situation of each, in reference to every other point, and every other object.

We now pursued our examination of the Scriptures with unspeakable satisfaction and delight, with reference to the nature of Christ's kingdom, the land of promise, and the restoration of the true Israel to this, their own promised inheritance, together with all the departed saints, who are "heirs with us of the same promise."

In this examination we did not attend particularly to the visions of Daniel, supposing that we could better understand these, after we should have ascertained the import of other parts of the Bible in relation to this subject. On this account, our time being limited, we did not then become satisfied respecting the *time* of Christ's coming. In other words, we were not yet convinced that this world's probationary state would be closed up by the coming of Christ in A. D. 1843. But after having such an experience of the faithfulness of God, in so far guiding me by his Spirit to a knowledge of the truth, I felt assured that I should be made to understand the historical prophecies of Daniel and John, including the times and seasons therein specified, whenever I should investigate them, as

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I had done other parts of the Bible, with reference to those points which had now become so delightfully plain and intelligible to my apprehension. Respecting the prophetic periods of time, I was not so readily satisfied, on account of the dust that had been thrown into my eyes by what Professor Cowles had written, for the purpose of showing that a day in prophecy is never to be reckoned as a year. But after a careful and prayerful investigation of the subject, with particular attention to the various historical events which might be supposed to be a fulfilment of these prophecies, as it respects the periods specified, my mind was set perfectly and delightfully at rest. Admitting that Professor Cowles' opinion of the passages to which he referred in Numbers and Isaiah, and other literal historical narrations, is correct, I could see no reason why they should be made a rule for interpreting the prophetic periods found among the *symbolical predictions* of Daniel and John; while it became perfectly plain, after a proper examination of the Scriptures in connection with historical events, that a day in these prophecies was intended to be understood as representing a year—a week, seven years, a month, thirty years, and a year, three hundred and sixty years; and that they had thus, in every case, been exactly fulfilled, except the ending of those periods, which bring us down to the coming of the Lord.

When I had become satisfied of this, I

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could not, of course, avoid the conclusion, that in the year 1843 Christ would come in the clouds of heaven, to raise the righteous dead, to change the righteous living, and to destroy all the wicked, with all the works of the devil, and to set up here his everlasting, glorified kingdom; and in yielding my heart to this truth, that peace of God which passeth all understanding, and which had, for some time been flowing like a river through my soul, swelled to almost an ecstacy of joy. It was the same "joy in the Holy Ghost" which I had often before experienced at intervals, only now it became more permanent, and gave me a liberty and an energy in doing good to others, which I never had before. I seemed to understand the full import of the Saviour's declaration, "Ye shall know the truth, and the truth shall make you free;" and since then, I have understood, as I never did before, the value and importance of this doctrine, in connection with the doctrine of holiness, for preparing us for the coming of the Lord. I had before been very confident that all religious experience and religious action which should result from the belief of this doctrine, must be selfish in its character, and therefore spurious. But now I *know* that such an opinion on this subject, let who will entertain it, is both unscriptural and false.

Here I must also testify, that I have never come to the knowledge of any truth, the evidence of which has continued to accumulate

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and to brighten from every quarter, filling the soul with unspeakable and perpetual joy, as it does in relation to this subject; and nothing has contributed more to cause this constantly accumulating evidence to glow with soul-captivating radiance, than the productions of those that have written and spoken against it. In this respect, I have been peculiarly benefitted in reading Professor Stuart's "Hints on Prophecy," and in hearing President Mahan express his objections and views; while I have been led most earnestly to desire and pray, that these teachers in Israel may be delivered from those habits and influences, by which they are so astonishingly blinded to the truth on this subject; and may cease to join with the slumbering virgins, and with the wicked of every description, in saying, "My Lord delayeth his coming."

In closing this narrative, I feel it my duty to advert to a remark which is sometimes made, and which is adapted, if not designed, to perpetuate the ignorance of such as choose not to search the Scriptures for themselves on this subject. It is said that "the most, if not all of the educated ministers who are believing in the coming of the Lord this year, are those who had previously been proscribed, or treated with jealousy and suspicion by their brethren, as heretical in some of their opinions." Now so far as there is any truth in this remark, it amounts to this, that these ministers had previously been willing to sub-

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mit to the reproach, or persecution, which every minister of the so-called "standing order" must unavoidably endure, however holy and useful he may be, who dares to entertain and express any opinions respecting the truths of the Bible, not by their brethren deemed orthodox. And here let it be remembered, that in enlightening and guiding men, the Spirit of God acts in accordance with the established laws of their minds, while none have the *promise* of being guided into the truth, except such as do the will of the Lord *at all hazards.* Such ministers as are here referred to, then, are the only ones who can reasonably be expected to be guided into the truth.

Here, probably, will be found one of the principal reasons why so few liberally educated ministers have yet been led to apprehend and preach the truth on this subject. They know that if they should avow their belief in the pre-millennial advent of Christ in 1843, they would, at once, be proscribed by their brethren as heretical in their views, or sneered at as foolish, fanatical "*Millerites;*" and that the probable result would be, to deprive them and their families of their present means of a comfortable subsistence. And while men are influenced at all by such considerations, it is both unreasonable and unscriptural to expect that they will be guided to a knowledge of the truth.

In view of what I have now stated respect-

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ing my conversion to the truth pertaining to this subject, the reader must be prepared to credit my sincerity, and my sanity also, if he knows anything of Christian experience, when I affirm, that *I can no more reasonably or safely doubt that Christ will come to close up the scene of this world's probation, during the present year, than I can doubt that the doctrine of regeneration is a doctrine of revelation.*

And here I must say further, that if that experience by which evangelical Christians are assured that their views of the doctrine of regeneration are correct, is not all a delusion, then my testimony in regard to the truth of this doctrine, may safely be relied on. I find it as clearly taught in the Bible, and have had, and do have continually, the same in kind the *very same*, sealing witness of its truth on my own heart; while the preaching of it, in almost every place, is attended with the same converting and sanctifying power.

And now does any one inquire, "What shall you think and what will you do, if after all, Christ does not come this year?" My reply is, I cannot now determine precisely what I should think, or what I should do in such a case. But I am sure of this, that since God has led me to believe that he *will* come this year, as his word abundantly teaches, and has brought me by his Spirit through this truth to rejoice and confide in him, as I never did before, he will not then leave me,

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but will teach me what to think and what to do, if he does not come; and especially am I sure that he will *so* teach me, that I shall then be saved from treating the Bible, and Christian experience, as they are now treated, by those who are trying to persuade themselves and others that the thousands of devoted Christians who are proclaiming and looking for the coming of the Lord this year, are following cunningly devised fables.

JOHN STARKWEATHER.

Boston, January, 1843.

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SUGGESTIONS AND REFERENCES.

Does the reader now inquire, "How can *I* ascertain, so as to be perfectly satisfied, that these views of this subject are in accordance with the word of God?

In answering this inquiry, let me submit to your serious consideration and careful examination, the following suggestions and references:

1. *If the end of all things* is *so near at hand, it is unspeakably desirable and important that you should* KNOW *it.*

Whatever may be *said* on this subject, every individual *knows* that if the Lord is coming this year, it would be his duty, and if he were a true believer in the doctrine he would feel disposed to conduct very differently, if not respecting his own spiritual interests, certainly in respect to the spiritual interests of his friends and neighbors, from what he would ever do without this belief. Every one feels that he has a work to do with reference to his fellow-men, when the time has come for the midnight cry to be sounded, which could not have devolved upon him before. And does not the fact that God has made us susceptible of such convictions and

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feelings, afford a good and sufficient reason for supposing that he would furnish us, in some way, with information so desirable and important respecting the time of Christ's coming to judgment? In accordance with this reasonable expectation, did he not give information of the destruction of the old world 120 years before it came? Did he not also, seven days before, expressly make known the *very day* when this destruction would commence? Gen. vi. 3; vii. 4. Yes, if the end of the world is to come this year, *you feel that you want to know it now.*

2. *Do not suppose that these views cannot be in accordance with the word of God, because they are, in some respects, different from those which were entertained by intelligent and pious men in former times.*

You will find that the great majority of the intelligent and pious of former times, until the days of Dr. Whitby, who died in A. D. 1727, believed in the pre-millennial advent of Christ. Yet the time of his appearing, and many of the circumstances and events connected with the setting up of his kingdom, were not understood by them as they are now being apprehended; and for the obvious reason, that these are among the things referred to in Dan. xii. 4, 9, where it is said, "The words are closed up, and sealed to the time of the end." "Shut up the words, and seal the book, even to the time of the end."

3. *Believe with unwavering confidence, that*

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"*at the time of the end*," i. e. *just before the Lord comes, the truth in regard to the time of his coming, together with the circumstances and events connected with the setting up of his kingdom*, MAY BE UNDERSTOOD.

It is indeed said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." But we are nowhere told that no man ever *shall* know *the year* during which Christ will come. If *this* passage is to be so understood, it makes it equally true that the Son of God himself will not know when he is to come to judge the world, till he gets here! But the passage merely affirms that the *day* and *hour* was, *at that time*, known only to the Father. But the same divine Teacher has said, in Matt. xxiv. 33: "When ye shall see all these things," (that is, the signs which he had just specified,) "*know* that it is near, even at the doors:" and in Dan. xii. 10, that at the time of the end "the wise *shall understand*." Besides, what a reflection upon the character of God must it be, to suppose that in a professed *revelation* of future events, the definite and specified periods contained in it, which evidently relate to the time of Christ's coming, are never to be understood!

It is also said in Acts i. 7, "It is not for you to know the times or the seasons which the Father hath put in his own power." But in the next verse it is said, "Ye shall *receive power*, after that the Holy Ghost is come upon

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you, and ye shall be witnesses unto me"—witnesses of what the Holy Spirit is promised to do. And what is he promised to do? Why, "he shall guide you into all truth, and teach you all things, and show you things to come." John xiv. 26, and xvi. 13. Of course at the "time of the end," the visions of Daniel *may* be understood, including those prophetic numbers and periods which close with the coming of Christ and the resurrection of the dead.

You will find also, that, before the seventh and last trumpet sounds, *all* who will be caught up to meet the Lord in the air, *will* so believe that he is near, even at the door, that they will, with prepared hearts, be looking and waiting for his appearing. For God has declared that, "at the time of the end," "*none of the wicked* shall understand, *but the wise shall* understand." Dan. xii. 10. This declaration evidently excludes *all* the wicked, and includes *all* the righteous, and affirms, of course, that all the righteous will understand, —not with the intellect merely, for this is true of many wicked, but *with the heart*, through the enlightening and sealing operations of the Holy Spirit,—what is said in the book of Daniel, respecting the *time* of Christ's coming. "Then, shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

4. *Carefully notice the predicted signs which*

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show that the "time of the end" has now come, when the time and circumstances of Christ's coming may and will be understood, by all the truly righteous.

See how strikingly Dan. xii. 4, and 10, last clause, are now being fulfilled. Read also Matt. xxiv. 29—31, and then, if possible, obtain an interview with some individual who witnessed the darkening of the sun on May 19th, 1780, and the thick, fearful darkness of the succeeding night, notwithstanding the moon was then full-orbed in the midst of the heavens. Gain an interview also, if possible, with some one who witnessed the shower of stars that fell to the earth on the night of Nov. 13, 1833; and remember that just such a phenomenon is described as having occurred on the night of Nov. 12, 1779, and visible from South America to Germany and Greenland. Ask yourself what phenomena can be expected to fulfil these predictions, if these have not done it. Notice also the striking fulfilment of Luke xxi. 25, 26, 28; 2 Tim. iii. 1—8; and 2 Pet. iii. 3—7. Then read Nahum ii. 3, 4, and as you think of our rail-road cars, "seeming like torches, and running like the lightning," remember it is "the day of God's preparation" "utterly to cut off the wicked." Read from chap. i. 15. Read also Isa. ii. 1—5, together with Micah iv. 1—5, which tell us what "many people" will say in the "last days," when Christianity is extolled by the nations; and then notice in the

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verses immediately following, in Micah iv. 6, what God says he will do in that day, when these ideas of a temporal millennium are so prevalent among the people. See also what follows in Isa. ii. 6—22.

5. *Do not admit that any views which you have ever heard expressed on this subject are correct, without an independent examination of the Scriptures for yourself, to see whether these things are so.*

You will not, of course, believe, nor do we wish you to believe, that *our* expositions of the Bible are correct, until you have diligently, prayerfully, and satisfactorily examined for yourself. And to induce and guide to such an examination, is the sole object of these pages. That you cannot *safely* adopt the views of other expositors, will become evident, when you consider that scarcely any two of them can be found to agree in their views, of even the most important points pertaining to this subject. One of the most learned and consistent among them, Prof. Bush of the N. Y. University, so interprets the prophecies as to affirm that the temporal millennium which many are now looking for, is already past. Prof. Stuart, of Andover, and many others, adopt and undertake to defend that view of the prophecies contained in the books of Daniel and Revelation, which was entertained by Josephus, an interested, carnal Jew, and Rollin, a bigoted Roman Catholic, who lived *before* the "time of the end," when the

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words were "closed up and sealed." In thus pretending that the periods of time specified in these prophecies have been literally fulfilled, they are obliged, virtually, to surrender the Bible into the hands of Infidels and Universalists; for it never has been and never can be shown that they have been thus fulfilled. It should be observed, however, and this is expressly admitted by Prof. Stuart, that the "great mass of interpreters," since the time of the end commenced, both in England and America, have been agreed, as we are, in understanding the days, designated in the books of Daniel and Revelation, as the representatives or symbols of years; and yet, to avoid admitting the doctrine of Christ's coming in 1843, this opinion of the great mass of interpreters is abandoned for that of Josephus and Rollin! It is particularly noticeable also, that almost every individual who undertakes to oppose this doctrine, is ready to admit, as Prof. Stuart himself has affirmed, that they "*do not know* that Christ will *not* come this year." It is evidently *unsafe*, then, to confide in the opinion of any religious teacher on this subject, however learned or pious he may have appeared to be. Besides, you should remember that you are required to search and understand the Scriptures for yourself, and that you must give an account to God for yourself, in respect to the views you entertain of their import.

6. *Believe that* YOU MAY, *and expect that you*

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will, *by pursuing the right course, very soon ascertain what the Holy Spirit designed to communicate, in relation to every important point connected with this subject.*

You may be told that it is presumption in *you* to think of understanding the prophecies, unless you are able to read the Scriptures in the original languages, and have studied books which treat of the proper principles of interpretation. But be not deceived by such anti-Protestant and anti-Scriptural sentiments. Remember that the Bible was originally written for the common people, to be understood by the common people, by just that method of studying it, which it is possible and natural for them to pursue. When it can be proved, in opposition to the united testimony of all the most competent judges who have lived during the two past centuries, that our present translation of the Bible is not in all essential particulars correct; then, and not till then, may you admit that none but learned men and theological professors can gain a correct understanding of the Scriptures. And do not suppose that you cannot, *in a very little time*, ascertain the truth pertaining to this subject. By observing the directions here given, with the references appended to them, or with a good concordance, *twenty-four hours' time*, will be amply sufficient to become perfectly satisfied respecting the main points of inquiry.

7. *But that you may be sure of being guided*

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by the Spirit in searching for truth, you must be in a state of entire consecration to God.

Let all your powers be completely submitted to the guidance of the Holy Ghost, in promoting Jehovah's interests, having no will and no interests of your own, of any sort, to consult or to think of in admitting and avowing the truth. The simple, honest, cheerful language of your heart must be, "Lord, what wilt thou have me to believe and do?" while you are so satisfied with the service and the favor of God, that you will count it all joy should you be made a partaker of Christ's sufferings, in having your name cast out as evil and deluded, by all the wise, and learned, and reputedly pious, in the church and out of it. Without this state of mind, you have no promise of being guided by the Spirit to the knowledge of any truth contained in the Bible; and without it you will be very unlikely to apprehend the truth in relation to *this* subject, which summons you directly, as it were, before the tribunal, and into the immediate presence of that God, who says, "Without holiness no man shall see the Lord." You may expect to find it emphatically true here, that "If thine eye be evil thy whole body shall be full of darkness," as it evidently is with the vast majority of professors and ministers of religion, at the present time; for they know, and are constantly affirming, that they always come short of perfect obedience, and this is the

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same as to say that they are all the time sinning against God, while those only who "*do the will of the Lord*," have the promise that they shall "know of the doctrine whether it be of God."

Come, then, immediately to Jesus, with the spirit of entire consecration, confiding implicitly in him, as your "wisdom, and righteousness, and sanctification and redemption;" expecting that, as your "Horn of Salvation," he will "perform this mercy promised, that you, being delivered from your enemies, may serve him without fear, in holiness and righteousness before him all the days of your life." And be not stumbled should you find some individuals professing to be in a state of entire consecration, who do not believe in the pre-millennial advent of Christ in 1843. It is, doubtless, yet to be determined in the case of many such persons, whether they are so baptized with the Holy Ghost, as to be wholly uninfluenced by any worldly and selfish considerations. It is evident, also, from my own experience, as already related, that persons who have the witness in themselves that they are altogether right in the sight of God, may long be deterred from gaining a correct knowledge of the truth on this subject, by certain early imbibed, and long cherished, though erroneous opinions, and methods of interpreting Scripture. Many such persons, especially ministers, and theological professors, will undoubtedly be left,

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under some such influences, to remain in ignorance respecting the time of Christ's coming, till very near the day of his appearing; that the wisdom of God may be more conspicuously manifested, as it was at his first appearing, and as it is now being manifested in every part of the land, in causing the "foolish things of the world to confound the wise, and things that are not, to bring to nought things that are."

8. *Having consecrated yourself entirely to God, begin immediately to search the Scriptures without note or comment;* comparing spiritual things with spiritual, relying with expecting confidence on the teachings of the Holy Ghost, and determined to continue your search, till you are satisfied that you have gained the precise views of this whole subject which God intended we should entertain.

Let all the passages pertaining to each point of inquiry be brought together and compared, remembering that only that view is correct, with which all these passages, or the greater number of them, can most easily and naturally be made to harmonize.

1. *In respect to the future everlasting abode of the saints with Christ in his kingdom.* Examine and compare all the passages here referred to, noticing particularly the nature and duration of the promise made to *Abraham* AND *his seed.* Has the promise ever yet been

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fulfilled? Can an "*everlasting* inheritance" be taken possession of in this mortal state? Gen. xii. 6, 7; xiii. 14, 15; xv. 7, 18; xvii. 8; xxvi. 3, 4; xxviii. 13; xlviii. 4; Heb. xi. 8, 9, 13, 39, 40; Acts vii. 5.

Who are Abraham's seed and heirs with him to this promised inheritance? Rom. ii. 28, 29; iv. 13—16; x. 12, 13; Gal. iii. 7, 8, 9. Compare John viii. 39, 40; Rom. ix. 6, 7, 8; Gal. vi. 15; Rev. ii. 9.

How do the heirs become such? Gal. iii. 14—29.

Is Christ now on his own proper throne where he is to reign forever with his saints? Matt. xi. 27; xxviii. 18; John iii. 35; Eph. i. 20, 21, 22; Ps. cx. 1; Heb. i. 3, 13. Compare 1 Cor. xv. 24—28; Rev. iii. 21; Ps. cxxxii. 11, 13, 14; Luke i. 32, 33; Isa. ix. 6, 7; xxiv. 23; Ps. ii. 6. Now, with reference, still further, to the future abode of the saints, compare Ps. xxxvii. 11, 29; Matt. v. 5; Dan. vii. 13, 14, 17, 18, 27; Rev. v. 10; xi. 15.

Is it anywhere intimated in the Bible, that Christ will ever leave the earth again, after he comes to it personally the second time? You may here be reminded of what is recorded in John xiv. 2, 3. But where is "his Father's house?" Compare the passages last referred to above, with Matt. xiii. 43, and Gal. iv. 26 with Rev. xxi. 2, 3.

What is Christ now doing to prepare a place for his disciples? Rom. viii. 34; Heb.

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ix. 24—28; 1 Cor. xv. 24, last clause 25; compare Heb. xi. 39, 40.

2. *Is "the Kingdom of God," "the Kingdom of Heaven," or "the Kingdom of Christ," so often spoken of by the sacred writers, already set up, or is it yet to be established?* Consider what is generally understood by a kingdom among the "common people," for whom the Bible was written. Can they conceive of two kingdoms existing on the same territory at the same time? Then notice that John the Baptist, Christ, and his Apostles, all speak of "THE *kingdom of God*" as something which their hearers, the Jews, had often heard of. But how could they have known anything about it, unless "the kingdom" thus spoken of were the same as that spoken of by Daniel, and alluded to by the rest of the prophets, where they refer to the future throne and reign of the Messiah? Now what ideas of the nature of this kingdom, and of the time of its commencement, would be gained, by an unprejudiced mind, from reading the visions in the 2d and 7th chapters of Daniel?

Let them be examined in the following manner. (1.) Read chap. ii. 1—31,36, with chap. vii. 1, 2, 3, 15, 16, 17. (2.) Chap. ii. 32, 37, 38, 39, with chap. vii. 4, 5, 6. (3.) Chap. ii. 33, 40, with chap. vii. 7, omitting the last clause; read also verse 19. (4.) Chap. ii. 41, with chap. vii. 7, last clause; verse 20, first clause, and verse 24, first

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clause. (5.) Chap. ii. 42, 43, with chap. vii. 8, 20, after the first clause, verse 24, after the first clause, and verse 25. (6.) Chap. ii. 34, 35, 44, with chap. vii. 11 and 14, first clause, and verse 27, first clause. (7.) Chap. ii. 45, with chap. vii. 9, 10, 13, and 14, last clause, 21, 22, 26, and 27, last clause.

Could you believe, without any other evidence than is presented in these chapters, that the kingdom of God would be established or commenced while any earthly kingdoms were in existence? And yet all commentators and expositors of the Bible refer us, as indeed they ought, to these chapters, for the true idea of the phrase "kingdom of God," as used in the New Testament.

Do the sacred writers of the New Testament represent this kingdom as set up before Christ's ascension to heaven? See Matt. iii. 2; iv. 17; x. 7; Mark xiv. 25; Luke xiii. 28; xxii. 29; xix. 11—27; xxiii. 42; Acts i. 6.

Do they represent it as still future in the days of the Apostles? If so, how far future? With Luke xix. 11—27, compare Matt. xxv. 34; Luke xxi. 31; 2 Thess. i. 5; James ii. 5; Heb. xii. 28; 2 Pet. i. 11; 1 Cor. vi. 9, 10; Gal. v. 21; Eph. v. 55; Matt. xiii. 24—30, 36—43; Rev. xi. 15—18; 1 Cor. xv. 50; 2 Tim. iv. 1. See also and understand 2 Pet. i. 16—18, compared with Matt. xvi. 28 to xvii. 9; and then Rev. xx. 4—6, and xxi. 2—4.

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The kingdom of God is said, by our Savior, to be "like," or "is likened to," a great variety of things. But in all such cases the phrase is used (*by metonymy*) for some circumstance or transaction pertaining, or having reference to this kingdom, as yet future; for surely the kingdom itself cannot be, literally, like *all the things*.

But how shall we understand those passages which seem to teach that the kingdom of God is the reign of grace in the heart? Compare them with those already referred to: especially compare Luke xvii. 21, and Rom. xiv. 17, with Luke xiii. 29; John iii. 3, 5, and Coll. i. 13; and ask yourself how we can *enter* INTO, be *translated* INTO, and *sit down* IN, that which is *within us*. In respect to Luke xvii. 21, see the correct translation given in the margin.

For an illustration of what is represented in the Bible as now going on with reference to the kingdom of God, see 1 Kings vi. 7.

3. *Are the Jews, as a distinct people, to be returned to the land of their fathers, before the coming of Christ to raise the dead? And are they now entitled to any peculiar privileges or blessings as a people?*

Here notice, particularly, the period during which they were to be rejected and punished, as a nation, as threatened in Deut. xxviii. 15—68; (notice particularly verses 20, 21, 22, 24, 29, 33, 45, 46, 48, 51, 61,) and in 1 Kings ix. 6, 7. Then read 2 Kings xvii.

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1—23, and notice at the top of the page, B. C. 742. So much for the tribes of Israel.

Respecting the tribe of Judah, see Isa. vi. 8—12; Jer. ix. 16; Jer. xxv. 8—23, noticing particularly verses 9, 12, 18, 27; 2 Chron. xxxiii. 9—11, noticing, at the top of the page, B. C. 677, just 65 years from the beginning of the reign of Ahaz, as predicted in Isa. vii. 8. Since that period the Jews have never been an independent people, (see Neh. ix. 32—37,) although kings of the house of David, continued to reign on David's throne in Jerusalem, *as tributaries* to Assyria and Babylon, until the captivity of Zedekiah, king of Judah, as predicted in Ezek. xxi. 25—27, and recorded, as history, in 2 Kings xxiv. 18—20; xxv. 1—10.

Compare Luke xxi. 24, and Rom. xi. 25, with Dan. ix. 26, 27, last clause, and viii. 14.

But how shall such predictions and promises be understood as are found in Isa. xi. 11, 12; Ezek. xxxvi. 24, 28; xxxvii. 21, 22; Rom. xi. 26? See who are the true Israel on p. 22. Then compare Isa. lxv. 17—19, with Rev. xxi. 1—4, and 2 Pet. xi. 13. See also Dan. vii. 18, 27, and Ezek. xxxvii.

4. *Is there to be a millennium*, i. e., *a thousand years of universal holiness, on earth, before Christ comes to close up the scene of this world's probation?* Is there a single passage in the New Testament which clearly teaches it? If so, find it. Do you refer to the 20th

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chapter of Revelation? And what does that say about it? Does it say that the *spirit*, the *faith*, or the *piety*, of the martyrs "lived and reigned" *in the saints* for a thousand years? See Rev. xx. 4, last clause. Does it say that the "souls" of the martyrs *only*, lived and reigned with Christ? Compare the passage carefully with Rev. xiii. 8; compare also verse 5, with 1 Cor. xv. 21—23; Luke xiv. 14; 1 Thess. iv. 16. Is it not clearly implied in verse 6, that *all those persons* who do not have part in the first resurrection, that they may be priests of God, and of Christ, and may reign *with him*, will suffer the second death?

Is it anywhere said in this, or in any other chapter in the Bible, that after a millennium of universal holiness, there will be a great apostacy, so great that, as Pres. Edwards has said, "much the greater part of the world will become visibly wicked, and open enemies of Christ?" Where is there any prediction of such an apostacy, and of the means and agencies by which it is to be brought about, or of events which are to transpire while it is going on, as there is in respect to the apostacy referred to in 2 Thess. ii. 3—12? Is it not manifest, (see verses 7 and 8,) that Satan will be shut up in his prison till all the wicked, Gog and Magog, are found in the four quarters of the earth, perfectly prepared for the battle to which he will attempt to gather them? And if Satan had nothing to

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do with it, how could they have come to such a pitch of wickedness, on the supposition of a great apostacy?

Do you inquire how such a multitude of wicked persons came to be in the four quarters of the earth, after Christ's reign of a thousand years on the new earth? See verse 5.

In reading the 8th verse, you will notice it does not say that Satan shall go out to deceive the nations, *and* to gather them together to battle; but, "he shall go out to deceive them, *to gather them*," &c., i. e., deceive them *in that way*.

Respecting a thousand years of prevailing peace and righteousness on earth, before the final coming of Christ, see Dan. vii. 21, 22, 11, 13, 14, 23—26; 2 Thess. ii. 8; Matt. xiii. 24—30, 36—42, 49; xxv. 1—12; 2 Tim. iii. 12, and ii. 12; Rom. viii. 17—23; 2 Cor. v. 2—4; Rev. x. 7 and xi. 14—18: Ps. ii. 8, 9; Luke xxi. 24—28.

If there is no proof of a great apostacy, on the supposition of a temporal millennium, the following passages will be seen to have an important bearing on this subject: Jer. xxv. 15—38; Dan. xii. 1; Joel iii. 1—17.

Respecting Isaiah ii. 1—5 and Micah iv. 1—5, see on page 17.

In reading other prophecies which have so often been quoted, as predicting a period of prevailing righteousness, before Christ's coming to judgment, notice very particularly the

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precise language in which they are expressed throughout, to see whether they *can* have their fulfilment in this old earth, before the works of the devil pertaining to it, and to the bodies of the righteous, are destroyed; keeping in mind whatever you may have already learned of the nature and location of Christ's future kingdom, and of the time and circumstances of its establishment. Compare again Isa. lxv. 17—25 with Rev. xxi. 1—4, and 2 Pet. iii. 11—13, and see if you can find a "*promise*" of new heavens and a new earth anywhere except in Isa. lxv. 17; and then, remembering that the object of Christ as the "second Adam" is to restore the ruins of the first, (Acts iii. 21,) compare all the prophecies which have been represented as describing figuratively the state of things during a spiritual reign of Christ for a thousand years, with what is recorded in Isa. lxv. 20—25, as pertaining to the new earth.

Notice also the duration of Christ's reign on the earth, when it is once commenced, as specified in Dan. ii. 44; vii. 14, 27; Micah iv. 7; Isa. ix. 6, 7; Luke i. 33; Rev. xi. 15. If any of the language of these prophecies cannot consistently be interpreted literally, it may, with as much propriety, be applied figuratively to the new earth, after the works of the devil in it are burned up, as to the old, before.

As to Rom. xi. 12, 15, 25, 26, which though they do not expressly *teach*, are often

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regarded as *implying*, a future temporal millennium, and the gathering in of the Jews, as a nation, notice the question or objection in v. 11, which it is the object of the Apostle, in the succeeding verses to answer. Then you will see that in order to have what follows a consistent reply, the word "*rather*," in v. 11, which was supplied by the translators, should be omitted; and in v. 15 the words, "*shall be*," which were supplied by the translators, should have been "*would be;*" and the last clause of v. 12 should be so read as to express the same idea. Compare v. 22, 23.

Does the word "*fulness*," in v. 25, denote literally and strictly *all* the Gentiles, or only all who are to be converted? Does "*all Israel*," in v. 26, denote literally all the carnal Jews, or all the *true Israel*, according to Rom. ix. 8, and Gal. iv. 28? See the passage quoted in the last clause of the verse, as it reads in Isa. lix. 20.

5. *The time of Christ's coming to establish his everlasting kingdom.* Dan. viii. 13, 14. Notice in this 14th verse, that the words "*concerning*" and "*sacrifice*" are printed in italics, to denote that they are not in the original, but supplied by the translators; and any one can see that the scope of the passage requires that the word "*including*" should be substituted for "concerning," and that "*desolation*," or "*desolator*," should be substituted for "*sacrifice.*"

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The same error, in respect to the word "*sacrifice*" being supplied by the translators of the Bible, when the sense and the truth evidently require the word *desolator*, must be noticed in v. 11, 12. Also in chap. xi. 31, and xii. 11.

To ascertain the meaning of "*the daily*," with, or without the word *desolator* supplied, compare these passages with 2 Thess. ii. 6, 7.

To know what is meant by the "*transgression of desolation*," in Dan. viii. 13, compare vs. 9, 10, 11, 12 and 23, with Deut. xxviii. 49—27, then read vs. 24, 25. Then, if you are at all acquainted with Roman history, read chap. xi. 14—35, which is Gabriel's explanation of "*the vision*," (see chap. x. 14,) beginning in chap. xi. 2, where the vision commenced. (See chap. viii. 3, 20.)

To gain a correct idea of this vision read the following passages in the order here specified. (1.) Chap. viii. 3, 4, 20, with chap. xi. 2. (2.) Chap. viii. 5—7, 21, with chap. xi. 3. (3.) Chap. viii. 8, 22, with chap. xi. 4, to the middle of v. 14. (4.) Chap. viii. 9—12, 23—25, with xi. from the middle of v. 14 to v. 36, noticing particularly vs. 14, 20; and comparing particularly v. 14 with Rev. xvii. 17, and v. 20 with Luke ii. 1—3, and v. 23 with 1 Maccabees 8th chap. and v. 31, with chap. viii. 11, 12.

But what is the meaning of "*sanctuary*," which is here represented as trodden under

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foot by these desolators? See Ex. xv. 17. Ps. lxxviii. 54; cxxxii. 13, 14. 2 Chron. xxxvi. 15, 17. Compare Rom. iv. 13. Now see Dan. viii. 19. And to know what shall take place in the last end of the indignation, and how the sanctuary is to be cleansed, or delivered from being any longer trodden under foot by these desolators, (Luke xxi. 24,) see Dan. xii. 1—3, 11—13; compare chap. vii. 11, 21, 22, 25—27, 13, 14; Isa. i. 27, 28, 31; Rev. xi. 15, 18; Jer. xxv. 12—33; 2 Thess. ii. 8; Dan. ix. 26, 27.

But when shall all this take place? "How LONG SHALL BE THE VISION?" "Unto 2300 days; then shall the sanctuary be cleansed." Now what period of time is here designated, and when does it commence? To arrive at a correct answer to this question, you must notice that Gabriel's commission (see verse 16,) was not all fulfilled at this time, (see verse 27.) Notice also, that, although he had explained everything else, he had, as yet, said nothing by which Daniel could determine when to commence his reckoning of the 2300 days, nor what period of time a day was designed to represent; while this was to him the most interesting and important part of the vision. Then notice that Daniel's anxiety for the cleansing of the sanctuary had led him to suppose that it would take place at the close of the captivity in Babylon, (see chap. ix. 2, 16—18.) But he had mistaken, or overlooked that part of the prophe-

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cy, which predicts the "*perpetual desolation*" of it "till the times of the Gentiles are fulfilled." See Jer. xxv. 9, 18, 27, 29—33; also Luke xxi. 24. Now compare Dan. ix. 21, 22, 23, with chap. viii. 16, and you will see that Gabriel's object in chap. ix. is to finish his commission, by giving Daniel the information which he needed respecting the 2300 days, and thus to correct his mistake in regard to the time for cleansing the sanctuary. Now, what does he say?

Verse 24; "seventy weeks are determined," or, as it is in the original, and as it should be in the translation, "*seventy sevens are cut off.*" Seventy sevens of what? and cut off from what? Why, he is explaining the vision of the 2300 *days*. Compare Matt. xxiii. 32; Luke xix. 41, 42; Heb. x. 14; ix. 12, 26; x 19, 20. Here, then, you see, is the death of Christ, at the end of 490 of the days of the vision; for 70 sevens is 490. Now the vision begins at the meridian height of the Medo-Persian empire, (see chap. viii. 3, 20,) and, of course, as history shows, in the reign of Artaxerxes Longimanus. These 490 days, then, cannot be so many literal days.

Now read verse 25, chap. ix., and compare Ezra vii. 7—26, noticing at the top of the page of your octavo Polyglott Bible, "B. C. 457," which is the year before our reckoning of the *birth* of Christ when the commandment went forth to restore and build Jerusalem, when the Medo-Persian empire was in

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the meridian of its power and glory, and when of course the 2300 days commence. Then add the 33 years from the birth to the death of Christ,

457
33

and you have the sum 490 *years*, showing that 490 of the 2300 days are just so many years. The death of Christ, then, seals the vision, i. e., it shows that 2300 days are intended to represent so many years, and that these years commence B. C. 457. Now take 457 from

2300
457

and the remainder is 1843, the year after the birth of Christ when he will appear in the clouds of heaven, to raise the righteous dead, and to cleanse the sanctuary, by pouring on the desolator that which is determined. See Dan. viii. 27; Jer. xxv. 29—33; Dan. xii. 1, and Rev. xi. 19. That a day is to be reckoned as a year in this symbolical prophecy, was to have been expected from what we read in Num. xiv. 34, and Ezek. iv. 6.

There is still another method of determining when Christ will come to raise the dead and close up the scenes of this world's probation.

Observe, in the first place, here, that a year is, and ever has been, the world over, the period of one complete revolution of the earth around the sun. This period has been divided into different portions, by different

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nations, and called by different names. But by comparing Rev. chap. xiii. with Dan. chap. vii. you will see how God has divided it, and how he intended that we should understand prophetic periods. Let these chapters be compared in the following order, viz.,—

Rev.	xiii.	2,	with Dan.	vii.	7.
"	"	2	"	"	6.
"	"	7	"	"	21.
"	"	5	"	"	8, 20, 25.
"	"	5 last clause	"		25 last clause.
"	"	10	"	"	26.

Thus you see that the "little horn" in Daniel, and the "beast" in Revelation, represent the same power, viz., the Man of Sin spoken of in 2 Thess. ii. 3—12, and, of course, that the "42 months" in Rev. xiii. 5, designate the same period as the "time, times, and the dividing of time," in Dan. vii. 25. Now compare Rev. xii. 6 and 14, and you will see that "time, times, and half a time," or "the dividing of time," in Dan. vii. 25, (which we have seen is the same as 42 months in Rev. xiii. 5,) is the same period as 1260 days. See also Rev. xi. 3.

By comparing Rev. xii. 3, 4, with Matt. ii. 13, 16, you will see that the "dragon" here designates the Roman government.

Now no fact in history is clearer or better authenticated than this,* viz., that the Ro-

* See "Rev. George Croly on the Apocalypse," p. 113—117. "Prospects of the Church," by Hon. G. Y. Neel, p. 160, and Gibbon's "Decline and Fall of Rome."

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man government gave to the Man of Sin his power and his *seat* and great authority, (Rev. xiii. 2,) thus giving the saints with times and laws into his hand (Dan. vii. 26,) *in A. D.* 538, and that he was taken captive by the French government, and his "dominion taken away," (as predicted in Rev. xiii. 10, and in Dan. vii. 26,) *in A. D.* 1798, exactly fulfilling the 1260 days, a day for a year. Thus we learn that a month, in these prophecies, denotes a period of 30 days; a day for a year: for 1260 divided by 42)1260(brings a quotient of 30, the average number of days in a month.

Now since 42 months or moons designate, the world over, $3\frac{1}{2}$ years; who can doubt that "time, times, and half a time," or "the dividing of time," designates the same period, viz., $3\frac{1}{2}$ years, or $3\frac{1}{2}$ revolutions of the earth around the sun? Of course, then, a time or year in these prophecies designates 360 days, a day for a year; for 1260 divided by $3\frac{1}{2}$)1260(brings a quotient of 360, the average number of days in a "time," or year.

But again. If you will read the 8th, 9th, 10th, and 11th chapters of Revelation, you will see that the period during which the seven trumpets were to sound, closes with the resurrection of the dead, the rewarding of the righteous, and the destruction of the wicked from the earth. Notice particularly Rev. x. 7, and xi. 15—18, and if you have access to "Gibbon's History of the Decline and Fall of

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the Roman Empire," you can see why expositors of prophecy are nearly all agreed in the opinion, that chap. ix. 5, 10, was fulfilled by the Turks making incursions into the Grecian territories from A. D. 1299 to A. D. 1449, i. e., in precisely 150 years, the number of years in five months, reckoning a day for a year, and 30 days for a month: $30 \times 5 = 150$.

By consulting the same history, you will also find, that when these 150 years ended, the four Sultanies of the Turks, composing the Ottoman Empire, who had hitherto been "bound," i. e., restricted to the work of "tormenting," were now "loosed," i. e., received their commission "to slay the third part of men." On that very year the downfall of the Greek empire commenced; their independence ceased by a virtual acknowledgment, on their part, that their national existence was dependent on the consent of the Turkish Sultan. (See Hawkins' Ottoman Empire, p. 113.) Thus commenced the fulfilment of Rev. ix. 15.

Now, by consulting the Missionary Herald for April, 1841, p. 160, and the London Morning Chronicle of Sept. 18, 1840, you will find that on the very day of the closing up of the two periods of time specified in Rev. ix. 5 and 15, the independence of the Ottoman Empire was surrendered into the hands of the following Christian nations of Europe, viz., England, Russia, Austria, and Prussia.

Now, reckoning a day for a year,—

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An hour (Rev. ix. 15) would be		15 days
A day	" "	1 year
A month	" "	30 years
A year	" "	360 years
Then add	(vs. 5)	150 years,

and the whole period, 541 15 days, from July 27, 1299, when the Ottomans made their first onset upon the Greeks to "torment them," would end in Aug., 1840, the very time (Aug. 11, 1840) when the independence of the Ottoman Empire *was* surrendered, as stated above.

Now, says the Revelator, (Rev. xi. 14,) "the second wo is past, and behold the third wo cometh *quickly*." And what is this wo which is to come "*quickly*" after Aug 11, 1840? See verses 15—18, and chap. x. 7.

But further; history informs us that before A. D. 490, ten kings had arisen on the ruins of the western Roman Empire, and had formed ten separate kingdoms, France being the principal. (See Dan. vii. 7, 24.) These kingdoms were all governed by Pagan kings, and, during their reign, human sacrifices were offered in Rome. (See Dan. xi. 31, first clause.)

By the year 508 all these kings were converted to Christianity. From A. D. 508 to A. D. 538, the Roman Empire under their reign was nominally Christian, and not politically Papal. Thus was fulfilled Dan. viii. 11; xi. 31, middle clause; xii. 11, first

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clause, and 2 Thess. ii. 8. In A. D. 534, the Greek Emperor constituted the bishop of Rome head of all the churches in the following language: "We hasten to SUBJECT and unite to your holiness all the priests of the whole east." In another document of the Emperor's, dated March 25, of the same year, he refers to the previous one as having already been sent to the Pope, whom he calls "*head of all bishops, and the true and effective corrector of heretics.*" In A. D. 538, Justinian conquered Rome, and gave the Pope "his seat." See Rev. xiii. 2; Dan. vii. 25, last clause; xi. 31, last clause.

Now read Dan. xii. 11—13, noticing the marginal reading as the correct translation of the Hebrew. 1290 added to

508 the year when "the daily"

—— was taken away,

amounts to 1798 the very year when the dominion of the Man of Sin was taken away.

"Blessed is he that waiteth and cometh to the 1335 days;" for Daniel, after resting in the grave, (see Rev. xiv. 13, last clause,) shall "stand in his lot," with all the righteous dead, "at the end of the days"—not the 1290 days, for they were ended in A. D. 1798, and Daniel was not then raised from the dead,—but at the end of the 1335 days after A. D. 508.

508
1335

1843

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Another method of determining the year when the end will come.

By consulting Lev. xxvi. 14—18, 33; Ps. xliv. 11; Dan. xii. 7, you will see that the scattering of the Israelites as a nation, among the heathen, for their sins, was to continue "*seven times.*" Now we have ascertained (page 42) that "three times and a half" in prophecy are to be reckoned as three and a half prophetic years, or 1260 years. Of course, then, "seven times" would be just twice that number, i. e. 2520 years.

Now when did this punishment begin? See Isa. vii. 8; 2 Chron. xxxix. 9—11, noticing at the top of the page "B. C. 677," just 65 years from the beginning of the reign of Ahaz.

Now from 2520 years
take 677 the year before Christ when
—— the punishment began, and
there remains 1843 the year after Christ when the specified period closes.

But what will take place then? Will the kingdom, or the land of promise, be then restored to the Israelites as a nation? They are not, and never were, the rightful heirs of the promise. See on page 29; also on pages 31 and 32.

The time then when the true Israelites, the true seed of Abraham, will take the kingdom, to possess it forever, even forever and ever, (Dan. vii. 18, 27,) is A. D. 1843.

6. *Respecting the day and process of final*

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judgment. A day of judgment must include a time of trial, or of decision, according to law and evidence, resulting in a separation of the righteous from the wicked; and also a time of executing the sentence of the law upon those who are proved guilty. The time of trial must always precede the time of execution. And in human tribunals some space of time ordinarily elapses between the trial and the execution of criminals.

Now is the *process of the final trial* of man, according to law and evidence, anywhere particularly described in the Bible? If so, where is it?

The *fact* of such a trial is spoken of in Ps. ix. 19; Eccl. xii. 14; Matt. xii. 41, 42; John xii. 31, 48; xvi. 11; Acts xvii. 31; Rom. ii. 16; xiv. 10—12; 1 Cor. vi. 2, 3. Compare Dan. vii. 22; 2 Tim. iv. 1; James ii. 12; 1 Peter iv. 5, 6; Rev. xx. 12, 13.

The fact of such a trial, together with the separation and the destruction of wicked men from the earth, is spoken of in Rev. xi. 18; Dan. xii. 1.

The fact of such a trial, together with the execution, is spoken of in Matt. xxv. 14—30; Luke xix. 22—26; Rev. xx. 11—15.

The separation which will result from the trial, together with the final doom of Satan, is spoken of in Rev. xx. 1—10.

The separation, together with the execution of the sentence upon the wicked, is

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spoken of in Matt. xxv. 31—46; John v. 28, 29; Rev. xi. 18.

7. Will the righteous and the wicked be raised from the dead at the same time? Luke xiv. 14; 1 Cor. xv. 21—23; 1 Thess. iv. 16; Rev. xx. 4—6; Dan. xii. 1, 2.

8. *Will the wicked be destroyed from the earth* IMMEDIATELY *after the* righteous are caught up to meet the Lord in the air? Rev. xvi. 1—21; Ezek. xxxviii. 14—22; Jer. xxv. 15—33; Joel iii. 1—17; Zeph. iii. 8.

9. *What then may we conclude respecting the period that will intervene between the time of separation of the wicked from the righteous, and the time of executing upon them the penalty of the law?* Compare 2 Peter iii. 7—12, with the passages last referred to above.

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NO. XLI.

FEBRUARY 15, 1844.

THE AGE TO COME!

THE PRESENT

ORGANIZATION OF MATTER, CALLED EARTH,

TO BE

DESTROYED BY FIRE

AT THE

END OF THIS AGE OR DISPENSATION.

ALSO,

BEFORE THE EVENT, CHRISTIANS MAY KNOW ABOUT THE TIME WHEN IT SHALL OCCUR.

BY LEWIS C. GUNN.

REVISED EDITION.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,

14 Devonshire Street.

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WORLD—MEANING OF THE TERM.

In the Greek there are four expressions which have been translated *world*, namely, *ge*, *he oikoumene*, *kosmos*, and *aion*. The appropriate meanings of these several words are *earth*, *inhabited earth*, *mankind*, and *age*. This world is to have an end in all of these senses.

I. The name *ge*, or earth, is applied not only to the original matter itself which composes the earth,* but to the *organization* of that matter; as we learn from Gen. ii. 1, where it says, "thus [as described in the first chapter] the heavens and the earth were *finished*." Now we read of *two* such organizations. "I saw a new heaven and a *new earth*, for the first heaven and the *first earth* were *passed away*."† The word *heaven* here may mean the firmament, or atmosphere, which surrounds the earth, and which, of course, will pass away with it;‡ or it may mean the planetary system of which the earth forms a part, and which possibly may be destroyed and renewed along with the earth.

II. We also read of *two* worlds of *mankind* (kosmoi.) Of these, one is born of corruptible seed—the family of the first Adam, with blood for the life thereof—the *perishing* world, into which sin and death entered by the offence of one man, and which "God so loved as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—in a word, the whole human race, from the time of Adam until there shall be no more marrying or giving in marriage,—whose place of abode is this present earth.§

It is true that Peter, in his second epistle, speaks of

* Gen. i. 2.

† Is. lxv. 17; 2 Pet. iii. 13; Rev. xx. 11; xxi. 1.

‡ Gen. i. 8; Matt. xxiv. 35; Mark xiii. 31; Eph. iv. 10.

§ Gen. ix. 4, 5; John i. 29; iii. 16; Rom. v. 12; Heb. xi. 4—7; 1 Pet. i. 20, 23; 1 John iv. 14..

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"the old world," and "the world that then was," which, "being overflowed with water, perished," (ch. ii. 5, iii. 6.) He evidently meant, however, *not* the *whole* world, but so much of it as *then was*—all the people living at that time—excepting Noah's family, which both inherited and propagated the corruption of Adam, connecting the inhabitants of earth after the flood with those before it, as being all parts of *the* world into which sin and death were introduced by Adam, and which God so loved as to give his only begotten Son, that Abel, Enoch, Noah, and all other believers, should not perish.

Christ said, "My kingdom is not of *this* world." Of course, there is to be *another* world, of which he can say, "My kingdom *is* of this." It will be a perfect contrast to the one of which we have been speaking—the family of the *second* Adam—the nation that shall be born *at once* on the day of the resurrection,—"a great multitude which no man could number, of all nations, and kindreds, and people, and tongues,"—all having bodies like unto Christ's *glorious body*, quickened by the same *Spirit*, and free from *pain* and *death*. These shall dwell upon the *new* earth, and "shall neither marry nor be given in marriage, but be as the *angels* of God in heaven."*

III. We also read of *two ages* (aiones)—the *present*, which Christ tells us will end,† and the age *to come*. If asked to describe these fully, I should say they were the age for sowing, and the age for reaping;—the age of probation, and the age of reward;—the age during which God manifests his long suffering, and the age to follow the declaration, "there shall be no longer delay"—when "the wine of the wrath of God shall be poured out without mixture into the cup of his indignation;"—the age during which the earth is corrupted, and the age when the meek alone shall inherit it;—

* Is. lxvi. 8; Matt. xxii. 30; Rom. viii. 11; 1 Cor. xv. 22, 45—57; Eph. iii. 15; Philip. iii. 21; 2 Pet. iii. 13; Rev. vii. 5—9; xxi. 4.

† Matt. xiii. 39, 40, 49; xxviii. 20.

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the age during which tares are permitted to grow with the wheat, and the age that shall commence after all things that offend have been gathered out of the kingdom;—the age during which the earth under the curse groans to be delivered, and the age when Christ shall "make all things new;"—the age for sealing subjects for the kingdom of glory, and the age for that kingdom itself. All these different forms of expression are descriptive, as I think, of the *same two ages*.

I grant that we also read of ages past and ages to come (plural.) But whoever will examine those passages,* will find *ages past* to be the Greek expression for *from eternity*, and *ages to come* for *to eternity*,—the context requiring them to be so rendered. Or they express time past, or future, *indefinitely*; ages past, meaning simply time past. But, whenever the expressions, "*the* age to come," "*this* age," and the like, are used, they point definitely, as I think, to the two ages above described. In *the* age to come (singular) Christians have *eternal* life. Therefore, that age must be synonymous with the *ages* to come.

THE EARTH MELTED BY FIRE.

It would seem as though God himself regarded the revelation of this event as of especial importance; for nearly all the inspired penmen were directed to write more or less concerning it. According to Isaiah, "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean *dissolved*, the earth is moved exceedingly, The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression

* Col. i. 26; Eph. ii. 7; iii. 9.

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shall be heavy upon it; and it shall fall, and not rise again." (Ch. xxiv. 17 to 20.)

Micah said, "Behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Ch. i. 3, 4.)

Peter also testified in language as explicit as could be used: "But the heavens and the earth which are now, by the same word are kept in store *reserved unto fire* against the day of judgment and perdition of ungodly men." "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; looking for and hasting unto the coming of the day of God, wherein the *heavens* being *on fire* shall be *dissolved*, and the *elements* shall *melt with fervent heat?*" 2 Pet. iii. 7, 10—12.

It is unnecessary to quote other passages; for such as are not convinced by these, would not be convinced were we to give a whole book of quotations.*

* Those who wish to consult the Bible further on the subject, can examine Deut. xxxii. 22, 24; Ps. xxxvii. 20; xlvi. 6; l. 3; xcvii. 3—5; Is. i. 28—31; ii. 10—21; xxxiii. 12; xxxiv. 4, 9, 10; lxiv. 1—3; lxvi. 15, 16; Ez. xx. 47, 48; Dan. vii. 9, 10; Joel ii. 1—11; iii. 15, 16; Amos i. 2; ix. 5; Obad. 18; Nahum i. 5, 10; Zeph. i.; iii. 8; Mal. iv. 1; Matt. iii. 12; xiii.; 1 Cor. iii. 13; 2 Thes. i. 7—9; Heb. vi. 7, 8; Rev. xiv. 18; xix. 12.

The following passages also refer to the *event*, though the agency of fire is not mentioned. Job xxi. 30; Ps. xxiv. 16; l. 22; lxxv. 8; cii. 25, 26; Prov. ii. 22; Is. xiii. 9; li. 6; lxv. 17; Jer. x. 10; xxv. 30—33; Dan. viii. 17, 19; xi. 27; Hos. iv. 3; Hab. ii. 3; iii. 3—19; Hag. ii. 6, 7, 21, 22; Zech. xiv. 12: Matt. xxiv. 35; Mark xiii. 31; Heb. i. 10—12; Rev. vi. 14; xiv. 15; xx. 11; xxi. 1.

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OBJECTION I. IT IS IMPOSSIBLE.

ANSWER. Chemistry tells us that *any* thing can be melted, if we have only heat enough; the rocks and hills may all be melted like wax. And if it be asked whence shall come a fire sufficient to do this, I answer,

1. He who, by a word, created the earth with all its internal fires, and latent heat, to say nothing of ten thousand suns, can certainly create with equal facility a fire sufficient for this purpose.*

2. But it is unnecessary to suppose any fire created for the purpose. I recollect that, years ago, Dr. John Torrey, Professor of Chemistry and Botany in the New York Medical College, took occasion, in one of his lectures, to show how very easily the earth might be burned up. I do not now recollect his course of reasoning; but it was based upon chemistry and geology. Science teaches us that if the atmosphere were slightly changed at various points in respect to its density, the sun's rays might be concentrated at those points, and produce heat sufficient to melt, almost in an instant, the hardest substances.

3. Or if the air were separated into its constituent gases, or the waters, which might be done in an instant, the oxygen gas would feed the fires both on and in the earth so plentifully that the work of destruction as foretold by the prophets, would be literally accomplished. There are few probably who have not attended lectures on chemistry, and seen a piece of naked iron burn up completely in oxygen gas, just as if it were a piece of wood or paper.

4. Or the work might be accomplished by the inflammable gases, which might be separated in an instant from their present combinations, which have kept them inactive hitherto.

5. Or by condensation, or otherwise, the latent caloric, which is in everything, might be rendered active, and thus destroy the very substances that contain it. We all know that two pieces of wood, being

* Gen. xix. 24; Rev. xx. 9.

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rubbed together, can be made to develop their latent caloric, and at last they will be set on fire and burn up. And why may not the latent caloric in the atmosphere and earth be rendered active also, if God wills it? Thus our bodies, the trees, plants, water, and even ice, the earth and air, might each contribute a share of *heat* as well as *fuel*.

6. Beside the *latent* heat in the earth, there are also internal *active* fires, whether caused by condensation of matter, or how, we know not. Their existence is evidenced by the hot springs and volcanoes scattered all over the earth; also by earthquakes and the gas emitted from the openings made during the violence of the shock. By removing the pressure of the atmosphere, or in other ways, these internal fires might be brought to act upon the crust of the earth.

7. Or, according to the theory of latent and active electricity, *this* agent might be employed.

8. What has been, may be. "During the last two or three centuries, thirteen fixed stars have disappeared. One of them situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. And is it impossible that such may soon be the fate of this terraqueous globe? Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned."

OBJECTION II. THE EARTH IS TOO BEAUTIFUL.

God will never melt up this *beautiful* earth, his own handiwork. I answer,

1. *One* declaration from God's word to the contrary is sufficient to sweep away forever this and all other vain statements of Philosophy, so called; and we have given an abundance of such declarations.

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2. But if the objection is valid, it is equally valid against matters of fact. The vale of Siddim, once well watered as the garden of the Lord, could never have been converted into an arid waste; and the plain where the doomed cities stood would be yielding golden fruit instead of the apples of Sodom.* The good man, bringing glad tidings, whose feet are "beautiful upon the mountains," could never die; the garden of Eden has remained to this day; the earth was never cursed; the fountains of the great deep were never broken up; islands have never been sunk by earthquakes; no stars have faded from the vault of heaven; no beautiful thing has ever ceased to be. The objection takes for granted that the existence of *this* earth, and the things therein, is *necessary* for illustrating the wisdom and goodness of God, or for rendering his happiness complete. Was he not the same before the creation of this speck as now? And may he not *change* the vesture, and remain the same God still?

3. We are expressly told that the present material earth was *cursed* for man's sake: "Cursed is the *ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground."† The event has shown that this curse was not to cease at Adam's death, but to last as long as those begotten *in the likeness* of sinful Adam might inhabit the earth. Thorns, briars, thistles, tares, poisonous herbs, and the like, are *emblems* of a CURSE, and if they had been in the earth at its formation, we can hardly think it would have been recorded, that "God said, Behold I have given you *every* herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for *meat*. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the

* Gen. xix. 25. † Gen. iii. 17—19.

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earth, wherein there is life, I have given *every green herb for meat;* and it was so. And God saw *every thing* that he had made, and, behold, it was VERY GOOD."* Who can believe that when the six days' work came fresh from the hand of the Great Creator, pronounced by himself in all respects VERY good, and gazed upon with admiration by the morning stars, who celebrated the event with a united song of joy and praise—who can believe that then three-fourths of the entire surface of the globe were covered with the briny sea; that, of the land, even the better part yielded in abundance, thorns, briars, thistles, poisonous herbs, and tares, and exhaled the most deadly miasmata; while the rest consisted of deserts of burning sand, and barren regions covered with perpetual snow and ice; that two hundred volcanoes then began to burn and desolate the regions at their base; that earth quaked and trembled, as if in convulsion; the sirocco, the simoom, the whirlwind, and the tornado immediately received their commission; the lion and the tiger, the leopard, the jaguar, the wolf, and hyena, roamed about with their present ravenous natures, seeking for living prey; the *tree of life* existed only in imagination, while the *tree of death*—the bohon upas—was an emblem of the Destroyer, then as now; the flower was told to bloom for a day only; the trees, that spread out their arms to heaven in praise, began to decay as soon as they had reached a state of glory, and mortality was written upon the brow of man, and upon every lineament of the face of nature? For one, I cannot. "No chilling winds, nor poisonous breath," nor storm, nor earthquake, nor volcano, nor raging beast, nor pestilence, nor sickness of any kind disturbed the tranquillity of earth, or excited alarm in the breasts of its innocent inhabitants, or gave them any pain. There was nothing to convey to their minds even the *idea* of evanescence, and give them any fear of themselves finally passing away, except as the penalty of disobedience,

* Gen. i. 29—31.

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and that was known only by the threatening. But when the tempter gained admission, not only into the garden, but into the hearts of those placed there to enjoy its beauties and luxuries, then earth and heaven were cursed for their sakes, and forbidden any longer to minister unmingled pleasure:

> "And obedient Nature, from her seat,
> Sighing through *all* her works, gave signs of wo,
> That all was lost."

But shall it thus continue for ever? What, then, mean all those texts which have been quoted, representing the earth and elements as melting with fervent heat? And what becomes of the promise of "a new heaven and a new earth, wherein dwelleth righteousness?"* And what is meant by "the times of *restitution* of *all* things,"† when Jesus Christ will leave heaven, and come to earth a second time, glorious in his apparel, and all his holy angels with him? And why is the earth described by the apostle‡ as groaning to be delivered from the manacles of sin, and brought into the same liberty with the children of God, at the redemption of their bodies? As the second Adam, Christ will make good *all* that was lost by the first. The *whole* curse of the fall will be removed. Now recollect that the *ground* was *cursed* for man's sake. "Behold, I make all things new!"§

To me it seems so plain, that I wonder how any can think otherwise, that this present organization of matter (that is, the earth under the curse,) is to have an end, the particles of matter to be separated by fire into an unorganized mass, as at first;‖ and from this mass a new organization to take place, pure from the curse —a new earth in which there shall be nothing to hurt

* 2 Pet. iii. 13; Is. lxv. 17; Rev. xxi. 1.
† Acts iii. 21. ‡ Rom. vii. § Rev. xxi. 5.
‖ That the earth was originally a fluid, unorganized mass, is proved from Gen. i. 2, and from its spheroidal shape, being flattened at the poles,—a shape which a fluid ball would naturally assume from whirling round upon its axis.

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or to destroy. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat." God will make "a covenant of peace" with his people, "and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing. The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon." "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land, springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "And there was no more sea."*

THE SPIRITUAL VIEW.

The only answer I have ever heard to the view above given, regards all the passages quoted as having a spiritual import. The new earth, according to the spiritualizers, will consist in the triumph of truth over error, superstition, prejudice, oppression, infidelity, and *every thing* upon which the *truth* can act. But *first*, if such explicit statements can be so completely spiritualized away, why may not all other parts of the Bible, none of which are more explicit? There was, then, only a spiritual creation, and a spiritual flood, and a spiritual destruction of Sodom, and a spiritual cruci-

* Isa. lxv. 25; lv. 13; xxxv. 1, 2, 6, 7; Ez. xxxiv. 25; Rev. xxi. 1, 4.

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fixion of the Lord Jesus.* No man can prove from the Bible that these events *literally* took place, if he adopts principles of interpretation that will allow him to spiritualize away the clear and oft-repeated testimony respecting the destruction of the literal earth by literal fire, and the creation literally of a new heaven and a new earth. The Bible is thus made to mean anything or everything; and becomes a *fog* instead of a "*light* shining in a dark place."

But, *secondly*, why is that day called "that great and *terrible* day," and repeatedly spoken of as terrible, not to the empire of Satan, but to the *men* who shall be working iniquity when it overtakes them?† If the truth is to gain a triumph over their errors, infidelity, and lusts, the day, instead of being terrible to them, will be one of mercy—of glorious deliverance from a most galling bondage.

But *thirdly*, the doctrine that this present organization of matter called earth is to continue *forever*, and that man with his *present physical nature* is to continue to inhabit it, and that truth is to triumph over every species of error so completely, that our globe will become the theatre of scenes so different as to render appropriate the expressions *new earth*, and *restitution of all things*—I say this doctrine unavoidably leads either to blasphemy or absurdity.

Truth is to triumph over error—morality over im-

* A minister of the New Jerusalem church, told me, not long since, that these accounts, excepting that of the death of Christ, are allegorical. Such events never actually took place. They are only represented as having taken place, in order to convey spiritual instruction; or they describe in figurative language things which occurred in the spiritual world, and which could not be described except by illustrations. In other words, the Bible is a collection of fables, each conveying an excellent moral, and that is all! I shall not attempt to refute this; the conversation having been mentioned simply to show how far the spiritualizing principles of interpretation legitimately lead. My friend might have spiritualized the death of Christ on the same principles.

† Mal. iv. 5; Joel ii. 11, 31; Ps. ii. 9; Is. i. 28; ii. 19—21; Matt. xxiv. 48—51; 2 Pet. iii. 7; Rev. xi. 18.

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morality! Then errors in dress, in the mode of living generally, and in the physical education of children; want of cleanliness in person; licentiousness, polygamy, concubinage, luxury, intemperance in eating and drinking, slavery, undue labor of body or mind, and indulgence of angry and other destructive passions—all these will have ceased, and men will learn war no more. Moreover, reckless administration of medicine and tampering with God's stringed instrument, will also have ceased; and we may very properly suppose that in such a state of society there will be a great advance in the sciences, and that the healing art will not only be practised by none but the conscientious, but also *more skilfully* by these. The result of such an abridgment of destructive influences would *necessarily* be a great decrease of mortality, and an increase in the vigor of the human constitution; and man would again attain to a good old age,—at least double the length of his present age,—and fulfil as never before, the command to "multiply and replenish the earth."*

Now follow me through a short calculation. The increase by *emigration* in the population of the United States for the last fifty years has been a mere trifle, compared with the whole population, as the *records* show; very much *less* than the *admitted decrease* by war and prevailing crimes. Therefore we may safely take this country for our guide.

"From official documents, it appears that the United States have increased regularly since the adoption of the constitution, or from 1790 till 1840, at the rate of about thirty-four per cent. every ten years, or so as to *double* every *twenty-four years*. This is a curious fact, that it should hold its increase so regularly under the various phases through which we have passed." Now, commencing with only eight hundred millions as the population of the earth, although it is commonly estimated at nine hundred millions, we should have in twenty-four years, 1,600,000,000; in forty-eight years,

* Gen. i. 28; ix. 1.

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3,200,000,000; in seventy-two years, 6,400,000,000; in ninety-six years, 12,800,000,000; in one hundred and twenty years, 25,600,000,000; in one hundred and forty-four years, 51,200,000,000; in one hundred and sixty-eight years, 102,400,000,000; in one hundred and ninety-two years, 204,800,000,000; in two hundred and sixteen years, 409,600,000,000; in two hundred and forty years, 819,200,000,000; in two hundred and sixty-four years, 1,638,400,000,000; in two hundred and eighty-eight years, 3,276,800,000,000; in three hundred and twelve years, 6,553,600,000,000; in three hundred and thirty-six years, 13,107,200,000,000; in three hundred and sixty years, 26,214,400,000,000; in three hundred and eighty-four years, 52,428,800,000,000; in four hundred and eight years, 104,857,600,000,000. When this last generation arrives at the age of twenty years, let us add to their number that of the preceding generation who would still be living, which would make

104,857,600,000,000
52,428,800,000,000

157,286,400,000,000

Or, one hundred and fifty-seven trillions, two hundred and eighty-six billions, and four hundred millions for the total population of the earth at that time. But there are only fifty millions of square miles on the surface of the earth, not covered by the sea,—or one hundred and fifty-four trillions, and eight hundred and eighty billions of square yards. Therefore, supposing all of this to be good habitable, arable land, there would still be less than one square yard to each individual! And this in four hundred and twenty-eight years!! "What, then, would it be at the end of a thousand years? But the thing is impossible, and I have only followed out this train of thought, to show how utterly irreconcilable it is with the present organization of man," to suppose that the earth, as it now is, was ever intended for his

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abode during a state of millenial virtue and prosperity, or world without end.*

The argument is not a little strengthened by the fact that, instead of the fifty millions of square miles being good habitable, arable land, about one fifth of the whole consists of deserts, swamps, ragged or snow-covered mountains, pine or oak barrens, rivers, lakes, and polar regions as desolate as if they were covered by the ocean.

Such is the *absurdity* to which spiritualizing the Bible leads. The only way to avoid this absurdity, is to run into *blasphemy*, and maintain that in proportion as man avoids the causes of death over which he has control, God will increase those causes over which he has no control, just so as to destroy him; that when man ceases to bring disease upon himself and posterity by vice, God will increase the number of miasmatic diseases, earthquakes, tornadoes, &c., just so as to prevent any increase in the population; or that, with "the restitution of all things," "the earth shall not yield her increase" as promised,† and in the age of sobriety, industry, and morality—in the "*new earth*" —men are to be more straitened for the means of subsistence than they have ever been in the ages of intemperance, debauchery, oppression and heathenism, —straitened to such a degree as to check the growth of population!!! The idea is so perfectly revolting, that no one can entertain it for a moment.

OPINIONS OF THE CHURCH.

The purification of the earth by fire has been the doctrine of the church from the very days of the apostles down to these last times, when men have learned to spiritualize away "ancient landmarks," and "the faith once delivered to the saints."

Thomas Burnet, in his "Theory of the Earth," printed in London, A. D. 1697, states that it was the

* For this argument I am chiefly indebted to G. F. Cox.
† Ps. lxvii. 6; Gen. iv. 12, compared with Acts iii. 21.

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received opinion of the primitive church from the days of the apostles to the Council of Nice, A. D. 325. This Council consisted of three hundred and eighteen bishops from all parts of Europe, Asia, and Africa, and adopted, unanimously, I believe, the same sentiment. It was also the doctrine of Luther, and the other Reformers,—of Fuller, Thomas Burnet, Thomas Vincent, Wesley,—in a word, of the church so universally, that it is embodied in the poetry of the world as an admitted truth.

"When, rapt in fire, the realms of ether glow,
And heaven's last thunder shakes the world below,
Hope, undismayed, shall o'er the ruins smile,
And light her torch at Nature's funeral pile!"

Dr. Clarke makes the following comment upon the passage in 2 Pet. iii. 11:

"All these things shall be dissolved. They will all be separated, all decomposed; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of the new system. We look for a new heaven and a new earth; the other being decomposed, a new system is to be formed out of their materials.

"It does appear from these promises, what the apostle says here, and what is said in Rev. xxi. 27; xxii. 14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined; purged from all natural and moral imperfections, and made the endless abode of blessed spirits. That such an event may take place is very possible, and, from the terms used by Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined and restored, than finally destroyed."

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THE EARTH AND THE WORLD END AT THE SAME TIME.

That the world will not be destroyed *before* the earth, is evident from Gen. viii. 21, 22; ix. 11—16. That it will be destroyed *then*, is evident from the organization of our present bodies, which could not endure the flames that shall melt the earth. See, also, 2 Pet. iii. 7.

THEY END WITH THIS AGE.

I premise a few things, as

1. Christ's second advent will be as *King*, and at the end of this age. Matt. xiii. 38, 43; xxiv. 3, 30; Acts iii. 21; Titus ii. 12, 13.

2. *All* the righteous, dead and living, shall then "be *changed*," and receive their "*reward*"—"have eternal life"—"shine forth as the sun." Matt. xiii. 43; Mark x. 30; Luke xviii. 30; 1 Cor. xv. 50—53; 1 Thess. iv. 14—17; Heb. vi. 5; Rev. xi. 18.

3. As respects the wicked, their *age of probation* ends with this age.

First proof. 1 Cor. viii. 13: "If meat make my brother to offend, I will eat no flesh while the age standeth [or lasts,] lest I make my brother to offend." From this, it is evident that *the age*, of which Paul's lifetime constituted a part, is the period of time during which a brother can be made to offend,—is on probation.

Second proof. This age is the time for preaching the gospel,—for teaching and baptizing *all* nations,—implying that mercy will not be offered in the age to come. Matt. xxiv. 14; xxviii. 19, 20. The righteous, be it remembered, are *all* to be changed at Christ's coming. Therefore, if the gospel is preached afterward, the preachers will have spiritual bodies. But this idea is contradicted by Matt. xxv. 11; Luke xvi. 31; 1 Cor. i. 27; 2 Cor. iv. 7. Moreover, it is inconsistent with the idea of Christ's reigning himself, or of the righteous reigning with him, to suppose them travelling about as the "servants" of the wicked, exposed to their scoffs and contempt, trying to persuade

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them to repent. Now we are told it is by *preaching* that men are saved. 1 Cor. i. 21. Moreover, if the salt is all withdrawn from the earth into a kingdom by itself, how can we expect the earth to be salted? Matt. v. 13, 16; Luke xv. 2, 4; xiv. 21, 23. That Christ's kingdom will not be coercive, in the sense of forcing men into it, see Matt. xi. 12; John v. 40; Luke xiii. 3; Acts iii. 23. ☞Compare Rev. xi. 14, 15, with x. 7.

Third proof. In 2 Pet. iii. 4, 9, 13, we are informed that the reason why the promise of his coming has not been fulfilled already, is, that God is long suffering, "not willing that any should perish, but that all should come to repentance." Does not this clearly imply that at and after his coming, mercy will not be offered, none will come to repentance—probation will be over.

Fourth proof. At the end of this age the *harvest* takes place. Matt. xiii. 39. When harvest comes, the time for sowing either good or bad seed—by the Son of man or by the devil—is past. Of course, there can be no more conversions—probation is in reality over.

Fifth proof. The age to come will be the time for review and punishment of actions done by the wicked in this age, implying that probation will be over, and the judgment set. Matt. xii. 32.

4. At the second coming of Christ, this heaven and earth shall be destroyed, and the new be created.

First proof. Acts iii. 21: "Jesus Christ—whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the age began." What age? Evidently the one from the loss to the restitution,—an age that began *before* the *first* prophecy respecting a restitution, uttered immediately after the fall. Gen. iii. 15; Luke i. 70; John ix. 32; Titus ii. 12, 13; Rev. xxi. 1, 4, 5.

Second proof. In 2 Pet iii. 10, 12, we are told Christians should "haste unto," or *earnestly desire*, the day of the Lord. And, in another place, the

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believer exclaims, "I shall be satisfied when I awake with thy likeness." But he will awake in Christ's likeness on the day of Christ's second advent. Of course, he cannot earnestly desire another day. See, also, Titus ii. 13. From this it is evident that the day spoken of here is the day of the second advent, and then "the heavens shall pass away with a great noise, and the elements melt with fervent heat—the earth also: and the works that are therein shall be burned up."

Now we are prepared to prove that this *world* (kosmos) will end with this *age* (aion.)

I. The god of *this* kosmos is the same as the god of *this* aion. "In whom the god of this *age* (aion) hath blinded the minds of them which believe not," &c. "For the prince of this *world* (kosmos) cometh, and hath nothing in me."*

Again: the prevailing disposition of each is the same. "That he might deliver us from this present EVIL *age* (aion.") "Know ye not that the friendship of the *world* (kosmos) is ENMITY with God?"† Also, we are told that in *this world* (kosmos) Christians "shall have tribulation." This clearly implies that, so long as the present world continues, there is to be no dispensation of righteousness—Christ will not reign here personally or spiritually—the prevailing spirit will be that which causes tribulation to the children of God. But they must be of good cheer; for Christ assures them the world is overcome in prospect that shall certainly be realized. It shall be destroyed at his glorious appearing, and his disciples then will be left without a foe forever. See, also, Eph. ii. 2, where walking "according to the *age* of *this* world," is spoken of as synonymous with walking "according to the prince of the power of the air," &c.

* For references containing *aion*, see 2 Cor. iv. 4; Matt. xiii. 39; Eph. ii. 2; and for *kosmos*, see John xiv. 30: xii. 31; xvi. 11; Matt. iv. 8, 9.

† For *aion*, see Gal. i. 4: 1 Cor. ii. 6; and for *kosmos*, see James iv. 4; i. 27; John viii. 23; xv. 19; xvi. 33; 2 Cor. vii. 10; Gal. vi. 14; 1 John ii. 15—17.

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II. The two words are used one for the other. Thus, (2 Cor. v. 19,) "God was in Christ reconciling the *age* (aion) to himself, not imputing *their* trespasses unto them." "For I came not to judge the *world*, but to save the *world** (kosmos.)"

Again, (1 Cor. i. 20:) "Where is the wise? where is the scribe? where is the disputer of this age (aion?) Hath not God made foolish the wisdom of this world (kosmos?)" In chap. ii. 6: "wisdom of this *age* (aion.)" In chap. iii. 18, 19: "If any man among you seemeth to be wise in this age (aion,) let him become a fool, that he may be wise. For the wisdom of this world (kosmos) is foolishness with God."

Again, Tit. ii. 12: "Denying ungodliness and worldly (kosmikos) lusts, we should live soberly, righteously, and godly in this present *age* (aion.)" If there is to be *another* age of *this* world, does the apostle mean to imply that then we need not live soberly, righteously, and godly, and deny worldly lusts? Or does he not rather mean that *this* age is the only one in which men shall have lusts of the world to deny—in other words, that probation ends with this age?

III. At the end of this age Christ will come as King. But his "kingdom is not of this world (kosmos.)" He will not reign in it personally or spiritually. If the *whole* world does not end with this age, then there will either be some living on the earth over whom Christ will not exercise jurisdiction, or else his kingdom will be *in part* of this world. Moreover, as *this* world is subject to death, instead of his being King of kings, and his kingdom independent, he would see it continually and successively invaded by the King of Terrors. John xviii. 36, 37.

IV. Eph. ii. 2: "Wherein in time past ye walked according to *the* age (aion) of *this* world (kosmos)—according to the prince of the power of the air," &c. It does not say, "according to *this* age of *the* world."

* For kosmos, see John xii. 47; i. 29; iii. 16, 17; vi. 33, 51; Rom. xi. 15; 1 Tim. i. 15.

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Therefore, *the* age which is "according to the prince of the power of the air,"—in other words, "this present evil age,"—is *the* age of *this* world, and there will be no other until the world ends.

V. In Luke xx. 34, 35, the children of *this age* are contrasted with those of *the age to come*, and in that we are told they "neither marry nor are given in marriage." But all admit that, so long as *this world* continues, marriage will be honorable. Therefore, with the next age there will be a new world.

VI. At the end of this age ALL the wicked shall be destroyed; because, in addition to what has already been said,

First. Probation will be over; and we can hardly believe God will permit the continuance of the human family, much less an increase, after the age of probation is past.

Secondly. The harvest then takes place. When harvest comes, sowing time is over. Not only are the tares already sown to be gathered, but the devil is to sow *no more*. Thus, we see, there can be no further addition to the depraved family of Adam; in a word, no more births—no more marrying or given in marriage—that is, the end of the world will have come. Matt. xiii. 39.

Thirdly. We are explicitly told that "the field [to be harvested] is THE WORLD (kosmos,)" Matt. xiii. 38.

Fourthly. It also says explicitly, "*all* things that offend, and they which do iniquity"—all the tares which the wicked one hath sown—all that destroy, or corrupt the earth—shall be gathered out of the kingdom, not by conversion, but to be cast into the fire. Matt. xiii. 41; xxiv. 30, 31; Rev. xi. 18.

Fifthly. Then, also, the earth itself is to be destroyed, as we have already proved; and, as the righteous alone shall be caught up to meet the Lord, *all* the wicked *must* perish.

☞ All the righteous changed and caught up, and all the wicked destroyed, the world, of course, would be at an end; and all this is to be at the end of this *aion*, or age.

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THE EXACT TIME FOR THE END IS APPOINTED.

"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark xiii. 32.)* So it seems the Father had then appointed not only the period, but the *day* and the *hour*. Indeed, I cannot conceive how it could be otherwise, inasmuch as God is *omniscient*, and inhabiteth *eternity*. Therefore, when a certain *fixed hour* in the age of the world arrives, the *end* will *inevitably come*, whether men are scoffing, or waiting in humility for the event. "At the time *appointed* the end *shall be*."

PROPHECIES OF THE TIME FOR THE END CAN BE UNDERSTOOD BEFORE THE END.

I do not now say there *is* any such prophecy; but merely that, *if* there *is*, it was intended to be understood *before* its fulfilment. A Presbyterian clergyman lately told me that "such prophecies may have been intended for the edification of the saints in glory, and not to be understood in this world." This is certainly a *new* view of the Bible; but it was the *only refuge* to which he could resort. There is nothing *useless* in the Bible. Therefore, every such prophecy was intended to be of use either in this world or in the world to come. If of *any* use *here*, it must be *understood*, and understood *beforehand;* for "what is the value of a chart that would not tell a seaman where to find his port until after he has arrived?" One man says he reads the prophecies for *devotion*, and not for *instruction*. Now, a *knowledge* of the time for the end would undoubtedly be favorable to the devotion of Christians living just before the *event;* but there is no food for devotion, so far as I can see, in a *mere* declaration, in *unintelligible* language, that the end shall be at a certain time. But *was* a part of the Bible intended for the saints in glory? I answer,

* For other references, see Ps. cii. 13, 16, 18; Is. xl. 2 (margin;) Dan. viii. 19; x. 1; xi. 35; Hab. ii. 3; Luke xxi. 24; Acts i. 7; xvii. 26, in connection with Gal. iv.

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I. If one person may conclude that certain *prophecies* were intended for the saints, simply because he does not understand them, *every* person may, with equal propriety, conclude that *every doctrine* and every other portion of Scripture, not understood by himself, was designed for the saints. Now who shall tell us *how much* of the Bible is for this world, and how much for the saints? Come, draw the line, and make the separation. I wish to know just how much *I* must believe; for I tremble equally at the thought of *rejecting* any of the revelation made to *me*, and of *prying into* any of the revelation made to the *saints*. We could almost wish their portion had been put in an appendix.

II. Will the Bible be saved when the earth is destroyed, and be carried into the New Jerusalem, there to be read by the saints? If you say no—that Christ himself will be their Teacher; then, I ask, why should anything be put in *our* Bible for the especial use of the *saints?* Will they call to mind in another world what they have read unintelligibly in this? I fear that many—yes, the *vast majority*—read these prophecies so seldom, and with such a want of relish, that in another world they would know nothing about them without *another* reading, which would be impossible if the Bible is not carried into that world.

III. But of what especial use can the one class of prophecies, respecting the *time* for the end, be to the saints? The fulfilment will *have taken* place; and, so far as I can see, such a prophecy will then be only a parallel with all other prophecies, the fulfilment of any one of which will prove, to the saints, the wisdom, and power and goodness of God, just as much as the fulfilment of this one. I repeat it, of what especial use can a prophecy respecting the *time* for the end, more than any or all others, be to the saints?

IV. Christ and the apostles frequently speak of the prophecies as if they were intended to be of use in this world for instruction. Thus Peter says that the prophets who searched what manner of *time* the Spirit of

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Christ which was in them did signify, were informed "that not unto *themselves* but unto *us*, they did minister." If they were ministering to glorified saints, they *were* ministering in part to *themselves*, since they are to be glorified as well as we. ☞ It does not say, "that not unto men, but unto glorified saints, they did minister." 1 Pet. iii. 11, 12.

Again, he says, "We have also a more sure word of prophecy [more sure than the evidence in verses 16 and 17;] whereunto *ye* [not the saints] do well that ye *take heed*, as unto a *light* that shineth in a *dark* place, *until* the day dawn, and the daystar arise in your hearts." ☞ If of use to the saints, it is *after* the day dawns; and if not to be understood beforehand, prophecy is not a light shining in a dark place (the future.) *History* would be the only light, and it shines *after* the events. 2 Pet. i. 19. It is the "*word* of prophecy," and not the events fulfilling it, which Peter calls a light.

Again, he says, verse 20, "that *no* prophecy of the Scripture is of *any private interpretation*." ☞ He was writing about Christ's second coming, and he does not *except* those prophecies which refer to the *time* of the advent, if there are any such. See, also, Luke xvi. 29—31; xxiv. 25; Rom. xvi. 25, 26; Rev. i. 3—10; x. 5—7; Jude 14—18.

V. In Deut. xxix. 29, we are told that "things which are revealed belong unto us, and to our children forever, *that we may do* all the words of the law." Will any one say there is any prophecy which is not a revelation? But if a revelation, it belongs to us and to our children, and not to the saints. For if it belongs to the latter, then some of the words of the law are to be done by them, and not by us. John xvii. 17.

VI. Paul says, (2 Tim. iii. 15—17,) "ALL SCRIPTURE [including prophecies respecting the *time* for the end, if there are any such] is given by inspiration of God, and is PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness, [he does not add, for the edification of glorified saints;] that the

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man of God may be perfect, *thoroughly furnished unto all good works.*" See, also, Rom. xv. 4. Then such parts of the Bible, if any, as refer to the *time* for the end, as well as all others, are in some age of the church, *profitable*, and *necessary* towards *thoroughly* furnishing the *man* of God unto all good works. John xvii. 17.

OBJECTION I. We are told in Dan. xii. 4, that prophecies are *sealed*. I answer, things which are sealed in the sense of being hidden from the church during *all* the periods of its existence, are *not written*, as we learn from Rev. x. 4. The Bible was intended for the church to the end of time, and contains things appropriate to *each* period of the church. The prophets ministered not unto themselves, but unto the church at these different periods. (1 Pet. iii. 11, 12.) Now the things written for one period may be sealed from all living before that time, as not belonging to them—in two ways: 1. The Spirit may not direct the attention of Christians to the prophecy in its proper connexion with other passages which explain it—or does not otherwise open their minds to understand it. 2. The understanding of it may depend upon the occurrence of certain foretold events. Thus it might be foretold that after six different events, strongly marked and well defined, the end shall occur very soon. We are not informed how far distant from each other these events shall be; only they are so clearly defined that, *when they occur*, we shall recognise them. At the utterance of the prophecy no one could conjecture even *about* the time for the end. It is "sealed till the time of the end." But in due time the *Providence* of God unseals it, and men behold the terrible day as just ready to dawn. Now, I am willing to grant that some prophecies have been, in a greater or less degree, *thus* sealed, until the several periods in the church have arrived, when the understanding of each several prophecy was necessary towards *thoroughly* furnishing the man of God living at that time, who is thus enabled to find "things *new* and old" in the Bible.* The

* 1 Pet. i. 12; Eph. iii. 5, 6.

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prophecy that Daniel was commanded to seal, was concerning the time for the end. It could be of no use to understand it until the end draws near. Then, however, it is to be unsealed, as *necessary* towards *thoroughly* furnishing the men of God unto the good works of proclaiming that "the hour of his judgment is come," and encouraging those whose redemption draweth nigh to lift up their heads and rejoice. Also, the knowledge of the event being at hand certainly conduces to sanctification. John xvii. 17; 2 Pet. iii. 11.

Objection II. God has promised to answer the prayer of the humble and believing. If, therefore, there *is* any prophecy showing the time for the end, it might have been understood by praying for the spirit of understanding, and Christ could not have said, "Of that day and hour knoweth no man, neither the angels, nor the Son," &c. I answer, that Daniel, who was greatly beloved, prayed for this very spirit of understanding, and it was denied him; "to whom it was revealed that not unto himself, but unto us, he did minister." Christ, also, and Paul besought three successive times for things which were not granted.* They desired these things, however, only *if it was the will of the Father to grant them.* So any sincere and humble believer will pray; and he has no more right to expect an unsealing of the prophecy before God wills to unseal it, than Christ had to *claim* that the cup might pass away because of his desiring it. God always answers our prayers, although he does not always answer them literally. If we ask for improper things, he withholds them of course, and gives us something else in their stead. He has never promised to answer improper prayers literally. If he had, what wretched beings even sincere and humble Christians would be!! for, owing to *ignorance*, how many improper prayers they make. See 1 John v. 14.

Objection III. There *are* doctrines in the Bible not

* Dan. xii. 8, 9; 1 Pet. i. 11, 12; Matt. xxvi. 39, 42, 44; 2 Cor. xii. 8, 9.

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understood in this world, which will be plain to the saints;—"we now see through a glass darkly," &c I answer, this may be true, and yet *all the Bible* was undoubtedly intended for the people in this world *only;* —some parts of it for one class of minds, and some for another; some to be understood at one time, and some at another; and some to be received without being fully comprehended. Some *doctrines* may be *profitable* without being comprehended; *but a prophecy respecting the* TIME *for the* END *could not.* Even the mysterious doctrines—such as the eternity of God—are put *in the Bible* to affect us in *this world*,—to give humility, reverence, and other becoming feelings. We *believe*, though we do not fully comprehend them. In another world we may know more about them; because, however, faith will be changed to sight, and the great Teacher will be with us;—in a word, because we shall have *new* and *more glorious* revelations; and not from reading the Bible over again there, or reflecting upon passages hitherto unintelligible, mysteriously written upon the mind then for the first time, as the result of one or two careless readings *here* many years before, without any effort to understand them. The revelation we have now is all of it intended for this world—to affect our hearts here, and prepare us to *enter* the gates of the New Jerusalem. It is the twilight, so to speak, preparing our vision for the dazzling light of the sun in glory.

OBJECTION IV. Our greatest theologians say that the prophecies cannot be understood. I answer, 1. It is no new thing to find the high priest in infidel company. 2. "The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? 3. Those very persons who contend that 'we can know nothing about the time,' and that 'prophecies are not to be understood until after their accomplishment,' are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of uni-

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versal peace and prosperity in the church and in the world. How do they know this if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be 'loosed out of his prison, and go out to deceive the nations,' (see Rev. xx. 7, 8,) and then will the end come. They say, with perfect confidence, that 'the end is *not* yet.' Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult to know the time."

4. But it is *not true* that the greatest theologians have entertained this opinion. We might mention the names of Martin Luther, Dr. Gill, John Wesley, Cotton Mather, in fact, of the *stars* in the church, almost without an exception.

5. God has furnished us with the reason why so many do not understand the visions of *all*. Is. xxix. 10—12. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes;—the prophets and your rulers,—the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned."

BOOK OF REVELATION.

As this book is a part of the Bible, all that has been said above is as applicable to it as to any other portion. In addition to this, 1. The meaning of the word *revelation* is an *uncovering* of what was hidden—it is something *laid open*. A sealed revelation is a contradiction in terms. In chap. x. 4, the things sealed were *not to be written*.

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2. The first verse says, God gave it "to SHOW unto his *servants* [not saints] things which must shortly *come to pass*."

3. The third verse says, "Blessed is he that readeth, and they that hear, the words of this prophecy;" [it does not say, "of some parts of this prophecy."] How can a person be said to be blessed in reading who does not understand what he reads?

4. In ch. i. 4, 11, we are told this revelation was "to the seven *churches*," which were types of the seven states of the church to the end of time,—and not to the glorified *saints*.

5. In the tenth verse of the last chapter, John is commanded, "*Seal* NOT the sayings of the prophecy of this book." This may either mean that no parts of the prophecy were at any time, in any sense, or in any degree, sealed; or it may mean that no parts were to be *permanently* sealed, each of the several parts being unsealed at the proper time; or it may mean that this prophecy was not to be hidden with John himself,—he was to *write* it for the church, while things sealed were not to be written. I incline to the last opinion, and think that, although in this sense the prophecy was not sealed,—that is, so far as *John* was concerned,—yet, in another sense, it was sealed, until the Providence of God at various times has unsealed one portion after another, according to the condition and wants of the church at those different times.

HISTORY AND CHRONOLOGY REFERRED TO IN PROPHECIES.

If God has given any prophecies showing the *time* for the end, (to be understood, as we have seen, BEFORE the event,) he has undoubtedly taken care that history should record all the intervening events foretold, and which must be known in order to understand when the time draws near. Indeed, the events fulfilling all the prophecies of the Bible up to this time have undoubtedly been recorded, either in the Bible itself, or in profane history; for only on such conditions could the

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prophecy be of any use; and to suppose the contrary is to suppose that God would suffer his purpose in giving the prophecy to fail,—and is an impeachment of either his wisdom, goodness, or power.

For the same reason there is nothing really uncertain about *chronology* from *that* period where we *must* begin to have certain knowledge *in order* to understand the prophecies; or, in fact, about any of the chronology referred to or contained in the Bible. Those who maintain the contrary, must either maintain that such portions of the Bible have become obsolete, and might be left out; or that we have an *un*certain light, instead of a "*sure* word of prophecy." "We will say nothing of the reflection which such a view casts upon God, who has directed us to the prophecies to guide us; for what is it but tantalizing us, to give such a direction, if the prophecies cannot answer their design!" He, who dictated the Bible, has taken care that no errors should creep into it, which would make it impossible for those to interpret prophecies for whom the prophecies were *especially* intended. We can now see the wisdom of having here a little and there a little, and sometimes repetition. One part acts a check upon any mistake in the other. The only point in dispute, respecting chronology, as bearing upon the time for the end, is settled by Paul, in Acts xiii. 20, 21.

GOD HAS REVEALED THE TIME, SO THAT CHRISTIANS LIVING IN THE LAST DAYS MAY KNOW WHEN THE EVENT SHALL OCCUR.

I do not say that, *previous* to the last days, the time could be known; but simply that, when what are called *emphatically* "the last days" *have come*, the church living at that time, if it search diligently, shall be able to know with certainty that it is in the last days, and to discern about the time for the end. We *infer* this from the following considerations, in addition to positive proofs which shall afterwards be given.

CONSIDERATION I. It has been generally supposed, in every age of the church, that the prophecies

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of Daniel point out the time for the end; "and, although there may have been a difference of opinion upon the time for commencing the prophetic periods of his visions, every age, we believe, has spoken with the strongest confidence that they would be understood before the end should actually come." This uniformity of belief among all the most worthy sons of the church, in all its different states, and in every age; certainly affords presumptive proof of our being correct, in the absence of any positive proof to the contrary.

CONSIDERATION II. The opposers of the Second Advent doctrine, as well as its advocates, believe that a time is foretold, when "the earth shall be filled with the knowledge of the Lord," and Satan shall be bound "a thousand years." They also agree in believing that the Bible gives a clue to about the time when this happy state of things shall commence. Mr. Dowling thinks it will commence in about one hundred and fifty-seven years. Dr. Brownlee fixes upon another year, A. D. 1866, I believe. Now, there are only two prevalent opinions respecting the end of the world as connected with that epoch. One is, that the end will occur *at* the binding of Satan; and the other, that it will occur *very soon after* the thousand years shall have *expired*. Those who hold to each opinion, maintain that the Bible has furnished us with the means of knowing which is correct, if we only study it aright. Therefore, let either be correct, we have the means of knowing about the time for the end.

CONSIDERATION III.* We infer that God has revealed the time for *this* event from the analogy to be found in *other great events* under his government.

First event. Previous to the flood, God at first revealed only the *time*† of destruction. Afterwards,

* Nearly all that is said under Consideration III. is extracted from the able review of Daggett's sermon, by S. Bliss.

† It does not matter much, as respects the argument from analogy, what interpretation is given to Gen. vi. 3; although I think it is plainly a prediction of the time to the flood. There is *no doubt* about Gen. vii. 4.

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the manner is given, with a more full revelation of the event. Minute directions are also given to Noah for building an ark, so as to save himself and family. As the time draws nigh, and there are but seven days to the flood, the very day of the event is given. Every individual soul, that is saved, is looking for the event at the very time; otherwise they would not have gone into the ark, and have been saved. Many who perished had an opportunity to know that God purposed to drown the world. Noah was a *preacher* of righteousness; (2 Pet. ii. 5;) but even if *he* "did not reveal the time, the *ark* itself must have warned them. It is in vain to suppose they were ignorant of Noah's expectations. Therefore every plank that was added to the ark was an admonition that the time of its completion was drawing nigh; and when it was ready for the reception of its inmates, they might then know that no longer delay was necessary for the accomplishment of God's purpose."

"We should, therefore, expect in the second destruction of the world, that God would reveal the time; that, however, he would not reveal at any one time the whole of his purpose, but a little here, and a little there—in one place the time, and in another the manner—in language so plain, that the wayfaring man, though a fool, need not err therein; and yet, not in language so direct and explicit, but that those disposed might have an abundance of plausible reasons on which to predicate their doubts. Even the time itself, we should expect from the analogy, would be given in such a manner that it might be contended with some show of reason that it does not denote the duration of time, but only the defil ment of the temple by Antiochus; as the prediction of the time to the flood is also applied to the reduced age of mankind. We should also expect that, as the time of the event drew nigh, all who would be saved would have a more clear conception of the great e ent; and when the time had about expired, would all be in the attitude of expectation. On the other hand, we should also expect that

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those who perish, would, many of them, have an opportunity to acquaint themselves with the time and manner of the end, but none of them would believe in its reality."

Second event. At the destruction of Sodom and Gomorrah, "we find that all who were saved were apprized of the event a sufficient time previous to enable them to escape, and also to warn some of those who perished, unto whom Lot seemed as one that mocked. The *analogy* would therefore teach us that before Christ comes, all the truly righteous will be apprized of the fact, and know that it is so near, that they must be 'up,' 'for the Lord will destroy this city,' and yet they may not know the very '*hour*,' until God takes them by the hand to save them. We also learn by this that some of the finally impenitent will be faithfully warned, but that they will look upon those who warn them as misguided fanatics, and men 'that mock.'"

Third. The seven years of famine, Gen. xli. 28 to 54.

Fourth. "It was predicted that the seed of Abraham should 'be a stranger in a land not theirs,' four hundred years; and afterward they should come out with great substance. This, with Abraham's own sojourn, made four hundred and thirty years.* The children of Israel, therefore, could, at any time during their captivity in Egypt, have calculated the time of its termination, by adding four hundred years to the time when the seed of Abraham began to be afflicted in a strange land. We also find that 'at the end of four hundred and thirty years, *even the self-same day*, it came to pass that all the hosts of the Lord went out from the land of Egypt.'"

"Notwithstanding it is so clear that the time was revealed before their captivity in Egypt commenced, it is also evident that the predicted period had nearly elapsed before the children of Israel *were aware* of its

* See Gen. xv. 12—14, 16; Ex. xii. 40, 41; Acts vii. 6, 7; Gal. iii. 17.

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near completion; but *before* its end they did *understand*, and made all necessary arrangements for securing the 'great substance' that it was predicted they should carry out."

"There was also a fine opportunity for any one who felt disposed, to doubt respecting the time; as they might, with much show of reason, have contended that the four hundred years were to be dated from the time that Jacob and all his children removed to Egypt; or it would have been plausible to have supposed it was to be dated from the time that 'another king arose that knew not Joseph,' and who evil entreated them, —the same as many now contend, that the rise of Popery should not be dated from the commencement of its power, but only from the time it became quite formidable, or from the zenith of its power."

"*The* '*analogy*' in this case would therefore lead us to expect that the period which is to elapse before the end of the world would be a definite prophetic period, but that it would not be fully understood until *about the time of its termination;* that there might be a question from what particular epoch it was to be dated; but that, as the period drew near its termination, the time of the end would be more clearly understood, and at its termination those who are delivered would be all expecting immediate deliverance; nor would those not delivered be all ignorant that such was an expected event."

Fifth. The children of Israel had not been more than about two years in the wilderness, according to Mr. Daggett, when they were told that the whole time of their wanderings should be forty years. Numbers xiv. 34.

Sixth. The final overthrow of Israel within sixty-five years. 2 Kings xvi.; Is. vii. 1—9.

Seventh. There were to be seventy years accomplished in the desolations of Jerusalem, and Daniel knew by books when they would expire. Dan. ix. 2; Jer. xxv. 8—12.

Eighth. The streets of Jerusalem were to be built

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in troublous times, and finished in seven weeks of years, or forty-nine years, which was exactly fulfilled. Dan. ix. 25.

Ninth. For five hundred and eighteen years before the coming of Christ, the very year for the commencement of his ministry was a matter of prophecy. Dan. ix. 25. Our Saviour alluded to this when he said "the time* is fulfilled." Moreover, the people "understood from books" that it was about the time for the Messiah to come; for there was a general expectation of his appearance then.† Not only this, a special messenger was sent to *confirm* their expectations, and "prepare the way of the Lord."

In Matt. xvi. 3, our Saviour strongly rebukes the Pharisees and Sadducees, because they did not "discern the signs of the times"—because they did not see by those signs, of which there were about twenty, that he was the Messiah, without having "a sign from heaven."

The analogy of this event would lead us to infer that not only the time for the second coming of Christ has been revealed, but that just before the event, men, perhaps as rude exteriorly as John the Baptist, will be raised up to preach with all the faithfulness of John, and cry, in the wilderness of sin, "Behold, the Bridegroom cometh," "prepare ye the way of the Lord."

Tenth. Christ was to confirm the covenant with many for one week of years, or seven years, which period of time we find did actually constitute his ministry. Dan. ix. 27; Rom. v. 6.

Eleventh. Hezekiah was told to set his house in order, for he should die; and afterwards, when he prayed, he was told that fifteen years were added to his life, and a sure sign given him whereby he might know it was so. Is. xxxviii.

Twelfth. A handwriting on the wall foretold to Belshazzar, "God hath numbered thy kingdom and finished it." "In that night was Belshazzar slain." Dan. v.

* Mark i. 15; Gal. iv. 4. † Matt. ii. 1—10, and Luke ii. 25.

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Thirteenth. "And Jonah began to enter into the city a day's journey; and he cried, and said, yet forty days and Nineveh shall be overthrown." Jonah iii.

Fourteenth. The destruction of Jerusalem was foretold, in Matt. xxiii. and in Luke xxi.; and it was added, "Verily I say unto you, all these things shall come upon this generation." Our opponents are very fond of referring to the destruction of Jerusalem, and descanting upon the flight of the Christians as soon as they saw certain signs foretold by Christ. Perhaps their fondness for this subject will be somewhat diminished, when they see what its *analogy* leads us to expect before the final destruction, not of Jerusalem merely, but of the world.

Fifteenth. Another analogy is to be found in Matt. xxiv. 15, 16, &c. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him *understand;*) then let them which be in Judea flee into the mountain," &c. If the event referred to here, is the same as the preceding, viz., the destruction of Jerusalem, the argument from analogy remains the same. If, however, as some think, Papacy is referred to, then we have an additional argument.

Sixteenth. The woman was to be fed in the wilderness twelve hundred and sixty years. Rev. xii. 6, 14.

Seventeenth. Power was given unto the Beast to continue forty and two months. Rev. xiii. 5.

Eighteenth. The holy city was to be trodden under foot forty and two months. Rev. xi. 2.

Nineteenth. The two witnesses were to prophesy in sackcloth twelve hundred and sixty days. Rev. xi. 3.

Twentieth. The saints were to be given into the hand of the power designated by the "little horn," for twelve hundred and sixty years. Dan. vii. 25, and xii. 7. I do not say that these *are* all different periods. They may be the same period, described in different ways. If so, we have but one argument. If they are different periods, we have so many different arguments.

Twenty-first. The symbolical locusts, which came

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upon the earth at the sounding of the fifth trumpet, were to have power to hurt men five months. Rev. ix. 10.

Twenty-second. The four angels in the river Euphrates were prepared for an hour, and a day, and a month, and a year. Rev. ix. 15.

Twenty-third. At the end of twenty-three hundred days the sanctuary was to be cleansed. Dan. viii. 14. If, as many suppose, the sanctuary here means the earth, and its cleansing means its purification by fire at the last day, this text affords more than an argument from analogy; it is direct proof. Any other interpretation will give an argument from analogy.

Twenty-fourth. "From the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. xii. 11.

Twenty-fifth. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. xii. 12. If this does not refer to the restitution of all things, it at least strengthens the argument from analogy.

Twenty-sixth. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh,—for it is nigh at hand." Joel ii. 1.

Twenty-seventh. Satan is to be bound a thousand years. Rev. xx. 2.

Twenty-eighth. The event of *death*. Perhaps Death sometimes overtakes his victims without warning;*

* No one can *prove* that this is ever the case. When a person dies in apparent health, or is killed by accident, we often hear the friends and relatives tell of an *impression* the deceased had that death was near. I am not sure that some direct or indirect warning is not always given, except where the person unwarrantably exposes his life, as in a battle, or the like. If the deceased had been a true Christian, I believe it will be found that for some time before death, he or she had been growing brighter in faith and more meet for glory. Be this, however, as it may, all admit that death *usually* admonishes of his approach; and that makes the analogy in our favor.

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but all must admit that he USUALLY *admonishes* of his approach.

"During our whole existence, unless we are of those who will be changed at Christ's coming, death stands before us as a certain event, while we know not how far it may be from us. As we approach the verge of life, pains and disease admonish us that probably death is very near. As our disease gains the mastery, we know that the time has come when we must shortly die; and soon we are informed that we have not a day or hour to live, and then we close our eyes, and all earthly scenes fade forever from our mortal sight."

"The '*analogy*' therefore to be found in the event of *death* would teach us, that while the end of time is far in the future, we should only be enabled to know that it is a certain event which will one day, we know not how soon, overtake the world; but, as the event draws nigh, evidence would be exhibited which would convince us of the probability of its being near; then would be seen the signs by which *we might know that it was nigh even at the doors;* and then we might realize that time had nearly reached its farthest limit."

"Thus '*from the analogy to be found in other great events under the government of God, and especially the event of death,*' we argue that the righteous will not be 'in darkness that that day should overtake them as a thief.' We also argue, that all who are thus overtaken, will be like those who would not heed the warning of Noah and Lot—who despised, and wondered, and perished."

CONSIDERATION IV. Not only does the mere fact that the time for other events was known beforehand, furnish an argument from analogy; but there is also a *declared* analogy in the events of the flood, and the destruction of Sodom. Matt. xxiv. 37—39; Luke xvii. 26—30. If analogous in surprising the wicked,

At the end of the world, not a few, but a vast number, will die; and it is probable that, before their death, they will be warned, as the *vast majority have been* up to that time.

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and nothing is said about the righteous, we may certainly infer that the analogy holds good in respect to them. Moreover, although the wicked "knew not until the flood came and took them away," they might have known; for Noah had for a long time been preaching the event, but they would not believe. Our Saviour's words, therefore, lead us to infer that, before he comes, the doctrine will be preached, but it will not be believed. The wicked will not know, for the same reason that they did not in the days of the flood. But if the doctrine is preached, those who preach must have some way of knowing it to be true.

CONSIDERATION V. That the church in the last day can know about the time for the end, seems probable also because it appears desirable. I do not say it would be desirable for those to know it who shall stubbornly continue in sin, and at last perish. But, let the revelation be ever so clear, *such* persons *will not believe it*, and so any objection growing out of a consideration of their case fails. Moreover it would be an equal objection against preaching to them the terrors of the Lord at any other time.

Let it be recollected that the time is *appointed*, and our wishes cannot delay or hasten it. We are not arguing whether it is more desirable that the end should come at one time than at another; only that it is desirable that Christians should have an *intimation* of it *before* it comes, both on their own account and on account of sinners.

I. On their own Account. Ps. xxxiv. 10; lxxxiv. 11; Luke xxi. 28.

The happiness of such as *are ready* will be greatly increased. For, from the time they ascertain that the end is near, they will "lift up their heads and rejoice, because their redemption draweth nigh." It affords them pleasure, also, to think that probably they shall not die, but be changed; knowing that, even should there be violence in that change, it is to take place in a moment—in the twinkling of an eye,—and, as soon

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as they are aware of any, their sufferings will be forever past. Again, *as they love Christ*, it must give them peculiar pleasure to think, not only that they are soon to see and be with him; but that he who became poor for our sakes is soon to "see of the travail of his soul," and have "the joy that was set before him:" that the Bridegroom is soon to receive his bride; and the kingdom to be given to him whose right it is; that he is "to be glorified in his saints, and admired in all them that believe." And, perchance, they have friends sleeping in Jesus, whose dust shall be collected, and vivified, and clothed upon with immortal glory at the sounding of the mighty trump. Is not this a thought that must fill them with pleasure?

But *many* Christians are unprepared—having "left their first love." It does *such* good to know the Bridegroom is coming, before the command comes to go forth and meet him. They become "watchful and strengthen the things which remain, that are ready to die." David prayed, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. xxxix. 4. And again, in Ps. xc., "So teach us to number our days, that we may apply our hearts unto wisdom." It was also profitable to Hezekiah to be told that he should die. Is. xxxviii. Indeed, how few Christians are really *ready*, when their last sickness overtakes them! And have we any more reason to believe that they will be better prepared at the end of the world without a warning?

Objection.—But it is asked, "if, so far as Christians are concerned, the prospect were all pleasure, would it overcome all their regard for others, whom it threatens with imminent destruction?"

I answer, *First*. "They ought to regard the glory of Christ as of more consequence than the happiness of the entire human race, who can be miserable only because they refuse the offers of mercy of this same Saviour." Otherwise they could not "*haste unto* the day of the Lord," and pray, "thy kingdom come;"

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knowing, as they do, that at its coming all Christ's enemies will be destroyed. If it is the *prayer*, which means *desire*, of their hearts that his kingdom may come, then it will give them *joy* to know that their desire is soon to be answered. 2 Pet. iii. 12.

Secondly. If it is *un*pleasant to think the generation of evil-doers *then living* are to be destroyed, it is correspondingly *pleasant* to think there will be *no future* generations, to treasure up wrath against the day of wrath. Could the friends of temperance be assured that all who do not reform this year should die at its close, but there should never be another drunkard world *without end*, would not the contemplation of the second promise balance, ay, more than balance, the horror of the first! One thought more. Nearly all the impenitent in this generation *will die* in sin; and, as regards their future destiny, it will be no worse should they be all cut off to-morrow; on the contrary, they would have fewer sins to answer for. There is, therefore, no reason for wishing the world to stand one moment after the subjects of the kingdom have all been sealed. If we knew it would end to-morrow, the thought on the whole, should be rather pleasing, even as it respects the impenitent. Those now living would be beaten with no more stripes than they will be if the world stands, perhaps a less number; and THERE WILL NEVER BE ANY OTHERS seduced into a similar rebellion, and destroyed by the great adversary.

Thirdly. "Our knowledge or ignorance of the event cannot hasten or delay it, and, therefore, such knowledge cannot *add* to the misery of those to be destroyed." Neither can our ignorance of their danger make that danger any the less; on the contrary, it makes it much greater. This brings me to a consideration of my second main position, that an intimation to Christians, when the end draws near, is desirable,

II. On Account of Sinners. James v. 20; Ps. l. 13; Matt. v. 13—16.

If we knew nothing of their danger we should not

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make such efforts to rescue them as we should if we saw their true condition;—and their salvation depends *mainly* on the efforts of Christians to save them. But if "we knew that probation would end in one year, many would go from house to house, and from street to street, to pull sinners out of the fire, who now supinely fold their arms, because they know not that the time is so short. Were a relative or friend condemned to be executed, or had he a threatening disease, should we not make greater exertions for his salvation, than if there was the usual chance of his living out the life of a man? We certainly should:—this is human nature. A knowledge of the event then seems to be desirable for their sakes. It is moreover desirable on the Christian's account, for this additional reason, that in consequence of the peculiar exertions he will make to save souls, he will probably be the means of more conversions, and thus have more souls as crowns of his rejoicing in the great day of the Lord."

Objection. It is objected that little reliance is to be placed in conversions which take place in the prospect of impending death, and that such prospect unfits men for making the necessary preparation. If, however, this objection is valid, "the Ninevites would never have repented at the preaching of Jonah, the thief would not have repented on the cross, nor would the judgments of God be so prominently presented in his word as an inducement to repentance. But would men be any more likely to repent and prepare for an impending event, if it is taken for granted that such event is at a distance? Or would such woes be pronounced upon watchmen who neglect to give warning when they see the sword coming, if such warning would unfit men for such preparation? With such views, Noah would not have warned the inhabitants of the old world, nor would Lot those of the cities of the plain, nor Daniel, Nebuchadnezzar. We are commanded to repent lest we 'likewise perish.'" Also, in Joel ii. 1, we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the

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inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Ezek. xxxiii.; Dan. iv. 27; Luke xiii. 3.

CONSIDERATION VI. We also infer it from such texts as the following: "The meek will he guide in judgment, and the meek will he teach his way. The secret of the Lord is with them that fear him, and his covenant to make them know it." Ps. xxv. 9, 14, margin. "Unto you it is given to know the mysteries of the kingdom of heaven, but to them [who had the same Bible] it is not given," [because they did not apply to the right source for wisdom to understand it.] Matt. xiii. 10 to 12, 34, 35. If they have not a teachable spirit, their very light becomes darkness. What they seem to have of revelation is taken away—is sealed. See also Mark iv. 11, 13. They "know all parables" by having "Christ made unto them *wisdom*," as he was on this occasion.*

"That in every thing ye are enriched by him, in all utterance, and in all *knowledge*.—Who of God is made unto us *wisdom*," &c. 1 Cor. i. 5, 30. Wisdom in what respect? Why, in *every* respect in which we *need* wisdom—in understanding the *Providence* of God, as well as his Word—in discerning the signs of the times, as well as the plan of redemption.

"And the Lord said, Shall I hide from Abraham that thing which I do?" Gen. xviii. 17. Abraham was not in Sodom; neither had he time to send to Lot. The reasons why this thing was not hidden from him are given, to wit: his integrity, and his being the father of a mighty nation—of believers. All his true children are thus given to expect that God will not hide from them judgments that are to come upon the earth. "His secret is with the righteous." See also Rom. xiii. 11–14; from which we learn that Paul knew in

* See also Ps. lxxviii. 2 to 8; cvii. 40, 43; Prov. i. 5; ii. 1 to 9; iii. 32; xxviii. 5; Hos. ix. 7, 8; Matt. xi. 25; Luke viii. 10, 18; x. 21; John vii. 17; xv. 15; 1 Cor. ii. 9 to 16; 2 Pet. iii. 17; Rom. xi. 7.

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what period of the world he was living, and why should not other Christians?

CONSIDERATION VII. We also infer it from the fact that ignorance of former "times of visitation" is spoken of as sin; and this "is recorded for *our admonition* upon whom the ends of the world have come."

God has designedly spoken of "the times of visitation" in parables, or "*dark* sayings;" so that those only who have an humble and teachable spirit—a spirit that leads them to him, saying, Lord, explain to us this parable—may understand them.* They must have this spirit, or the knowledge would do them no good. Now read such texts as the following: "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and swallow observe the time of their coming; but my people know not the judgment of the Lord." Jer. viii. 7. If there is any force in this rebuke, it is by implication that the time appointed for judgment *may be* known, if we are only as attentive to the signs of the stork, the crane, the swallow, and the turtle. We may certainly suppose then that this will be true when the *greatest* of all judgments is about to come.

"O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. xvi. 3. This is equally applicable to all periods of time that are indicated by signs. And no one will deny that Christ has given us signs to precede his second coming.

Read also Matt. xiii. 10 to 15; Luke xix. 44; Is. xxix. 10 to 14; Rom. xi. 7 to 20; Prov. xxviii. 5.

That these things were recorded for *our admonition*, is evident from the fact of their having been preserved in the Bible; as also from the tenor of the arguments used, and from Rom. xv. 4; 1 Cor. x. 11; Ps. lxviii. 2 to 8.

*Matt. xi. 25; Luke viii. 10, 18; x. 21; John xiv. 17; 1 Cor. ii. 14.

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CONSIDERATION VIII. We infer that the time may be known from the careful record of chronology found in the fifth chapter of Genesis.

Dr. Weeks says we have no means of getting a true chronology—that Providence has wisely hidden it from us. But does Gen. v. favor such an idea? Now, I ask, *why* has this record, so carefully exact, of a period anterior to any of the prophetic periods, been given? Not merely to satisfy vain curiosity; for that is not the object of the Bible. Of what use, then, can it be to mankind, to know just how long it was from the creation of man to the flood,—a use so great as to lead God to make a special revelation of the matter? Let our opponents answer. For my own part, I can see no use whatever, except the single important use of assisting the humble believer in determining about when the end shall come by knowing the age of the world. Herein we see it can be of great use; and if we cannot discover that it answers any other end, we conclude that it was intended for this.

In connexion with this, let us consider the fact, that the belief of the churches founded by the apostles, and of the church generally to the present time, has been that the present order of things will be changed at the end of six thousand years. This Mr. Dowling admits. In addition to his testimony we give the following:

"Thomas Burnet, in his 'theory of the earth,' printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the Council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth. He also states that many of the Fathers believed that the world was then near its end: but that such belief was founded upon the chronology of the Septuagint, according to which the world was then near the end of the six thousand years. See book 3, page 24."—*S. Bliss.*

Barnabas, supposed by some to be the companion of Paul, though by others to be another individual of the same name in the primitive church, writes thus:

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"'And God made in six days, the works of his hands, and he finished them on the *seventh* day, *and he rested on the seventh day*, and sanctified it.' Consider, my children, what that signifies:—'*He finished* them in six days.' The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth, saying, 'Behold this day shall be a thousand years.' Therefore, children, in six days (i. e. six thousand years) shall all things be accomplished. And what is that he saith,—'*He rested the seventh day?*' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day."—*Sec.* xiv. xv. *Epistle of Barnabas.*

Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of the primitive Christians, says:

"The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ.—As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians suppose the world was about six thousand years old in their day,] would be succeeded by a joyful Sabbath of a thousand years,—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

Now the fact that this was the belief of the churches to which the apostles preached, gives it no little weight. It is also in accordance with the harmony, order, and analogy which we find prevailing in the things of God, and is supported by several scriptures. Thus,

2 Pet. iii. 8. "But, 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 apostle was here telling when we might expect the coming of Christ, and how long God will wait for men to come to repentance—to hear his voice. See verses 4, 9, and Heb. iv. 7. See also Ps. xc. 4. "For a

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thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Heb. iv. 9. "There remaineth therefore a rest [Greek, *Sabbatismos*, a sabbatical rest] to the people of God." Read also verses 4, 8 and 10, and compare with Rev. xx. 2 to 4, where we are informed that this sabbatical rest will be a thousand years. We therefore infer that the other days of this week also consist of a thousand years each.

In Ex. xxxi. 17, the fact of God's spending six days in making the heavens and earth, and resting the seventh day, is given as a reason why the children of Israel should observe the Sabbath, which was intended to be a *sign* to them. A sign of what? Of the great Sabbath, the seventh millennial day of the great week, in reference to which it was typically said, "Six days shall men labor, and *do* ALL *their work*." That is, Six thousand years shall man's salvation be wrought out, in which he shall do all his work of repentance and preparation for heaven; the seventh day (or thousand,) is the Sabbath, in which there shall be no work done; for the work of the Redeemer, the work of the Holy Spirit, the work of grace is ended, and the Sabbath of the Lord is come. Blessed are they who enter into that rest. Read carefully Heb. iv. 3 to 11.

Hosea vi. 1 to 3. "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Luke xiii. 32. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." The two days of Hosea are to be dated from the time when the people of God were torn and smitten; see verse 1. This was one hundred and fifty-eight years before Christ, according to 1 Maccabees, ch. 8th and 9th. The two days were not literal days, neither have they been fulfilled as yet, as facts show. We have reason to believe, therefore, they are millennial days; and that the third day, in which the people of God shall be raised up and live in his sight, corresponds with the third day in which Christ shall be perfected, and the period of a

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thousand years, during which the saints shall live and reign with Christ. Rev. xx. 4.

CONSIDERATION IX. We infer that the time has been revealed, from 2 Pet. i. 19. "We have also a *more sure* word of prophecy; whereunto ye do well that ye *take heed*, as unto a *light* shining in a *dark place*."

More sure than what? Than being "eye-witnesses of his majesty." Verses 16, 18, and Matt. xvii. 1, 9. Let those who despise the prophecies, or say they cannot be understood before fulfilment, ponder this passage. This sure word of prophecy is a light shining in what was a dark place even to those who had been eye-witnesses of Christ's majesty. Now what was it that remained in the dark to them? I answer, the *time*. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." (Luke viii. 16.) And yet some would have us believe that God has lighted a candle, and then so completely hidden it in obscurity, that none of those entering in may see the light.

That the foregoing considerations make it probable, in the absence of any proof to the contrary, that the time has been revealed, I think no candid person will deny. But the following proofs establish the position, beyond a doubt, in my own mind.

PROOF I. The question in Is. xxi. 11, "Watchman, what of the night?" and his answer, imply that those who *watch* may know what time of the night it is, or, at least, when the *morning is about to dawn*. That this text refers to the bondage of the *church*, seems evident from both the answer and the context. What will be morning to the church will be night and gloom and horror to the world. If, however, it be applied only to the captivity of the ancient Jews, *analogy* makes it almost certain that the watchman in the church, of which Jerusalem was but a type, will be equally able to discern the dawn of the day of a more glorious emancipation.

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PROOF II. "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time [see margin] is accomplished," &c. Is. xl. 2; Ps. cii. 13, 16, 18; Lev. xxvi.

But how can the ministers of God obey this command, if it is impossible for them to know *when* that appointed time is about to expire.

PROOF III. In Dan. viii. 17, and xii. 4, 9, we are told that the vision belongs to the time of the end,* and is sealed till then. The implication is, that it will be unsealed then; and, when it is unsealed, we may thereby know that we are living in the time of the end.

PROOF IV. In Dan. xii. 4, we read, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Here we are informed explicitly that, at the time of the end, knowledge respecting the vision shall be increased by a careful study and comparison of its different parts with each other and with facts. Now read carefully the vision from chapter viii. to the end of the book, and you will see that the main point, respecting which knowledge was wanting, and "shall be increased," was the *time*. "How long shall it be to the end of these wonders?" To show that this interpretation is correct, the following comments of the most approved commentators are subjoined:

Dr. Clarke's note reads as follows:

"*Many shall run to and fro.* Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree

*That "the time of the end" is a *period*, and not the time for the one event of the end alone, see Dan. xi. 40, and the events which follow previous to the resurrection.

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with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says:

"They shall read it over and over, shall meditate upon it; they shall *discourse* of it, talk it over, *sift out* the meaning of it, and THUS knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus:

"When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note:

"Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says:

"*Many shall run to and fro, and knowledge shall be increased;* that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the scriptures, and meditate on them; *compare one passage with another*, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have gone before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—

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just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the *sealed book of prophecy."—Duffield on Prophecies, p.* 373.

משׁוּ מטרים בכל־הארץ *in universa terra discurrentes.* 2 Chron. xvi. 9. Metaph. percurrere librum, i. e. perscrutari. Dan. xii. 4.—*Gesenius.*

PROOF V. Dan. xii. 8—10. "Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel; for the words are closed up, and sealed till the time of the end. Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but *the wise shall understand.*" Understand what? Evidently that which Daniel sought after, viz., "the *end* of these things."

The declaration that "none of the wicked shall understand," must not be construed to mean a mere theoretical understanding, but a realizing of the awful nature of the scenes that are to burst upon the world. I fear some are deceiving themselves here. See 1 Cor. xiii. 2.

PROOF VI. Dan. xii. 11, 12. "And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that [anxiously, and with earnest desire] waiteth and cometh to the thousand three hundred and five and thirty days." According to Professor Seixas, of New York, one of the best of Hebrew scholars, the original text implies waiting *with earnest desire*, and I have given his translation.

In the above we have *explicit* statements of *definite time*, whether to be interpreted symbolically or literally matters not. Now *why* this definiteness, unless the fulfilment is to correspond with the prophecy in respect to *time* as well as other particulars? Moreover, why was any *revelation* of these *definite* times made to man, unless either that he should believe them *before* fulfilment, and thus be prepared for the events they date, and

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such as are immediately to follow; or that he should, *on the fulfilment*, be enabled by the *time*, as well as other points in the prophecy, to see exactly in what age of the world he is living, what peculiar duties the times place upon him, and to prepare for the next events foretold by the seer? Again, the very definiteness of the time mentioned, and the explicitness of the statements, prove conclusively that, at the proper time for understanding these prophecies, there will be nothing necessarily uncertain about the true time from which to date the *commencement* of the periods. Thus Christians will be able to know *when* the 1290 and 1335 days begin, and when they expire. To believe otherwise is to charge God with pretending to make explicit in revelation, what by his Providence he has left necessarily *in*explicit—with tantalizing us, by making us think we have what we have not, and directing us repeatedly to the prophecies as being *sure* guides to which we should take heed, when, according to this view, they are no guides at all. Recollect, we have before proved that all prophecies may be understood before the end.

There are only two views respecting the event to occur at the end of the 1335 days. One makes it a millennium of triumph on the part of the church previous to the end. This view is contradicted by the next verse, and by the second chap. of Isaiah, which says the land will be full of idols and lofty looks when the day of God shall come; also by Jer. xxxi.; Rev. ix. 20, 21; xi. 18; Ps. ii. 9, and many other texts;—in fact, by the whole gospel, which is adapted to a church militant, and not a church triumphant,—to believers suffering tribulation, and not enjoying millennial repose. But I have not room here to enter into a discussion of this question. Suffice it to say, that until Dan. vii. 21, 22, and 2 Thess. ii. 8, can be harmonized with the idea of such a millennium, I must believe this doctrine to be a device of Satan to keep men from preparing for the end.

However, even if this interpretation be correct,

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Christians would be able to discern about the time for the end. For, according to this view, after the millennium Satan is to be loosed for only a little season.

The other view makes the blessed event to be "the redemption of the purchased possession," and giving "reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great." This view harmonizes with the 13th verse, which speaks of Daniel's death and resurrection, and with the whole context; and, if it be correct, we shall certainly be able to know beforehand the time for the end. So, let either interpretation be correct, our argument remains.

PROOF VII. Amos iii. 7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." See also Is. xliv. 7, 8. No reason has been given why the word "*nothing*" should not be taken in an *un*limited sense, as respects judgments or deliverances of God's people. If, however, any wish to regard it as *limited*, they must admit the implication to be that in many cases—in all the leading events in the history of the church—the secret has been revealed to the prophets, (plural, implying different revelations to different individuals.) Consequently we cannot but believe that in respect to the event of events his secret has been in like manner revealed.

PROOF VIII. Rom. xiii. 11, 12. "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." This text, as also 1 Pet. iv. 7, in connexion with the prophecies of the several events to occur between the days of the apostles and the end of the world, enables us to discern about the time for the end. All admit that we have in the prophecies a summary of the leading events in the history of the church down to the judgment. These foretold events are *landmarks* all along the way of time to its very end. Now, why these landmarks, unless to tell us whereabouts on the road we are, and when we are approaching the end? Even if this was not their original design, they answer

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this purpose also. For, when we have come to the last landmark, we must know that the end is near. The *whole* period of time, from the days of the apostles till the day of judgment, was *short*, compared with the age of the world at that time. The day of Judgment was comparatively *at hand*. Now, of the events to occur since then, 1260 years were to be occupied by those connected with the Man of Sin, who was not revealed until about five hundred years after the apostles wrote. Of course there can be but little time remaining for the events to follow his captivity; and, when the last has occurred, we may infer that the Judgment is very near.

Will our opponents give a satisfactory reason why the exact duration of the Man of Sin is revealed? I cannot believe that it was to increase the evidence of the authenticity of the Bible and divinity of the Christian religion; for that is unnecessary. It remains, then, to choose between these two reasons: 1. To *prepare* the church for the event itself; or, 2, to give the church an intimation of the time to the end. If the first be assumed as the reason, analogy leads us to infer that if times are revealed to prepare the church for lesser events, they are also revealed to prepare her for the greatest of all events.

PROOF IX. Eph. i. 10. "That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." Notice here. 1. What is to be done, viz., the gathering in one of all the saints, both quick and dead. 2. When this is to be done, viz., when the fulness of times (plural) has come. Now, the fulness of times evidently means, when all the periods of time prophesied of have been filled up. But we shall be able to interpret all the prophecies before the end comes, and this text leads us to infer it will come as soon as the prophetic periods have all expired. See Luke xxi. 24.

PROOF X. In 1 Thess. ch. iv. Paul had been speaking of the end of the world, and how Christians,

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then living, would be changed and caught up to meet the Lord in the air. He then goes on, in the 5th chapter, to say that there is no need to write "of the times and seasons;" because the brethren know very well that to those who say peace and safety, this day of the Lord, of which he had been speaking, will come as a thief in the night. "But, [he adds] *ye brethren* are *not* in *darkness*, that that day should overtake you as a thief." He afterwards says, "I charge you by the Lord, that this epistle be read unto all the holy brethren." It seems to have been pre-eminently a general epistle to all Christians till the end of the world; and this passage seems to me to teach clearly that *all true Christians* have a sure word of prophecy, to which, *if* they take heed as to a light shining in a dark place, they need not be in darkness respecting the *time* for the end.

PROOF XI. In Heb. ix. 28, we are told, of Christ, that "unto them that *look* for him, shall he *appear* the *second time*, without sin unto salvation." A little farther on the apostle gives this earnest exhortation, "Let us hold fast the profession of our faith, without wavering . . . not forsaking the assembling of ourselves together; as the manner of some is, but exhorting one another, and *so much the more* AS YE SEE THE DAY APPROACHING."

As no prophecy of the Scripture is of *private* interpretation, so, we believe, the New Testament is to be understood in a sense *at least as broad* as the language seems to imply, and is not to be narrowed down to agree with man's little theories. Some apply this to the destruction of Jerusalem; but, when the Christians saw *that* day approaching, they *were* to forsake their accustomed assemblies, and flee to the mountains. We shall therefore apply it to the "day of Christ," when "he shall descend from heaven with the trump of God, and the dead in Christ shall rise first"—on which topic Paul speaks so freely to the Thessalonians Read Heb. x. 25 to 37.

Now, we enquire, how *can* a day be seen approaching,

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unless its time may in some way be judged of beforehand, either by prediction, or by *signs* of its coming?*

PROOF XII. 1 Pet. i. 10—13, implies that the time for the sufferings of Christ and the *time* for the *glory* were both revealed to the prophets, as well as what would constitute the sufferings and the glory. And "unto us they did minister."

That Daniel is particularly referred to by the apostle here, is evident from three considerations. *First.* He is the only one of the prophets who has given us the *time* in connexion with "the sufferings of Christ, and the glory that should follow." Dan. chapters ix. xii. *Secondly.* To him "it was revealed that not unto himself he did minister," in the things named by the apostle. Dan. viii. 26, 27; xii. 4, 8, 9. *Thirdly.* "The angels" are brought to view as having taken a particular interest in these "things" when communicated to Daniel. Dan. vii. 16; viii. 13, 14, 16; ix. 21; x. 10—21; xii. 5—7.

Now to Daniel, with the other prophets, we are specially directed to guide us on this subject. (2 Peter iii. 1, 2.) To their "word" we do well that we take heed, as unto a light that shineth in a dark place, *until the day dawn.* 2 Peter i. 19. And by the plain terms of the prophecy of Daniel itself, the vision is to be understood "at the time of the end,"—that is, a short period before the end shall actually come.

PROOF XIII. That Christians have an intimation of the time for the end, I also argue from 2 Pet. iii. 3, 4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" If the reader will commence at the 16th verse of the first chapter, and read through the epistle, he will see that the coming here referred to, is Christ's second coming in the clouds of heaven with majesty, to receive his kingdom. He will also see that the expression "last

* This and the next proof are both extracted from the *Midnight Cry.*

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days" in the text, means the last days *emphatically*, and not the latter dispensation. The 15th verse of the first chapter shows that this epistle was intended for Christians after the apostle's day. Moreover, in the earlier ages of the Christian church there were no scoffers of the kind spoken of. They all believed in Christ's second coming at the appointed time. Now, in our text, we not only have a sign of the last days, but also an implication that the last days might be known to be such by other indications. For it is when Christ's coming is preached as being *close at hand*, that the scoffers will be excited, and ask where is any promise of such an event! *Until then*, there would be no reason for *such* scoffing. Consequently, we infer that shortly before the end, it will be proclaimed that Christ is soon to come in the clouds of heaven, and then the scoffers will arise, and thus add another sign to *those* which had *already* enabled the watchmen to *announce* the dawn of day.

PROOF XIV. In Rev. x. 5—7, we are given to understand that when there shall be no longer time [or delay] the mystery of God shall be finished; that this will be in the days of the voice of the seventh angel, when he shall begin to sound; and that the fact of the mystery being finished *then*, had been declared to the prophets before the time of John. But none of those prophets speak of the seven angels. Therefore John's language may be construed thus: "God hath declared to his prophets when his mystery shall be finished. He has also revealed it unto me by the sounding of the seven angels,—which time agrees with that declared to the other prophets." If *John* found the time revealed in the prophecies, so may *we*.

PROOF XV. As the end is to be "in the days of the voice of the seventh angel, when he shall *begin* to sound," and as the length of time is given, to be occupied by the events that follow the sounding of the fifth and sixth angels, and as these prophecies may all be understood before the end, it follows clearly that we may know just about when the end shall be. Can any

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one see the design to be answered by revealing the time to be occupied under the fifth and sixth trumpets, except to let us know *when* the *last* trumpet is about to sound?

PROOF XVI. In the eleventh chapter of Revelation we are informed that the two witnesses "shall prophesy a thousand two hundred and three score days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and kill them. And after three days and a half the spirit of life from God entered into them. And they heard a voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell. The second wo is past; and, behold, the third wo cometh quickly." We shall be able to understand all of this prophecy before the end. But the third wo which cometh quickly, will be the end, as we learn from the context, and from the last verse in chap. viii. Consequently we may know *when* the end is to occur *quickly*.

PROOF XVII. Rev. xiv. 6—8. "And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come* * * * And there followed another angel, saying, Babylon is fallen, is fallen!"

From this it appears that shortly before the fall of mystical Babylon, those who preach are to announce that "the hour of his judgment is come." But there could be no such preaching, unless we are able to know beforehand *when* that hour is to come. That the fall of Babylon will be followed very soon by the end of the world, see the remainder of this chapter; also chap. xix., and 2 Thess. ii. 8, and elsewhere.

It is generally supposed that sounding the midnight

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cry is parallel with the preaching above described. But I am constrained to differ from this view; inasmuch as the parable leads us to infer that when the cry goes forth, it will be too late for graceless souls to prepare to meet the bridegroom. Whether that cry will be given by men, or by the angel that sounds the last trumpet, or by the falling of Babylon, I know not; but I believe that all the work of conversion will be over then, and that all who do not love the appearing of Christ, will then seek in vain for oil to replenish their lamps, or for admission to the feast. *True* Christians, who are only asleep in regard to the *time* of Christ's coming, but are glad to have him come, will trim their lamps and go forth to meet him.

If, however, this is not the correct interpretation, and if men are to sound the midnight cry before the end of conversions, we have another argument to prove that the time for the end can be known; for otherwise they could not know when to give the midnight cry.

Now let us consider our Saviour's own words on this subject, which afford several additional proofs.

PROOF XVIII. In Matt. xxiv. 29, 30, and Mark xiii. 24—26, he tells us that *in* the days of the abomination of desolation, but *after* the tribulation which he shall cause to the church, shall commence a series of signs of his own second advent. The mere fact of *signs* being given proves our position.

PROOF XIX. In Luke xxi. 28, Christ tells his disciples "when these things [signs just given] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This they can never do, unless they can discern the signs of the time for the end.

PROOF XX. To set the matter beyond all doubt, our Saviour then "spake a parable: Behold the fig-tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. *So likewise ye*, [of course, those living at the time of the signs,] when ye see these things come to pass, KNOW ye that the *kingdom of God is*

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nigh at hand." Matthew records it thus, "*know* that it is near, EVEN AT THE DOORS."

PROOF XXI. Our Saviour next tells us that the day and hour are as yet known only to the Father. "Watch, therefore; for ye know not [now, and never shall but by watching] what hour your Lord doth come." Matt. xxiv. 42—44. His coming will be as the *lightning*, v. 27. Of course, we are not exhorted to watch for it, but for the signs to precede it. Now only the Father knoweth. As a prophet, I have delivered to you what I have received from my Father respecting the signs to precede. When, in his Providence, certain events occur, then *ye* may know. Therefore watch for those signs. Those who keep the night watches remain in darkness until the signs of the morning begin to appear. Nevertheless they must watch for the signs; else the day will very likely have fully dawned, before they will be aware of its coming.

PROOF XXII. Verse 45: "Who, then, is a faithful and wise servant, [faithful to watch for, and wise to discern the signs,] whom his lord hath made ruler over his household, to give them meat in *due season?* [to preach the near approach of the end to the household of faith, when the time for such preaching has arrived.] Blessed is that servant, whom his lord, when he cometh, shall find *so doing.*" Of course, he must know about the time.

PROOF XXIII. "But and if that evil servant shall say in his heart, My lord delayeth his coming, &c. [shall get tired of watching, and give it up, because not stimulated by love;] the lord of *that* servant shall come in a day when *he* looketh not for him," &c.—implying that the day will *not* come *unawares* upon the good servant who never says in his heart, my lord delayeth his coming, but watches faithfully for the signs. See also, Luke xxi. 34.

PROOF XXIV. Luke xxi. 36, clearly implies that by watching and praying always, we shall "be *accounted worthy* to escape" having that day come upon us unawares and as a snare.

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OF THAT DAY AND HOUR KNOWETH NO MAN, &c.

Let us read the whole verse: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32. If this is any objection, the passage must mean that no man ever shall know until the end comes. But that such is not its meaning, is proved as follows:

1. The text reads *knoweth*. If Christ had meant to say *never shall know*, why did he not use the future tense?

2. Such an interpretation makes Christ contradict himself; for he has just said, "When ye see all these things, [the signs he had just given them,] KNOW that it is nigh, even at the doors."

3. It proves that Christ *himself* will *never know any thing about it* till he finds himself *here!!* For our Lord says, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation; for, if this text proves that no man *ever shall know*, it equally proves that the "*Son*" *shall never know* until he actually finds himself here. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven."

Wesley said, "But of that day—the day of Judgment—*knoweth* no man,—not while our Lord was on the earth. Yet it might be afterward revealed to St. John consistently with this." Or it might have been given to Daniel in such a way as to be sealed then, and to remain sealed till the Providence of God unseals it near the time for the end.

IT IS NOT FOR YOU TO KNOW THE TIMES OR SEASONS, &c.

Let us read the context. "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou *at this time* restore again the kingdom to

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Israel? And he said unto them, It is not for *you* to know the times or the seasons which the Father *hath put in his own power*." Now observe,

1. It says it is not for *you*, living *at this time*, to know. It does not say it is not for *men* to know.

2. It does not say times or seasons which the Father intends shall never be known; but which he hath put *in his own power* to make known by a further revelation, or by the events of his Providence. The time is sealed or hidden until He unseals it. Those living at the time may know, because the Father will then give them the means of knowing; but it is not for me to tell you now; the Father hath put it in his own power.

Now turn over to Rev. i. 1. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." This additional revelation given by the Father, in connexion with the occurrence in due time of events all ordered by Him, is the key to unlock the visions of Daniel, which the Father put in his own power to furnish.

And now, dear reader, let me entreat you to follow the example of the prophets of old, and search diligently what *manner of time* the Spirit doth signify. Many tell us the end of the world is at hand. Possibly they are correct; and, if they are, how unspeakably important that we all should know it. If there is only a *possibility* of their being correct, we should run to our Bibles, and search them, as we have never before, to see whether it *is* so. How much more, when the great and the learned, having applied themselves to discover some mistake in the arguments, have been unable to discover any; nay, further, when the attempts to confute them, thus far made, have only placed the arguments in a clearer light, and made them appear doubly strong.

For myself, I have been unable as yet to find the least shadow of an objection to the belief, that the 2300 days terminate sometime between March 21, 1843, and March 21, 1844. In respect to the meaning

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of the word *sanctuary*—whether it means the *earth* or *Mount Zion*, I am still undecided. If it means the *earth*, the conclusion seems unavoidable that the world will end as soon as the 2300 days expire. If, however, it means *Mount Zion*, a question occurs, whether the 1335 days are a part of the 2300 days, or whether they constitute a distinct prophetic period. If they belong to the 2300, they terminate with them, and be it observed that at the end of the 1335 days, will be the resurrection. If, however, they do not belong to the 2300, when do they begin and when terminate? Any one must perceive that the 1260 are a part of the 1290 days; also that the 1335 days commence with the 1290. Only one question remains,—did the 1260 and the 1290 commence together, or did they terminate together? That the 1260 terminated in 1798, no unprejudiced person, it seems to me, can doubt. And if the 1290 also terminated then, (having commenced thirty years before the 1260,) then the conclusion seems irresistible that the 1335 terminate about this time—being now forty-five years since 1798, which is the excess of 1335 over 1290. If, however, as is possible, the 1260, 1290, and 1335 days all commence at the same time, the 1260 having terminated in 1798, and the 1290 in 1828, then we are still within thirty years of the end. And this, it would seem with our present light, is the utmost limit to which time can extend, while there are many reasons for believing that but a few days more will close the scene.

Perchance you are a professor of religion, and yet, strange to say, setting in the seat of the scornful, and joining with an infidel church in the infidel cry, "Where is the promise of his coming?"—or, "The prophecies cannot be understood before their accomplishment," or, "The time has been purposely concealed." Why not honor God by believing his revelation?

Let me seriously ask, whether Christians living in the last days have not *peculiar* duties to perform! One told me lately he had practical duties to perform, without diving into the prophecies. And is it not a

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practical duty to listen when God speaks, to read what God writes, to receive with thankfulness what God communicates, and to be his mouthpiece to an impenitent world, declaring the day of vengeance at hand? Was it sufficient for Jonah to threaten judgments to the Ninevites? Was he not commanded to limit their time of probation to *forty days?* If we *are* in the last days, the most important practical duty we can perform is to proclaim "the hour of his judgment is come." "If the watchman see the sword come, and *blow not the trumpet*, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HAND."

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Paraphrase of Daniel XI. and XII.

Sylvester
BY S. BLISS.

BEFORE the communication made by Gabriel to Daniel, as recorded in these chapters, Daniel says in the 10th chapter:—

In the third year of Cyrus king of Persia, a thing was revealed unto me Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; [extending to the end of the world;] and he UNDERSTOOD the thing, and had [more perfect] understanding of the vision [of the 2300 days.]

In those days, I Daniel was mourning three full weeks [inquiring and searching diligently, that I might know more fully, what, and what manner of time the Spirit of Christ, which was in me did signify, when it testified of the time of the sufferings of Christ, and the time of the glory that should follow, in the vision had in the third year of Belshazzar, with its explanation in the first year of Darius. See 1 Peter i. 10—12.] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four-and-twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. * * * * * And he said unto me, O Daniel, a man greatly beloved, *understand the words* that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me I stood trembling. Then said he unto me, fear not, Daniel: for from the first day that thou didst set thyself before thy God, thy words were heard, and I am come for [because] thy words [for understanding were heard.] * * * * * Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many [2300] days. * * * * * But I will show thee that which is noted in the scripture of truth; and there is none

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that holdeth with me in these things but MICHAEL, your Prince. * * * * * And now will I show the truth.

Behold, there shall stand up yet [after this time] three kings in Persia [Cambyses, son of Cyrus, Smerdis the Magian, and Darius the son of Hystaspes;] and the fourth [Xerxes the Great] shall be far richer than they all; and by his strength through his riches, he shall stir up all [an army of 5,000,000 of men] against the realm of Grecia [but will suffer defeat.]

And a mighty king [Alexander the Great] shall stand up [in Greece,] that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom [the Grecian empire] shall be broken, and shall be divided [into four kingdoms, Macedon, Thrace, Syria and Egypt,] towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up even for others [his four generals, Cassander in Greece, Lysimachus in Thrace, Ptolemy in Egypt, and Seleucus in Syria,] beside those [his posterity.]

And [Ptolemy] the king of the south [Egypt] shall be strong, and one of his [Alexander's] princes; and he [Seleucus Nicator, king of Syria, in the north of Judea] shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of [many] years, they [the kings of Syria and Egypt] shall join themselves together: for the king's daughter of the south [Bernice, the daughter of Ptolemy Philadelphus, then king of Egypt] shall come to [Antiochus Theus, who will put away his wife Laodice] the king of the north [Syria] to make a [marriage] agreement. But she [Bernice] shall not retain the power of the arm [of Antiochus;] neither shall he [Antiochus] stand, nor his arm [or seed;] but she [Bernice] shall be given up, [will be poisoned by Laodice,] and they that brought her, [her Egyptian women,] and he that begat her, [or as in the margin, "he whom she brought forth," her son,] and he [Antiochus her husband] that strengthened her in those times. But out of a branch of her root shall one [Ptolemy Euergetes, her brother,] stand up in his [father's] estate [as king of Egypt] which shall come with an army, and shall enter into the fortress of [Seleucus Callinicus, the successor of Antiochus Theus] the king of the north [Syria,] and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than [Seleucus] the king of the north [Syria.] So [Ptolemy] the king of the south [Egypt] shall come into his kingdom, and shall return into his own land. But his [Seleucus Callinicus'] sons [Seleucus Ceraunus, and Antiochus Magnus] shall be stirred

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up, and shall assemble a multitude of great forces. And one [of them, Antiochus, his brother Seleucus being dead] shall certainly come, and overflow, and pass through: then shall he return and be stirred up even to his fortress. And [Ptolemy Philopater] the king of the south [Egypt] shall be moved with choler, and shall come forth and fight with him, even with [Antiochus] the king of the north [Syria:] and he [Antiochus] shall set forth a great multitude; but the multitude shall be given into his [Ptolemy's] hand. And when he [Ptolemy] hath taken away the multitude [of Syrians,] his heart shall be lifted up; and he shall cast down many ten thousands [of the Jews of Alexandria, his own subjects:] but he shall not be strengthened by it. For [Antiochus] the king of the north [Syria] shall return, and shall set forth a multitude greater than the former [that Ptolemy overcame] and shall certainly come, after certain years, with a great army and with much riches. And in those times there shall many stand up against [Ptolemy Epiphanus,] the [infant] king of the south [Egypt:] also the robbers of thy people [the Romans] shall exalt themselves to establish [or fulfil the things spoken of them in] the vision [of the 2300 days.] But they [who stand up against Egypt] shall fall.

So [Antiochus] the king of the north [Syria] shall come and cast up a mount and take the most fenced cities; and the arms of the south [Egypt] shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he [Pompey, the Roman general] that cometh against him [Antiochus, king of Syria] shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, [Judea,] which by his hand shall be consumed. He [Pompey] shall also set his face to enter with the strength of his whole kingdom, and upright ones [or as in the margin, "equal conditions," his army being composed of his equals, with many of the nobility of Rome] with him; thus shall he do: and he shall give him [Cleopatra, queen of Egypt] the daughter of women, corrupting her, [so that she will favor his cause for a while,] but she shall not stand on his side, neither be for him [in his final contest with Julius Cæsar.] After this [desertion to Julius Cæsar] shall he [Pompey] turn his face unto the [Grecian] isles, and shall take many. But a prince [Julius Cæsar] for his own behalf shall cause the reproach offered by him [Pompey] to cease; without his [Cæsar's] own reproach, he shall cause it to turn upon him [Pompey.] Then [after the death of Pompey] he [Julius Cæsar] shall turn his face towards the fort of his own land [Rome:] but [as he is to be crowned emperor] he shall stumble and fall and not be found. Then [after the assassination of Julius Cæsar] shall stand up in his [Julius'] estate

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[Augustus Cæsar] a raiser of taxes, (see Luke ii. 1,) in the glory of his kingdom: but within few days he shall be destroyed, neither in anger nor in battle [but will die peaceably in his own bed.] And in his [Augustus'] estate shall stand up [Tiberius Cæsar,] a vile person, to whom they shall not give the honor of the kingdom: but he shall come in [to imperial office] peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also [our Saviour] the Prince of the covenant [which God made with Abraham, (Gal. iii. 16,) will be crucified by those under his authority.]

And after the league [to be] made with him [Rome, by the Jews, B. C. 158,] he [Rome] shall work deceitfully: for he [Rome] shall come up, and shall become strong with a small people, [that were once but a little republic on the banks of the Tiber, in Italy.] He [Rome] shall enter peaceably even upon the fattest places of the province [of Judea;] and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them [the Jews after their league with Rome] the prey, and spoil, and riches, [taken from other conquered nations:] yea, and he shall forecast his devices against the strong holds, even for a time [or 360 years from B. C. 31, when Rome triumphed over Egypt during the supremacy of Roman glory, to A. D. 329, when the seat of imperial power was removed from Rome to Constantinople, and the glory of Rome departed.] And he [Rome] shall stir up his power and his courage against the king of the south, [Egypt] with a great army; and the king of the south [Egypt] shall be stirred up to battle [with the Romans,] with a very great and mighty army; but he [Egypt] shall not stand: for they shall forecast devices against him. Yea, [Antony and Cleopatra with their army,] they that feed of the portion of his meat shall destroy him [by their treachery and cowardice] and his army shall overflow; and many [of his subjects] shall fall down slain.

And [when Antony and Augustus, after the death of Julius Cæsar, reigned jointly in Rome,] both of these kings' hearts shall be to do mischief [to each other,] and they shall speak lies at one table [each thinking to deceive the other;] but it shall not prosper, for yet the end [of the Roman prosperity] shall be at the *time* [or end of the 360 years] appointed. Then [after the conquest of Egypt] shall he [Rome] return into his own land with great riches; and his heart shall be against the holy covenant [which God made with our father Abraham] and he shall do exploits [in persecuting Christians, by which more than 3,000,000 suffered martyrdom] and shall return to his own land. At the time appointed [when the 360 years end] he [Rome] shall return, and come toward the south

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[Egypt;] but it shall not be as the former [when Rome went to conquer Egypt,] nor as the latter [when it overthrew the Jewish nation:] for the ships of Chittim [under Heraclian, count of Africa] shall come against him; therefore shall he be grieved and return, and have indignation against the holy covenant [because the Christians refuse to bear arms in support of the state;] so shall he do; he shall even return and have intelligence with them that forsake the holy covenant [and the Christian religion.] And [those that take up] arms shall stand on his part. And they [the barbarians from the north of Europe] shall pollute [Rome] the sanctuary of strength, and [shall conquer the empire, out of which ten kingdoms, corresponding with the ten toes of the image, and horns of the fourth beast, shall arise. These ten kings being converted to Christianity] shall take away the daily sacrifice [of the pagan rites, about A. D. 508,] and they shall place the abomination that maketh desolate [in its place—the Man of Sin,—Papacy, the Wicked to be revealed when that which hindered is taken out of the way; 2 Thess. ii.] And such as do wickedly against the covenant shall he [the Pope, now having the supremacy] corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people, ["that do know their God,"] shall instruct many [in the truth:] yet they shall fall [before the persecutions of papacy, and die] by the sword and by flame, by captivity, and by spoil, many days [or 1260 years from A. D. 538 to 1798.] Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them by flatteries. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end [of papal supremacy;] because it is yet for a time appointed, [when the 1260 years end.] And the king [the Pope] shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper [after his dominion is taken away in making war against the saints, and prevailing against them] till the indignation be accomplished, [when the Ancient of days will sit, judgment be given to the saints of the Most High, and the time come that they will possess the kingdom; Dan. vii. 22; and then that Wicked will be destroyed, by the brightness of Christ's coming; 2 Thess. ii. 8;] for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all, [taking for his title, "The Lord God, the Pope."] But in his estate [when he has the supremacy] shall he honor the god of forces, [uniting civil with his ecclesiastical powers;] and [departed saints] a god

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whom his fathers knew not, shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do [in Rome] in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain, [portioning out distant countries to whom he will.] And at the time of the end [of the Papal supremacy, when the Atheistical government of France, of which Bonaparte is the head, shall have succeeded to the dominion, and personify the exceeding great horn] shall the king of the south [Egypt] push at him [the government of France, which then has the supremacy in the Roman territory;] and the king of the north [Syria] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries [of Egypt,] and overflow [it,] and pass over [into Syria.] He shall enter also into the glorious land [of Palestine,] and many countries shall be overflown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon, [as his defeat in Syria will change his purpose of entering those countries.] He shall stretch forth his hand also upon the countries [of Europe,] and the land of Egypt shall not escape, [for after his discomfiture in Syria, Bonaparte will return and conquer Egypt.] But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps—[his conquests extending to Nubia, ancient Ethiopia on the south, and to Barca, ancient Lybia on the west.] But tidings out of the east [of Europe, Russia,] and out of the north [of Europe, England, of the alliance formed against him] shall trouble him; therefore shall he go forth with great fury [with half a million of men, expecting] to destroy [Russia, which he will not accomplish,] and [instead of the victory he expected] utterly to make away many [of his own army, and lose the supremacy.] And he [the nations of Europe, who will represent the exceeding great horn after France shall lose the supremacy,] shall plant the tabernacle of his palace between the seas, in the glorious holy mountain [of Olives, when the nations are assembled in the valley of Jehosaphat, in the last great battle of the Lord God Almighty;] yet he shall come to his end, and none shall help him, [for the Lord will fight against those nations as when he fought in the day of battle. Zech. xiv. 3.] And at that time shall Michael stand up [to receive the kingdom of the earth]—the great Prince which standeth for the children of thy people, [and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; Zech. xiv. 4;] and there shall be a time of trouble such as never was since there

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was a nation even to that same time, [when all the tribes of the earth shall wail because of him.] And at that time thy people [all who are of the faith of Abraham] shall be delivered [from the dominion of death and the curse,] every one that shall be found written in the [Lamb's] book [of life.] And many [or the multitude] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine [in the kingdom of the Lord] as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end [of papacy, when] many shall run to and fro, and knowledge shall be increased [respecting these things.]

Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half [that the supremacy of papacy shall continue;] and when he shall have accomplished to scatter the power of the holy people [at the end of the seven times or 2520 years from Manasseh's captivity, when the Gentiles had the dominion over them, till the times of the Gentiles are fulfilled,] all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end [of papal supremacy, when it will be understood.] Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand [how long it will be to the end of all these wonders,] but the wise, [they who are to shine as the brightness of the firmament at that time,] shall understand. And from the time that the daily sacrifice [of Paganism, about A. D. 508,] shall be taken away, and the abomination [of papacy] that maketh desolate shall be set up [to the time of the end, when knowledge shall be increased on this subject,] there shall be one thousand two hundred and ninety days [1290 years.] Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days, [1335 years from about A. D. 508.] But go thou thy way till the end [of these wonders] be: for thou shalt rest and stand in [for] thy lot, [in the resurrection] at the end of the [1335] days.

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