

tion of the power and influence of "the Great Babylon," the whole nominally Christian world of the present day, as "fallen" before the clear light of heaven which will now be abroad in the hearts and understandings of the best among who are shortly to be separated from among others, even as "wheat" is finally separated from "the tares," in the parable of Jesus (Matt. xiii. 24-43).

The Seventh Part describes the millennium, when "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given unto *the people* of the saints of the Most High." Which "*people*" will be influenced, guided, and directed by "the spirits of just men made perfect" who are to be raised from the dead at the commencement of the millennium; that they may live and *reign* with Christ the thousand years which constitute the millennium (Rev. xx. 4), so that we shall have one universal and righteous government over the whole earth; for which state of things the progress made in this generation is preparatory: for we could not conveniently have a universal government without railroads, steamboats, and telegraphs; for, without *these*, the various nations of the earth would be too far asunder to be conveniently placed under one government,—with these a universal government is quite practicable; therefore *these* as surely indicate the approach of a universal government, as the young leaves of spring foretell the approach of summer.

The Seventh Part not only describes the millennium but also the state of the world subsequently to the millennium. It assures us that (after the Almighty shall have again inflicted certain judgments upon the nations) Jesus with all his holy angels will come, and dwell with men upon the earth; so that men shall