

fellowship "with him" in his spiritual and invisible government of the world. As might be expected after what has been said, the texts adduced, as "direct" proof of Christ's personal reign with his people, seem to me at least to say nothing to the purpose. But you can judge. They are such as, "If I go and prepare a place for you, I will come again and receive you to myself," &c. And did he not intimate the "locality" of this abode, "with him," when he went to his Father's house "to prepare mansions?" And when he comes again, it is not to dwell "with them" here, but in the very terms of the texts adduced by Miller and others, "to receive them to himself." And as to the "second" resurrection, implied by the first alluded to, it is supposed to be that of the wicked dead to be raised after 1000 years, when Satan shall be loosed. It seems equally plain, however, that it is a resurrection of the "spirits" of the wicked; they in their turn shall live in their successors. Like Satan himself, they were put under restraint for a season; but by his influence, when let loose, the enemies of the Church will again speedily appear. And they, doubtless, "will constitute the spawn or germ from which the mighty army of Gog will be raised. During the 1000 years they shall be like serpents stifened with the cold, and incapable of harm; but at the end of that period they will revive." But, supposing we admit the theory, I ask—

1st. What is Satan to work upon, when let loose? The whole population is then to be not only *holy*, but *immortal*, and of course glorious. This Miller expressly says, and quotes as evidence the promise that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." If this is to be their condition, how can Satan deceive them? We are gravely told, he "will only *try*, and would deceive *if possible* the very elect, but it is not possible." Yet words cannot be more plain than those which declare he *shall succeed*,—and Gog and Magog are mentioned as those he shall beguile, and with them compass the camp of the saints of the Most High.*

2d. It is at variance with many intimations regarding the resurrection and judgment scenes. "Man lieth down and riseth not again, till the Heavens be no more."—Job, xiv. 12; but according to the theory, the *righteous* at least are to be raised *before* this event. We read only of *one* summons, and "the hour cometh when *all* that are in their

* To suppose, as the Millerites do, that Gog and Magog are the wicked, long dead and "gone to their own place," whom Satan is to deceive as he was wont to do on earth, conveys ideas regarding the Divine being and the state of mind of those who had gone to eternal death, too shocking and unscriptural to be adequately characterised. Long before this period will the multitudes of the lost have learned, by awful experience, the *woes* which rest on those who "strive with their Maker." Besides, Satan's end in their deception shall have by that time been completely served.