

Millennium, or thousand years' reign of the saints with Christ upon earth," which he considered a serious delusion.—And Mr. Brooks, the author of the "Elements of Prophetic Interpretation," says, p. 97, "In Germany, so long back as the latter end of the sixteenth century, Simon Menno, originally a popish priest, but afterwards the founder of a sect, succeeded in setting before them the true principles of primitive Millenarianism: and this sect continued through the next and greater part of the following century to exhibit much real piety; and they are stated by Mosheim, in his time, to have maintained the 'ancient hypothesis of a visible and glorious church of Christ upon earth.'"

From Crosby's History of the Baptists, he quotes the following passage:—

"We believe that there will be an order in the resurrection; Christ is the first-fruits, and then next, or after, they that are Christ's; at his coming; then, or afterwards, cometh the end. Concerning the kingdom of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand: so we do believe, that at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on mount Zion, in Jerusalem, for ever." In this plain and striking passage, we have set before us,—

1. The premillennial and personal coming of Christ in power and glory.
2. The resurrection of them that are Christ's people at his coming.
3. The infliction of judgment upon the world; and then its renewal, or restoration.
4. The personal reign of Christ, and the establishment of his kingdom; he will "reign on the throne of his father David."
5. The seat of his government; "on mount Zion and Jerusalem."
6. The duration of His reign; "for ever." Not only during the millennial period of putting down all rule, authority, and power, except that of God; but after this is done, He reigns for ever. It would be difficult to produce a document more clear and explicit than this.

From the same History, Mr. Cox, of Woolwich, the author of several works on Prophecy, presents us with the following article from the Confession of Faith, presented by the Baptist body to Charles II., March, 1660.

Article 22.—"We believe that the same Lord Jesus who showed himself alive after his passion; by many infallible proofs, which was taken up from his disciples and carried up into heaven, shall so come in like man-

ner as he was seen go up into heaven: 'And when Christ who is our life shall appear, we also shall appear with him in glory.' For then shall he be 'King of kings, and Lord of lords.' 'For the kingdom is his, and he is governor among the nations, and 'King over all the earth,' and we shall reign with him on the earth.' The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdoms of our Lord and his Christ. 'For all is yours, (ye that overcome the world) for ye are Christ's, and Christ is God's.' 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that) the whole heaven.' Though (alas!) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from it, for the oppressor shall be broken to pieces, and their vain rejoicings turned into mourning and bitter lamentations, as it is written, Job xx. 5—7." Acts i. 3, 9—11; Luke xxiv. 51; Col. iii. 4; Rev. xix. 16; Psal. xxii. 28;—Zech. xiv. 9;—Rev. v. 10;—xi. 15;—I Cor. iii. 22, 23;—Dan. vii. 27;—Rev. ii. 26.

In this document we are clearly taught,

1. That the Lord Jesus Christ shall visibly and personally return to the earth before the establishment of his kingdom: "shall so come in like manner as he was seen to go into heaven."
2. That then his believing people, raised from the dead, and changed, shall appear in glory with him.
3. That then the kingdoms of the world shall become the kingdom of Christ, and of his saints; partners with Him, they shall have power over the living nations, and "shall rule them," not with moral suasion, but by coercion, which is signified by the rod of iron.
4. And—the consequence of these things—the wicked shall perish from the earth.

This confession is "subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others unto whom they belong in London, and in several counties of this nation, who are of the same faith with us." Then follow forty-one names, after which it is written, "Owned and approved by more than twenty thousand." Hence it appears that the dissenters (Baptists) had once the honour of contending for the personal reign of Christ on earth, and of suffering for professing the same.

Since then, many great and good men, of the same communion, have held and taught the same truths. A synopsis of

Dr. Gill's six Prophetic Sermons, preached in Great East Chapel, 1750—1755, lies before the writer, in which these doctrines are maintained, though not with that clearness and distinctness with which they are taught by the Rev. John Cox, and other Baptist ministers of the present day. The following extract from Mr. Cunningham's Review of Dr. Wardlaw's Sermon on the Millennium, will show what were the views of the late Rev. Robert Hall, of Bristol. "I had the privilege of two long interviews with him in the beginning of May, 1830. Mr. Hall conversed largely, and with the deepest interest, upon the doctrines of the Lord's advent and reign, and stated his general acquiescence in the views of prophetic truth advocated in my works. When I pressed him to give his testimony in favour of these doctrines through the Press, he said that his own views were not sufficiently matured for him to write upon the subject. I know not whether I ought to add, that he used arguments to induce me to write a more complete work than any I had yet published."

"A Christian friend, in a letter informing me of the death of Robert Hall, says, "I am just returned from gazing on the lifeless remains of my dear and valued friend, R. Hall. His death was remarkably sudden. He rose and dressed as usual. His medical attendant left him at noon, and thought him better. At 3 o'clock the last agony began, and after a sharp struggle of half an hour, he fell asleep in Jesus with the words on his lips, 'COME LORD JESUS, COME QUICKLY.' He spoke of death without any fear."

"I had not seen him since the 11th, when I thought him weaker, and thinner, and paler;—but he entered largely into the subject of the state of the world and the approaching Advent. He was firm in holding our views, and rejoiced in the views advanced in your Propositions. He was quite convinced that the 144,000, Rev. xiv. 1, and the white robed multitude, chapt. vii. 9, are different bodies.

Without quoting further testimony, the writer feels disposed to congratulate the readers of the *Christian Observer*, because they read, and support, a publication, which in these days of abounding infidelity, is not recumbent respecting those truths, for holding and propagating which, their pious predecessors suffered. Long may they hold up to other churches, the lamp of prophecy; and when the bridegroom cometh, find their own lamps trimmed, their vessels full of oil, and their lights burning.

God's Two Thrones.—God has two thrones: one in the highest heavens, the other in the lowest hearts.—*Wright*.

Sorrow for Sin.—Those sins should never make a hell for us, which have been a hell to us.—*Idem*.