

then attain the highest degree of perfection of which they are susceptible in this life; insomuch that "death shall be swallowed up in victory," "mortality" "swallowed up of life;" for the spirit or soul of man shall then attain such a degree of perfection while connected with his mortal body, that as soon as he ceases to live as a man, he will immediately live as an angel. "We shall not all sleep (*i.e.*, die, says the apostle), but we shall all be *changed*, in a moment, in the twinkling of an eye," &c. : *changed* from a man into an angel, without undergoing death; for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

This state of things is to exist in the *eighth* thousand years, which was typified in the law by the *eighth* day for circumcision, and for the offering up of the lamb, or the young bullock; and also by the resurrection of Jesus Christ on the *eighth day*, which, for that reason, has since been called the Lord's Day.

The millennium was typified by the *seventh* day or Sabbath, and occurs in the *seventh* thousand years from man's creation; but men do not then attain perfection, they merely enjoy a general and continual peace instead of occasional war, and a universal and righteous government instead of numerous petty and (more or less) unrighteous and imperfect governments.

It is not in the *seventh* thousand years, but in the *eighth* that the prophecy which says that the whole "earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14), shall be fulfilled in its fullest sense.

Such is the general tenor of the Revelation: each of the seven parts regards the future from one particular point of view; and, by means of *signs*, describes events accurately hundreds of years before they actually occur. But one may say, how can we possibly