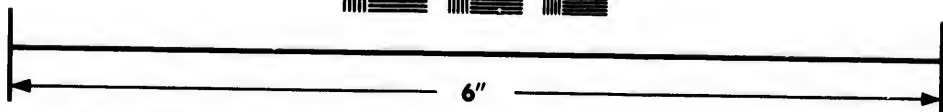
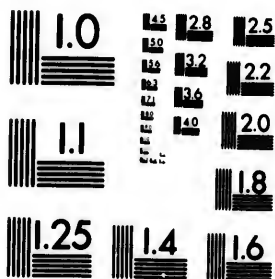


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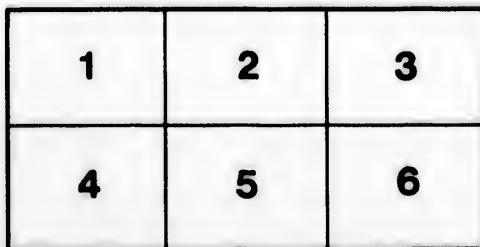
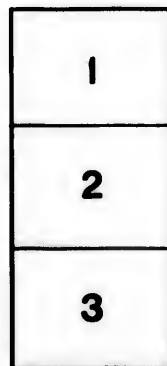
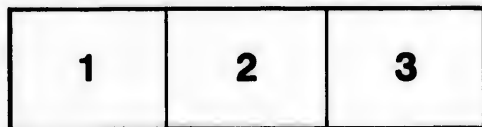
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LECTURES ON THE MILLENNIUM.

LECTURES
ON
THE MILLENNIUM.

BY THE

REV. JOHN ROAF,

TORONTO.

PUBLISHED BY REQUEST.



TORONTO:
SOLD BY THE BOOKSELLERS,

1844.

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THE DESIRABLENESS AND TRUE METHOD

OF ENQUIRY INTO

SCRIPTURAL PROPHECIES,

“ We have also a more sure word of prophesy; 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 Peter i. 19.

BOTH the Old Testament and the New, point to a coming state of blessedness on earth. In this respect revelation differs from human systems, which put the golden age at the commencement of our race, whereas it is to be a result of the remedial system of Christ, and to come at the end.

Yet amongst believers in the Divine word there is a considerable diversity of opinion respecting this time of promise. *When* it will be—whether it is near or distant—is a subject of earnest dispute. Whether it shall *precede* the great judgment or *follow* it, is questioned. Whether it shall last for a thousand common or *solar* years, or for a thousand *prophetical* years of three hundred and sixty solar years—whether it shall consist in

the reign of truth, piety, happiness, and thus the reign of Christ and his people in *their cause*; or shall be marked by the *personal* reign of the Prince of Peace,—whether the Jews, as a people, shall be converted to Christ, or whether, beyond this, the city of Jerusalem shall be rebuilt, and the Hebrew race gathered to their ancient land,—whether there shall at the commencement of the time be a resurrection of all saints, or of the martyrs only, or merely of their principles and spirit—these and many other points of discussion present themselves when we approach the subject of the Millennium.

The more commonly received view of this blessed time, makes it consist in a wide diffusion of knowledge, holiness, peace, liberty, and thus the spiritual reign of Christ and his saints. There has, however, in every age of Christianity, been some parties, and individuals of eminence, who have maintained the doctrine of a more material and sensible state of prosperity—and these, in consequence of the *pre-eminence* of the Millennium in their religious teachings, and their being *distinguished* by their views on this point, have been called Millenarians,—just as another section of the Christian family are called Baptists, from their characteristic views relating to Baptism. Though there have always been some Millenarians amongst believers in Christ, there has been no period in which they have become the bulk or majority, nor has any Millenarian scheme ever become incorporated with the established faith of a community, or the formularies of any denomination. Very frequently, however, such views have become more active, have been urged with greater zeal, have extensively spread, have agitated churches, and obtained general attention. Extensive preparations have sometimes been made for the imme-

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mediate advent of the glorified Christ, and several times in the church's history, the cry has been given, "Lo here is Christ, and lo there." In some cases results very fearful have followed, in taunts from infidels, a spirit of disappointment and despondency amongst the credulous, and a reaction to the very verge of total indifference and distrust as to the "blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

In the course of such excitements, too, not unfrequently there have been seen the neglect of the weightier matters of "righteousness and peace, and joy in the Holy Ghost," a spirit of contempt or harshness towards those who have not followed with the excited parties—the placing belief in these opinions in the stead of faith in the cross—the bursting forth of violence in churches or states—and the use of this excitement for purposes of covetousness or ambition. As, however, the occasional circulation of counterfeit monies results from the fact that there is some genuine and accredited, so the existence and occasional outbursts of Millenarian views indicate an amount of truth, and knowledge, and evidence respecting a millennium. Intimations on this subject are scattered in the writings of the old prophets, in the discourses of Christ, in the epistles of the twelve, and more abundantly in the closing book of the Sacred Volume, the Revelation of John. As a part of the communications of heaven to us it claims our attention. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" 2 Tim. iii. 16. As the spirit of enquiry and discussion and change which modern education has set abroad, is likely to revive this topic amongst the things new and old which are brought into public view,

and as a very unusual rapidity in the succession of providential events has for some time quickened expectation, and excited discussion, it seems likely that the public mind will be prepared for this part of truth—and indeed the people of God must have *knowledge* respecting it, lest they be misled by vain curiosity or morbid fear. I propose, therefore, (relying upon His promised aid, without whom nothing is good, or wise, or happy) to present to you a few discourses upon this part of Divine Revelation—not, you will observe, upon the errors that are broached respecting it, but upon the *truth* itself—for the better plan for excluding the poisonous is to fill the vessel with the pure and the good.

Is it not well to be interested in this subject? True, the first business of a Christian is to glorify God—personal religion must take the lead of every thing else, and must be his preparation for doing good to others. Next, his kindred claim his early regards—then his neighbourhood—afterwards, his country. But he is too a citizen of the world, and in its state and destiny he should, he must, feel interest. Then as to objects there is an order to be observed, so there is as to time. The present is to us the period the most important, and that which is allotted to us. While, however, we attend to this, we may look backward through history, which is the memory of our race, and forward through prophecy, which is its hope. The future is the portion of time which may be affected by our conduct and characters. How much did Luther, Zuinglius, Calvin, Cranmer, and Knox, influence the state of the world. And if equal energy were put forth by us, might it not be expected that times to come would be to us virtually a protracted existence. At least, to ourselves as to many

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other believers the predictions of Holy Writ may be a source of consolation. Martyrs, when going to the stake, have triumphed in foretold events—and there we may find patience and repose amidst disappointment, and darkness, and sufferings, and obtain a preparedness to perceive and understand the agreement between prophecies and passing events. Were there nothing else to be realized than the obtaining a view of those great events in which the powers of piety and wickedness, angels, and devils, the Church and Anti-Christ are the actors, it would be a sublime reward for our attention. Placed, as we are, under a dispensation in which a succession of living prophets is not given, we have a glorious substitute in the views and scenes furnished by the Spirit of God (who only “knoweth the mind of God”) of the things that are to happen till the consummation of all things. And as “the testimony of Jesus is the spirit of prophesy”—as the things pertaining to the Kingdom of Christ are the substance of this as well as every other fact of revelation—as the affairs of the world are only a scaffolding by which the building of God’s church is reared—we may by a whole view of the things of the latter day, be the better students of history, and even of politics, as well as better church-members and Christians.

When a reference to such subjects is made, there are always some persons who are indifferent, if not displeased—who, if they accompany us at all, do it listlessly, and with languor, from an idea that Scripture prophesy is unintelligible. Why, then, is it given? Fifteen writers of the Old Testament out of twenty-two are principally engaged with prophesy. True, there is some danger that in making enquiries men may be influenced by morbid curiosity; but there is greater danger that, as hitherto,

so now, men may be strongly averse to give attention to warnings of coming calamities. Always has it been necessary for God to employ special dispensations to lead attention to denunciations of coming judgments. It is certain that the principal use of prophesy is to shew, in the fulfilment, that there is a wise providence in the world, and thus to confirm faith and rebuke impiety. But it cannot be *thus useful* unless *known*—events will not of themselves explain predictions; we must have right principles of exposition, and understand the general outlines of events, and then the corresponding occurrences will more fully suggest the whole design. There is a proof that events cannot of themselves explain prophesy in the perplexities of many, on even fulfilled predictions. A book of emblems till the day of doom will the prophesies be if not studied. A perception of the accordance between emblems and events cannot be involuntary, accidental. “The wise” or studious, and devout, and believing “understand.” We are told to “search as for hid treasure.” Admit that there is much contrariety in interpretations of prophesy, may it not be owing to diverse principles of exposition, or to rashness and timidity. Scarcely more difficult can it be for us to expound it than to the Jews were those prophesies that respected the Messiah. That a virgin should be a mother—that a mortal should not see corruption—that a convicted blasphemer and traitor should sit on the throne of David, were to them enigmas. Yet pious Jews expected these things. Though there is much of prophesy that is unintelligible or doubtful, yet there is some that is clear, some portions of precious truth. We may already then say, *here* is indicated a good state of Christ’s kingdom, *that* means the iron hand of persecution, by

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these figures are meant error and imposture, or judgments and deliverances,—at the same time that we are unable to decide any thing respecting the places, times, agents, or manner of the predicted events. To “believe all that the prophets have spoken” is clearly a duty. They themselves considered these obscure predictions well worthy of studious attention, for “they enquired and searched diligently what or what manner of time the Spirit of Christ which was in them did signify;” 1 Pet. i. 10. So also we find that Daniel “understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet,” Dan. ix. 2. Though “secret things belong to God, the things that are revealed belong to us. It is recorded that immediately before the destruction of Jerusalem the Christians there understood from the inspired word that such an event was at hand, and by flight escaped from its calamities. Persons familiar with the prophecies tell us that they find therein much that is rich, much that is consolatory, though to other parties they appear so repulsive. Just so was it with the apparently dry and unprofitable part of holy writ, the Levitical code, which, in the hands of Paul when writing to the Hebrews, has proved one of the most beautiful and useful sections of Divine revelation. Indeed, the Apostle John says, “Blessed is he that readeth and they that hear the words of this prophesy, and keep those things which are written therein,” Rev. i. 3.

I trust then, beloved brethren, that you will give heed to the “more sure word of prophesy as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts; knowing this first, that no prophesy of the Scripture is of any private interpretation.

For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 19—21. You admit that in the Bible God has given a view of the Christian kingdom from its establishment on the day of Pentecost to the consumation of all things. From eternity these facts lay in the Divine mind, through a succession of times they have been gradually unfolded, and as they have been laid forth, the faithful have studied them and rejoiced. To reveal these Christ himself came from the bosom of the Father—the spirit of inspiration moved holy men, and at last John the beloved disciple was taken aside to the Isle of Patmos, that the close of the communications might through him be given. If we come to the consideration of these prophesies, not in a spirit vain, curious, and idle ; but meek, prayerful, diligent, and obedient, a benefit not inconsiderable will be received. Of a multitude of particulars we probably shall remain ignorant, but the greater portion of them we may understand. Then shall we enlarge our views of the dispensations of the Almighty. When amidst depressions in Christ's cause, we are disposed to ask, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" or to ask fearfully "by whom shall Jacob arise, for he is small?" we shall meet with assurances by which they seem to blossom as Carmel or Sharon, and by which our missionary purposes will become reinvigorated.

To proceed then to the subject in hand, let it be observed that in the Divine word the evangelical times are divided into those of three great states or conditions. The first is one of prosperity, when the truth overcomes all obstacles. Opposed by the Jews it advanced till

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their temple and holy city were destroyed, and they themselves scattered throughout the world. The heathen too shewed their enmity in persecutions most cruel and continuous; but the Gospel advanced, and providential judgments of a most remarkable character destroyed the power which had been put forth for its ruin. Pure religion is always vigorous—and vital Christianity extended, till the empire of Rome adopted as its ensign, the Christian symbols. Here the second date of Christ's cause commences—that in which purity and knowledge were gradually lost—and within the professedly Christian fold, instead of without, persecutions arose. Both these periods are graphically described in the Scripture prophecies. The time of affliction and disorder is not, however, always to continue; and to aid our conceptions of the third state or condition of the Christian cause, there are borrowed by the inspired writers the beauties of earth and the charms of Paradise. This last best state is still future. Nothing like it has yet appeared. No one thousand years of Christian triumphs, triumphs through the earth, and of purity, and of peace have been seen. When religion was uncorrupt its professors were comparatively few. Then when they became numerous heresies distracted the churches, and the Mahometan imposture soon prevailed. At a later day when the reformation from Popery took place its progress was slow, and it never extended to the greater part of Christendom. And to this day great ignorance and many errors have been prevalent amongst Protestants, while far more numerous are the subjects of Anti-Christ, more numerous still the followers of Mahomet, and most numerous of all are those who are farthest from the truth, namely the heathen. There has not then yet been

any state of things at all corresponding with the Scriptural representation of the Millenium; and these, the best days of the world, are yet to come. Delightful was the time which our first parents spent in Paradise, but it was short, and from that day to this briars and thorns have infested man's moral as well as physical condition. But "we have received the atonement." *Salvation* is divinely proclaimed—and at a very early day did a single sermon bring 3000 souls to God, as 'twere a "wave-sheaf," a pledge of the harvest, which we see beginning to ripen. Ever since the Reformation the spirit of active and energetic piety has burnt in the hearts of thousands. True, when we compare them with the world—when we map out the earth between the righteous and the ungodly, we cannot but feel anguish; but we are relieved by the promises that point to the "last days," and by the tokens of their being at hand. Accompany me in considering the hope thus presented by the Divine word, and the Divine providence.

In approaching this subject I must entreat you to take heed to your spirit, and to remember that we have to consider a grave majestic theme, which should not be used merely to satisfy the cravings of an appetite for knowledge, but appeals to feelings directly religious. Those who are not restrained by reverence in attending to this subject will go far astray. No rashness, no precipitation of judgment ought to be allowed. Previous systems of belief or interpretation ought to be laid aside, while we "hear what the Spirit saith to the churches." Ardent piety, in which humility is conspicuous, is a prerequisite for a profitable study of this topic. The object of the prophecies is not to make us prophets, able to predict events, but to make us better Christians, patient and duti-

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ful. Allow me to submit a few rules for the guidance of our enquiries.

1. God, whose work is always perfect, has defined the meaning of most of the symbols of His word with a precision sufficient to guide us in applying them to facts. We shall, therefore, find an elementary exposition of symbols if not near them, yet, in other parts of the Divine Word—and an overlooking of these expositions has been a principal source of the errors into which the students of prophesy have fallen. For instance, Rev. xvii. 15 furnishes a key to one of the more frequent and principal emblems of that book. “The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Thus a community in the aggregate is often called “the sea,” or “many waters”—but when alluded to in their parts, or as tributary to a whole, they are termed “rivers and fountains of waters.” Now, if an expositor overlooks the inspired exposition, and when “the sea,” or “many waters” are mentioned, understands some *maritime power*, he must immediately become confused. Then, too, in the same chapter we have a solution of the question, what is meant by “the woman,” which had previously been prominently referred to. “The woman which thou sawest is that great city which reigneth over the kings of the earth,” Rev. xvii. 18. I have said that when the Divine exposition of symbols is not near them it may be found elsewhere. Take for example a striking vision given in Rev. ix. 3. Now what are meant by these locusts? Compare Rev. ix. 3, 7 with Joel ii. 4, and it will appear that “armies” are intended by this image. They are said to wear “crowns,” from Nahum iii. 17, it appears that this means that these armies were led by

kings and nobles. They had human "faces," which represents, as appears from Dan. ix. 3, and Rev. iv. 7, that they possessed a knowledge of God. They had the "hair of woman," a token of modesty, 2 Cor. xi. 14, 15, intimating that they affected to feel shame. But they had too, "the teeth of lions," or were blood-thirsty, Joel i. 6. With these they had the "tails of scorpions," or were instigated by false prophets, Is. ix. 15. In these tails were "stings," or these prophets instilled a venomous poison to influence their passions. Thus must we "compare spiritual things with spiritual," in order with safety to interpret prophesy.

2. We must bear in mind that the book of the Revelation refers principally to the kingdom of Christ, and to those worldly scenes and events by which that kingdom is affected. Every vision, therefore, must be understood to relate to Christendom.

3. We must not attempt a *particular* and minute explanation of unfulfilled prophesies.

Now, by these principles I purpose to be guided in discussing the subject of the Millennium, and I invite you to regard me as only *ministering* to you, offering you my aid, and in no respect to think that I have either power, ability, or authority to say dogmatically this or that is the mind of the Spirit.

It will be perceived by every one of you that I shall have occasion to refer mainly to the book of the Revelation of John, and I will detain you a few moments in preparing your minds to use it. This book occupies the same place in the New Testament that the prophesies of Daniel do in the Old—and these two books should be read together; they are both Apocalyptic, and in many particulars throw light on each other. Again, as John

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in his Gospel narrates the course and teachings of Christ when on earth, when weak and suffering—when a sacrifice ready to be offered—so in the book of the Revelation he gives the message of Christ after his resurrection from the dead, when he had conquered the grave, and was exercising supreme power to protect and perfectly save those for whom he had shed his blood.

Now, it is a great error to suppose that, like a history, this book presents incidents in a chronological order, giving the earliest first and the latest last. The structure of the book is entirely different, and should be well understood before any person attempts to ascertain its prophetic import. To explain it, the following general description may suffice. It consists of two parts, one of which relates to “the things which are”—the other, to “things which shall be hereafter,” Rev. i. 19. The things “which are” occupy the first three chapters, “the things which shall be” the remaining chapters. Of course, then, the latter part is the prophetic. This second or prophetic portion of the Revelation consists of two parts, one of which is called “the book,” Rev. v. 1. and the other is called “the little book,” Rev. x. 2, 8—10. The former of these, extending from the fourth chapter to the tenth, gives a view of *the characters of ages to the end of time*—the latter occupying from chapter the eleventh to chapter the twenty-first, describes *the incidents of those ages*. Each of those sections is opened by a synopsis, or a compendious view of their contents, and is then occupied by a more full detail of the same facts. Now, “the book” commences with the fourth chapter, which together with the fifth exhibits the scenery in which the disclosures are to be made—and the sixth chapter, under the figure of opening the six

seals of a scroll or book, presents in succession a synopsis of that "book." Then under the seventh seal when broken is given *a full* view of what is *in brief* given under the six. This more ample disclosure is made in chapters viii., ix., and x. Towards the close of the tenth chapter "the little book" is produced, and John is told that he must prophesy again, which accordingly takes place in the remaining portion of the Apocalypse. In the eleventh chapter is given the synopsis of that "little book," and after it comes the larger discoveries. The correspondence between this synopsis and the more full exhibitions that follow it will be seen in the following statement: Rev. xi. 1—5, is illustrated by Rev. xii. 1, 17, Rev. xi. 6, by Rev. xiv. 17, 20, & xvi. 1, 21,

" " 7, 10 by Rev. xiv. 14, 16; xvi. 15; xix. 13,

" " 11, 12 by " xv. 2, 4,

" " 13, 14 by " xiv. 8, 17, 20; xvi. 16, 21;
xviii. 1, 24; xix. 11, 21,

" " 15 by " xx. 1, 6,

" " 16, 17 by " xix. 1, 8,

" " 18 by " xx. 7, 9, 11, 15,

" " 19 by " xxi. 1, 27; xxii. 1, 5.

From a collation of these passages, it will be seen that by an image of "a dragon" is meant the system of Satan, or the spirit of disbelief, more particularly the heathen Roman empire, in which was maintained the fellowship of devils, 1 Cor. x. 20, 21. The "crowns" of the dragon were seven, representing the seven heads or hills of Rome. This dragon had ten horns, (or provinces) but the crowns were not on these horns but on the heads or hills. After the dissolution of the ancient Roman empire it appeared in a new form, as a spiritual monarchy, (chap. xvi.) and a transformation takes place from a dragon to a scarlet leopard, having still seven heads and

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ten horns—a dominion changed and yet the same, Rev. xvii. 8, 11. This beast endeavoured to destroy the “child” (Jesus) “born of the woman,” or church, Rev. xii. 4, representing the efforts of Rome by its crowned agents in Judea, and afterwards elsewhere to destroy Christ and his cause. The dragon is represented as drawing after him (Rev. xii. 4) a third part of the stars or Christians, some of whom were drawn to prison and others to death. After this Christ (represented by Michael) contended against the dragon or heathen empire till it fell; that is by preachings, writings, examples and discussions, his people effectually overthrew the heathenism of the empire.

I give these illustrations as examples of the truths that are evolved by a faithful application of the principles of interpretation previously explained. The principles I propose to apply to the book of the Revelation, to the Gospels and the prophesies of Daniel, and shall probably discuss the following subjects :

The real character of the Millennial state.

The events that are to precede the Millennium.

The time and duration of the Millennium.

The events that will succeed the Millennium.

The moral means by which it is to be promoted, and

The state of the churches and the world in their aspect upon the Millennium.

The present lecture has been meant to be merely introductory, and set forth the principles of enquiry and interpretation in reference to prophesy in general, and the Millennium in particular. I trust that thus we have lost no time, any more than does the mower in whetting his scythe, or the fisherman in mending his net.

I must not, however, conclude without reminding you that such enquiries as I have proposed are entirely

distinct from true religion. If on such subjects we are silent you are in danger of being misled and distressed—if we speak we are in danger of encouraging a spirit of speculation, and a morbid love of the new, the curious and the striking. I guard you then against allowing “itching ears.” Be not of the number of those who are “ever learning and never coming to the knowledge of the truth.” True religion consists in “repentance toward God and faith in our Lord Jesus Christ.” If by these discussions your spirit become embittered, I shall have done you serious harm. To any individual, charity of spirit is a present Millennium. It is far more important to do Christ’s will than to obtain convictions on any part of belief. If to night there were heard the cry, “Lo, he comes in clouds descending,” what would be your feelings and destiny? In all probability they would be like those of a guilty murderer, waiting for the assize, when he hears the wheels of his judge’s carriage. Had the coming of Christ burst upon you during the business of the past week, great indeed would have been your consternation.

Christians, you “know whom you have believed,” and let me entreat “you not to be soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand,” 2 Thess. ii. 2. But let “your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for the Lord when he will return from the wedding; that when he cometh and knocketh ye may open unto him immediately,” Luke xii. 35, 36.



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GENERAL CHARACTER

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THE MILLENNIUM.

HAVING in my former Lecture pointed out the uses that may be made of the unfulfilled prophecies of the Holy Scriptures, and having given you some general directions for the safe and successful perusal of those prophecies and more especially of the book of the Revelation of John, I now proceed to shew wherein the Millennium will consist. This will leave for subsequent attention, the time of the commencement of this period and its duration—the events which are to precede, and those which are to follow it, together with several other concomitant topics. It is requisite that we now, at the opening of our enquiries, determine what is the point about which we are to be engaged ; and thus we shall not be considering, under the name of the Millennium, one this matter and another that ; but shall separately at our homes, and unitedly here, have in view the same period and condition.

In order to bring into view the Millennium, which let us remember, is a matter of mere revelation, and entirely un-

known through every other medium, I will read those passages in which it is adverted to. The first that I request you to turn to is Rev. xx. 1—6.

“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* 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.”

Now, it should be remembered that this book is highly figurative, that the passage preceding the one now read is clearly emblematic, referring to fowls coming and gathering themselves to the supper of the Great God, and eating the flesh of Kings, &c.—(xix. 17, 18,) a beast, a prophet, and those that had received the mark of the beast, being cast into a lake of fire burning with brimstone, and a remnant being slain by a horseman, whose sword proceeded out of his mouth,—(19, 21.) So the passage following is figurative; death and hell are cast into a fiery lake, and a whole city comes down from heaven as a bride—xx. 2 & 3. Then too some parts of this paragraph itself are undoubtedly figurative—that for instance which represents Satan as bound with “a great chain,” and an angel coming down with that chain and “the key of the

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bottomless pit." In reading the passage then, we should be prepared to admit a figurative meaning where a literal meaning would be difficult to reconcile with other facts of Scripture, or would give ideas very different from, or much beyond what they teach. What then does this passage say on the subject before us? It says that, by a special interposition from on high, the devil or deceiver will for a thousand years lose his power on earth, and not deceive the nations—that Christ with the souls of martyrs and confessors, who had refused to symbolize with the beast will reign, while the rest of the dead will sleep through the thousand years; that this will be "the first resurrection," and be blessed to those who participate in it, and who will be exempt from the "second death," when "death and hell," are to be cast into a lake of fire, (14.) Deferring for a few minutes, a more minute explanation of this vision, I will here point out the leading events and their succession,—that a thousand years of blessedness to the earth, of exemption from Satan's power and of glory to Christ and Saints, is clearly set forth. Now this explicit and unquestionable prediction is a basis upon which there may rest many other statements which admit of a different explanation, but are more easily explained as referring to the Millennium, than they are in application to any other event. In other words while we should have hesitated to conclude from them that there would be a Millennium had we not this indubitable testimony, they in its light speak distinctly enough to satisfy even the cautious and humble. Let me point out to you the more clear and convincing of these texts.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains,

and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2-4.

A similar passage is in Micah iv. 1-3, which speaks of this proceeding as appointed of God, and as commended. In both passages a time of promise is exhibited, in the language of piety, and a prophet is inspired to give it.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. 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. 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." Isaiah ix. 1-4, 11, 15, 18, 20, 21.

Never yet have these events taken place.

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, 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. 18, 27.

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“ For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom. viii. 19, 21.;

The time of this is to be during the duration of the inferior creation.

“ 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. And so all Israel shall be saved : as it is written, ‘ There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.’” Rom. xi. 25, 26.

Now, respecting this future state of things, what do we here learn ? It will be happy and holy ; for “ blessed and holy is he that hath part in it.” No Satanic influence, as now, will operate. Christ will reign. Saints will reign with Christ. What is meant by all these representations ? Does it denote that Christ will in person—in his human nature, dwell and reign on the earth ? Upon this point, bear in mind the following facts : that only *one* future coming of Christ is predicted in Scripture, his coming “ a second time without sin unto salvation ”—that “ blessed hope, the glorious appearing of the Great God our Saviour.” Will that be at the *commencement* of the Millennium or its *close* ? His coming is said to be in immediate connection with the general judgment, (Mat. xxv. 31, 32,) and the everlasting glory of the saints, as well as punishment of the wicked, (34, 41, 46.) Now, the Millennium cannot be after the judgment ; because then immediately the wicked will be cast into hell ; whereas, at the close of the Millennium, they are to be deceived of Satan, and

make war upon the saints, (Rev. xx. 8, 9.) The Millennium then will be before the judgment, and while there will be wicked on earth. After the judgment, too, the righteous will be in safety, and cannot be attacked, as they will be at the close of the Millennium. Well, then, as there will be wicked on the earth at the close of the Millennium, but none after the judgment; and as Christ's only future appearing will be at the judgment, he cannot come when the Millennium will begin, and his reign on earth must be not *personal* but *virtual and spiritual*. Another passage showing that Christ's coming will be for the final judgment is—

“And to you who are troubled, rest with us; when the Lord Jesus shall be revealed 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.” 2 Thess. i. 7, 8.

When will the conflagration take place? *At the judgment or before it?*

“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 Peter iii. 7.

Only one conflagration is to take place—that at the day of judgment—then will the wicked be consigned to hell fire for eternity. This, then, will be *after* the Millennium; for at the close of *that* period there will be the wicked and the devil upon earth. You perceive, then, the force of these facts. There will be but one conflagration, and one visible coming of the Son of man—these events will be together—they will be immediately connected with the judgment,—which judgment is not to take place till after the Millennium, and after Satan will be again loosed, and after the attack of the wicked (Gog and Magog) upon the saints, and

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after their awful defeat by Providence. Indeed, in the 20th chapter of the Revelation, we are told, that after all these events the judgment will be set, (11, 12,) the general resurrection take place, (13,) and then death be for ever done away, (14.) The idea, therefore, of a conflagration at the *beginning* of the Millennium, is a confounding of that period with the period of the judgment, which will be about 1000 years afterwards. After the conflagration there will be nothing but hell and heaven—no return of the wicked to the earth—no devil tempting men; but then Satan and the sons of perdition will be in the bottomless pit, to return no more. See here the order of the events:

“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 of the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.” Rev. xx. 1, 2.

No conflagration, no judgment yet. These events are much later, (11–15.) The 1000 years commence without any thing of the sort. As, then, Christ will not come in person till the judgment, and this will not be till after the Millennium, he will not, during that blessed time, be *personally* on earth. May he not reign without being here in person? Does he not reign when his laws rule men’s hearts, and belief, and worship, and actions? If his principles be general on earth, if his laws be paramount in governments, and churches, and families, and individuals, will he not reign here?

But some will reply, that his saints reign with him, and are said to be raised up for this purpose. Let us look at the passage again (Rev. xx. 4–6.) Now, who are raised? “Souls,” (4.) Does this mean bodies? No. Is it said that even souls are raised? They came

into view of the apostle, but are not said to be raised. Their *reign with Christ* is called the first resurrection, but not their coming to life; and, indeed, their coming to life is not mentioned at all. The resurrection seems to denote the quickening of the "*cause*" of the martyrs, confessors, and all who had not received the "mark of the beast." Their principles and reputation had ever been buried under Antichristian power, and customs, and doctrines. In this state of moral death they had been while the "world" (in general) lay in the "wicked one." When, however, Satan will be "bound" and "deceive" no more, God will raise up, quicken, the cause of the faithful, which cause will efficiently live, act, prevail. Thus Paul speaks of the restoration of the Jews to a church-state as life from the dead. (Rom. xi. 15.) Thus, too, Isaiah xxvi. 19. Such a rising of the cause of the saints must be a resurrection *not of them*, but of their principles and honour. Will not this be a virtual resurrection? It is thus that Elijah is said to have come when John the Baptist appeared. Elijah virtually, spiritually, rose from the dead, lived again, and hence John is called Elijah. Thus will the departed saints re-appear when their distinctive and warmly-cherished principles shall prevail through the earth. Wherever there is a believer, there is a "king" and a "priest;" and when religion shall be more virtually strong in every individual, and shall be more generally diffused, then will the saints, in the highest sense, reign with Christ—reign over their spirits and bodies, and reign over the earth. With the saints, then, on the earth, Christ will reign, just as Enoch walked with God, and just as we "now suffer with Christ." This

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will, indeed, be a resurrection of the cause of the departed—the *first* resurrection; and there will be a *second* resurrection, when in the return of Christ to judge, the wicked shall be disposed of, all error and sin reprobated and punished, while the saints will be rewarded, the cause of holiness and truth exalted, the earth be purified and made good; in fact, in “the times of the restitution of all things,” Acts iii. 17–20. Thus there will be two resurrections of the cause of Christ and saints, though only one resurrection of human bodies. “Man lieth down, and riseth not again, till the heavens be no more,” Job xiv. 12. In favour of two material or bodily resurrections, we often hear quoted 1 Thess. xiv. 16 17.

“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.”

Here nothing is said of the resurrection of the wicked; but only the resurrection of the dead faithful, and changing of the living faithful. Paul says that the resurrection shall precede the change—not the resurrection of the righteous before the resurrection of the wicked, for of the latter not a word is said; but the resurrection of the dead saints “first,” or before the changing of the living, and then the ascent of both into the air to meet Christ. Whenever the resurrection shall come, both good and bad will be raised together.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John v. 28, 29. “And have hope toward God, which they themselves

also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15.

Thus, too, both are to be judged together at the coming of Christ.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Tim. iv. 21.

Indeed if, as some suppose, the wicked were all to be burnt up when Christ came, and this at the opening of the Millennium, there could be no judgment afterwards; for this complete separation of the two classes, and this punishing one and rewarding the other, would be a judgment, rendering another superfluous. But as we have seen, there is to be the resurrection, and judgment, and consignment to hell, after the Millennium, and Satan's temporary loosing, and the battle of the faithful and wicked. Prior to this then there is to be no resurrection, no appearance of the bodies of the saints, and no conflagration; but there is to be a Millennium, in which Christ and the saints will reign, and Satan be bound. The personal coming of Christ then, and the judgment, and the conflagration are now at least 1000 years distant. What is it we talk of? The resurrection of saints and their stay here 1000 years! Would this not be a detriment and disadvantage to them involving, as it necessarily would, their leaving the throne of God, the angelic communion, and the beauties of the heavens? To reign on earth! Will they not have spiritual bodies, bodies too much refined and elevated to find an appropriate sphere in the region of materialities, altered though it may be? To reign on earth! And does the gospel build our hopes on temporal and carnal

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promise:—Jewish notions, too low even for the time of the humiliation of Christ? Reign on earth! Over whom? If the wicked shall have been judged and in hell, over whom will the saints exercise their sovereignty? Instead of Christ coming down to reign with saints on earth, his promise points to *their going up to reign with him*. "I go," he said, "to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." It is to be in "*the Father's house* in which are many mansions." Again, suppose the Millennium were to be *after* the judgment, and when the wicked would be in hell, the question arises, who are the parties whom Satan will deceive at the close of the period of blessedness? They cannot be the righteous; for those are to reign with Christ, and thus not to be in danger. He "cannot deceive the very elect;" they will "have a crown of glory that cannot fade away." Who then will be deceived? It must be the wicked; for they will be brought *against* the saints. But the wicked, after the judgment, are to be in everlasting punishment, and cannot be on earth, cannot be deceived, cannot approach the saints. The promise then of the saints reigning with Christ on earth during the Millennium seems to signify their *prevalence in numbers*, the *triumph of their cause*, and the *glory of their names*.

This brings me back to the point of Christ's reign, which I was shewing to be *spiritual* and not *personal*. Do not let me be misrepresented. I am a believer in the Second Advent as much as any of my neighbours. I look "for that blessed hope, the glorious appearing

of the Great God and our Saviour Jesus Christ"—
 "the revelation of Jesus Christ." He will come to
 raise the dead, judge the righteous and wicked, give to
 each class its destined portion for eternity. But this
 will be *after* the Millennium, and not before; and is
 thus distant at least 1000 years. Reign of Christ on
 earth for 1000 years! Is it not the work of *the blessed*
Spirit, rather than of Christ himself, to renovate souls?
 Is not the reign of Christ amongst men promoted and
 secured by the Holy Ghost? Christ desired, when on
 earth, to "go away unto the Father," in order that the
 Comforter might come in his stead; and said, that for
 his people, it was "*expedient* that he himself should go
 and send" the life-giving Spirit. And is it conceivable
 that we shall exchange the indwelling and purifying
 influences we thus enjoy for the *bodily presence of Christ*
 —"Christ after the flesh," whom Paul said he hence-
 forth knew not? As the inward work of holiness be-
 longs to the Spirit, and not directly to Christ, the sub-
 stitution of Christ's personal reign for the Spirit's work,
 would be a boundless loss to man. While, too, we
 should thus suffer in the cessation of the regenerating
 process on earth, we should equally suffer in the cessa-
 tion of the intercessory work of Christ in heaven. *There*,
 in the presence of the divine throne—in the holy of
 holies, he is "a priest for ever." He "appears in the
 presence of God for us"—"he ever liveth to make inter-
 cession for the saints." Suppose then his removing his
 mysterious presence, the priestly robes of his humanity,
 from the heavenly temple to this lower world, would
 not the stability of all the redeemed be endangered?
 We now have a hope that is as an anchor to the soul

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that is tossed with the tempest of guilt and temptation, "an anchor entering within the vail, whither our forerunner is for us entered." Must we lose this ineffable blessing for a bodily, carnal splendour down here? Is not Christ, too, much more glorious reigning amidst principalities, and powers, and thrones, in the spot called heaven, the centre of the universe, where is the throne of God, where are the multitudes of adoring angels—than he would be in this sublunary scene, however purified by burning?

"After he had offered one sacrifice for sins, he forever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool." Heb. x. 12, 13.

Speaking of Christ's mediatorial reign, such as it was after his ascension, Paul says, "he must reign till he has put all enemies under his feet;" and "the last enemy that shall be destroyed is death." Till, therefore, "death and hell shall be cast into the lake of fire," (Rev. xx. 14,) which termination of death will not be till after the judgment, and therefore after the Millennium, Christ will reign above, in the world of glory. During the Millennium, then, the person of Christ will be in *heaven*, and not on *earth*. The reign of Christ will be *spiritual*.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

What purpose would be answered by the personal presence of Christ on earth that is not answered by his omnipotent rule on the heavenly throne? Can it be *necessary* for any object? Would it not, on the contrary, be a *degradation* to the now exalted and glorified Mediator, to exchange the "throne of God," which

is also "the throne of the Lamb," for any royalty on earth? Supposing, as some do, that Christ is to reign forever upon the earth, renewed by fire, which they think to be what is called "a new earth," it is worth enquiring, what "is the new heavens," and what need there would be of "new heavens" at all, if the heavenly court is to be removed to this earth in its purified state? Surely, in this condition of things, "new heavens" would be altogether needless. Another consideration which rebuts the supposition of Christ's personal reign, arises out of the fact, that till the judgment the probation of man must continue, and that probation requires that Christ shall not be visibly present. We have already seen that after the Millennium there will be the loosing of Satan, the deceiving of the nations, the attack upon the saints, and the destruction of the opposers by God's miraculous power, that after *that* shall take place the resurrection of the righteous and wicked, and their judgment, that *then* death and hell will be destroyed, and the state of perpetual order, goodness, and bliss commence. Now, if the saints' probationary state will last through the Millennium, it will be requisite that they still be subject to the tests by which character is tried. It must be requisite, that as men "are saved by faith," there should be room for the trial of faith: and as faith is "the substance of things *hoped for* and the evidence of things *not seen*," believers will have to "endure as seeing him that is invisible." "Blessed are they that have not seen me, and yet have believed," would be inapplicable during the Millennium, were Christ visibly present. Faith would be unnecessary amidst the blaze of Christ's glory, and hope impossible; for "what a man seeth why does he yet hope for." Now that

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Christ is absent, it is said to Christians, "whom, *having not seen*, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Till then the probation of saints shall cease,—which will be at the judgment, and thus, *after* the Millennium,—the exercise of Christian faith, and hope, and love, will require the personal absence of Christ from earth, while the work of the Spirit will be a blessed substitute, and the presence of Christ in heaven as our priest, and glorified representative, and king, would be all-important and blessed. When, however, the Spirit's work shall be completed, when our probation shall be perfect, when Christ's intercession shall have done its work, when he shall have put down all other enemies in the battle of Satan and the nations against the saints after the Millennium, when he shall be prepared to put the last enemy, death, under foot, and cast him into hell—then will Christ "come in his glory, and all his holy angels with him"—then shall he "sit on the throne of his glory, and before him shall be gathered all nations, and he shall divide them, as a shepherd divideth his sheep from the goats; and the sheep shall he place on his right hand, but the goats on the left." "And so shall we ever be with the Lord." We, however, have under consideration a period prior to this—the thousand years of suspended Satanic influence,—of power, and authority amongst saints, of judgment given to the martyrs, and all that have refused to receive the mark of the beast.

Having said so much against the supposition of the literal and material reign of Christ and saints on earth, I need not detain you respecting such notions as the re-

building the ancient city of Jerusalem. All such conceits, of course, fall with the corporeal reign of Christ on earth—a Jewish and carnal conception, detrimental to the glorious prospects of the righteous, and still more derogatory to Him who reigns in the highest heavens and upon God's own glorious throne. If what I have said has any force, Christ will come at the Millennium, not by the material fire to purify the soil and burn up bodies and all human works—all which will come after the judgment—but by a "baptism of the Holy Ghost and of fire" spiritual.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Matt. iii: 11.

He shall destroy his enemies at first, not by burning them, but by *converting* them and making them friends, his willing people, in the day of his power. He will reign not by police, and soldiers, and taxes, but by his blessed Spirit, writing his laws in hearts and souls. He will have a thousand thrones. His saints will reign first over themselves, freemen, whom the devil can no more enslave, and then over the whole world, who will be *restrained* by the truth even if not *converted* by it—truth and love will be the munitions of their war, and not arms and policy—and a thousand years of goodness prevail. This will be the Sabbath of earth, after six days of toil—perhaps the seventh thousand after six thousand of common times. "One day would thus be with the Lord as a thousand years."

Having said so much respecting what the Millennium will *not* be, I must now endeavour to explain what it

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will be. Satan will be bound and not deceive mankind, the martyrs will have judgment given to them, the saints reign. There will thus be a resurrection of the cause of truth, righteousness, and peace—its “*first* resurrection.” The restraining of Satan in hell intimates plainly the absence of infernal influence from earth. The delusions to which it gives rise, the activity and energy to human corruptions that it instigates will cease. Remark, it is not said that human nature will be radically changed; on the contrary, it is intimated that there will be men ready to be deceived by Satan, so soon as he shall again be loosed, (Rev. xx. 8.) These then will not be “the elect, whom he cannot deceive.” These parties will be very numerous, (8.) Now, if they will be in a state in which Satan can readily deceive them, and lead them into great crimes, such as attacking the saints of God, and thus bring down “fire from heaven to destroy them,” they must still have the corrupt susceptibilities of human nature. These corruptions will not, during the Millennium, be acted on by the devil—are latent, not extinct. The snake, during winter is benumbed, but ready, with the return of spring, to shew that all the while he is a poisonous reptile. While, however, mankind will be in this corrupt state, there will be a suspension of Satanic influence. Antichrist is before that time to be overthrown, so is the false prophet, (Rev. xix. 20,) the nations (15) will have been smitten with the sword in the mouth of the Son of God, (13,) or with his word—the special reign of Christ too, and of his saints, will be established. Hence it seems that while human nature will not universally be renewed or entirely changed, false religions will be overthrown, and Christianity exert an amount of influence which will

be worthy of Christ and the saints. Religion in Christians themselves will be greatly increased in intensity—it will be much more extensive than ever it has been—it will be exhibited throughout the earth, a general knowledge of Christian truth and practices will prevail, and a large number of mankind be true christians. Thus Christ and the saints will *reign*—thus will God answer those martyrs whose blood cried to heaven for vengeance upon Antichrist—thus will all who have not symbolized with the beast or received his mark have judgment, or be vindicated and honoured of God on earth, while they will see and rejoice in this in heaven. The “rest of the dead,” spoken of in verse 5, will not live till the expiration of the 1000 years. They seem to be the parties spoken of in Rev. xix. 21; and the word translated “rest” is the same word translated “remnant;” they are thus the enemies of God. They “lived not at all”—their cause is now dead and their names *rot*. “Blessed and holy is he that hath part (interest, honour,) in the first resurrection, (this former resurrection of the cause of truth, piety, and peace,) on him the second death (the final perdition) hath no power.”

You will remark that there is no intimation that during the Millennium men will cease to die. The termination of death, and the state of the dead, called hell, is to take place after the judgment. (Rev. xx. 14.) Men therefore will die during the Millennium; of course then men must be born, or the world would soon be unpeopled. If they die, they will, too, suffer, have disease, and meet with accidents. “The *last* enemy that shall be destroyed is death.” Till then, Satan and the wicked shall be overthrown, and finally consigned to their “own

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place," death will continue, the choice one of earth will be gathered around our God and Saviour, the glorious retinue of the "just made perfect" be forming against the day when Christ with ten thousand times ten thousand saints shall descend with the trump of the archangel and the voice of God. Thus then generations of men will rise and pass away during the 1000 years.

I have already said that the probation of man will continue during the Millennium—this can be closed by the judgment only. Men can become wicked, be assailed by the devil, and will require faith, and hope, and love towards the unseen Saviour.

But, according to these prophecies, we should expect the cessation of heathenism, Mahomedanism, popery, infidelity,—of oppression, war, slavery, devastation. In the stead of these we should expect great knowledge, principally divine knowledge, eminent holiness—holiness eminent in its elevation and diffusion—peace undisturbed and cordial, happiness general though not perfect, an extension of nominal christianity throughout the earth, and an abundant effusion of the Holy Spirit's influence. Knowledge is to fill the earth, as the waters cover the sea. (Isaiah ii. 9.) How vast is the mass of the oceans!—how does it fill all indentations and crevices! This is a representation of the diffusion and depth of divine truth. Then, too, "thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isaiah lx. 21. Thus the spirit will "be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Isaiah xxxii. 16.

I had hoped to be able to enlarge upon these features of the Millennial state, and regret that our narrow limits prevents our expatiating upon scenes so *certain* and so *blessed*. I hope, however, to return to a few of the more important and interesting points in my next lecture, in which some parts of this large but meagre and scanty outline may be filled up. For this evening I must now conclude.

Let me, in parting with you, request your attention to the prospects of the Christian cause as exhibited in this topic. I will say nothing here of the truth of the anticipations engendered by other systems. Take them to be true, and compare them with ours. See the Paradise of Mahometans—dalliances, and feasts, and odours, and music. This is *perfection* in the esteem of these hordes of the East, who for it will rush forward in battle, or steadily await the crash of destruction. The *Elysium* too of the heathen, the *annihilation* so expected by our deists, the perpetual agony and strife after perfection proposed by philosophers, the uncertain, and I know not what state, expected by our careless professors, such are the future conditions suggested by desire, and fancy, and speculation. But see what we anticipate—the mind in which were formed all the patterns of beauty, and goodness, and bliss, has for us thought of what is perfect, *and provided it*. We are a suffering minority—we struggle and endure, and pray; but we know that not only as individuals shall we presently emerge into pure light, and loveliness, and holiness, and grandeur, but our work shall go on after us and shall prevail. The master spirit of evil shall be seized, made captive, wound round with chains, and

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cast profoundly down the abyss. Infidelity, and Popery, and Judaism, and Mahomedanism, and Paganism shall be overthrown, and knowledge, purity, worship, peace, liberty pervade the earth. A thousand years will this last—one short struggle then take place—and everlasting justice and glory ensue. Shall we be ashamed of a faith thus rich and splendid? Shall we slacken our exertions when the issue is made certain, and is thus magnificent, and probably near? A Christian may well hold up his head amongst men, whether he speaks of his individual maturity hereafter, or of the destination of the cause with which he stands identified.

Brethren, return not, wish not to return to fleshly and earthly corruptions of the glorious things spoken of Zion, the city of our God. "When I was a child, I spoke as a child, I thought as a child, I understood as a child; but when I became a man, I put away childish things."—So, when the Church was in its infancy, it *needed*, and *had*, temporal promises—a land, a city, a natural temple, a human priesthood, a national combination; but now we have a better and more enduring substance, we have spiritual blessings in their fulness, and the Church has the promise of a spiritual glory that needs no material or carnal aids and improvements. It is the grand characteristic of even these times of *grace*, that we have "the ministration of the spirit;" and as the time of *glory* comes near, we shall become not more carnal and sensual in our condition, but more and more heavenly. Avoid then low and grovelling ideas of the Millennium—a natural Jerusalem, the corporeal presence of Christ,—a little throne for every saint—look for a kingdom of "righteousness, and peace and joy in the Holy Ghost."

Then, too, if in the Millennium the cause of the saints is to have a resurrection, and live and prevail, what part shall we have in it? Will *your* principles then be ripe? Will *your* spirit prevail? Will *your* honour be exalted? Will your *works* be successful? Will you not rather be amongst those who "live not at all?"—who will have no honour, no triumph, no usefulness, in that holiday—that time of glory? Have you contended for the principles which are now struggling for mastery, and in the Millennium will be paramount? Have you dared to be singular—to "contend earnestly for the faith once delivered to the saints"—to take part in behalf of earnest evangelical piety. This will be the harvest of the seed which some amongst us are now sowing—the labours, and contributions, and tears, and prayers, and testimony, which we are rendering to the cause of decided and spiritual religion. There was a Bible given to a wayfaring man: he bore it to a distance: it was incidentally taken up and read: it implanted the germ of godliness in the heart of a father; from that time he had a secret life with God—his family was now nurtured in the admonition of the Lord—a preacher of the gospel arose in it; many souls were, through his instrumentality, converted; heathens on the opposite side of the earth are now saved through that small instrumentality: wider and still wider is its influence extending; and in the Millennium (earth's Sabbath) the man that gave that Bible will verily live and reign in his influence, principles, spirit. Alas, alas! many of those who have first secretly, and then, in the midst of the Church, given themselves in covenant to God—who have eaten of angels' food, commun-

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ed with God and his Christ, and are hoping to stand in high places of glory above, are passing their lives ignobly, without usefulness or efforts after it—never accomplishing anything good to man or glorifying to God—they die without having done anything but take care of themselves; and when the Millennium shall come, they will have to say, the cause has prevailed through *others* and not through *ourselves*. Brethren, assured, as we are, that “the night is far spent, and the day is at hand,” that the votaries of fashion and of fashionable christianity will have no part in the first resurrection—the former great resuscitation of religion—but that evangelical godliness is shortly to be in a glorious ascendancy, let us manfully and meekly take a part in the dissemination of truth and righteousness. We are thwarted by the influences *within* the Christian world as well as *around* it; but we approach a day of perfect triumph, when “despisers will wonder and perish,” but the saints lift up their heads with joy. I am far from thinking it improbable that *physical* persecution will be added to the *social* persecution which the friends of inward and earnest piety have to fear; and that some of us may have to prove our sincerity and integrity by “resisting unto blood, striving against sin and error;” but let us “be steadfast, and immovable, always abounding in the work of the Lord.” “The day of our redemption draweth nigh.”

In the mean time, many of us may have “finished our course,” and be spectators, from the upper state, of the remaining struggles of our “brethren that are in the world.” We shall have had *our* Millennium; for we which believe “*have entered into rest.*” The inward

kingdom of "righteousness, peace, and joy in the Holy Ghost" is the Millennium to individuals just as the general reign of the same virtues will be the Millennium of the world. But we can never cease to deplore that vast numbers of you who have "received a promise of entering into rest, seem (or appear) to *come short* of it." Religion with you is not inward—is not a reality, a power, a kingdom. It is opinions, forms—it is nothing. Brethren, however long the world may last, "your life is but a vapour, which continueth but for a season, and then vanisheth away." The end is at hand! "Awake, thou that sleepest, and arise from the dead, and Christ will give thee life."

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ISAIAH LIV. 11, 12, 13.

“O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. 12, And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. 13. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.”

S HAVE already endeavoured to shew you that there are predicted in the Holy Scriptures a thousand years of prosperity to Christ's cause, and to determine wherein it will consist. I think it was clear to you that a state resembling Mahomet's paradise, a state of sensual pleasure, has no place in the promises of God. Nor, on the other hand, does there seem to be any reason to suppose that the blessedness of the Millennium will nearly equal that of heaven. If we throw down the reins on the neck of a luxurious imagination, and yield ourselves to its wayward fancies, it will lead us to fairy scenes of its own creation, but not approach the verities of the Gospel. Numerous proofs have been brought from the Divine Word, that Christ will not make

a Millennium by quitting his glorious throne and descending to reign here personally—and that those who sleep in Jesus will continue in their present state till the Millennium is past, when they will appear with Christ in glory, coming to raise the dead and judge the world. Nor does there appear ground for the supposition that men will escape death during the period of blessedness on earth—the destruction of death (which will be the last enemy) is not to take place till the time of judgment, which will be subsequent to that blessedness. Through this period too the probation of man will continue—the judgment being the termination of man's trial. Dismissing, then, these erroneous views of the doctrine before us, I mentioned briefly what will be the Millennium of the Christian cause—I endeavoured to shew that Christ will reign in the universal diffusion of the Gospel and profession of the faith—that there will be an eminent number and large proportion of pious men on earth—and that the few who will not be sincere Christians will be restrained and moralized, and led into attention to Christian ordinances. This will constitute a spiritual reign on earth, and all good men that ever have been will thus in their principles and spirit live over again, reign with their triumphant Lord. (Dan. vii. 13, 14, 27.)

“ 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. 14 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. 27 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.”

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Under the *whole* heaven, then, is the kingdom to be, and it includes "*all dominions.*"

Such then is to be the dawn of the everlasting day that shall succeed the present and lengthened darkness of the world—compared with the "glory that shall follow it" it will be but as a *twilight*—compared with the times that are preceding it will be as day after night.

I am now about bringing before you, *more at length*, the features of the time of which we speak—to expatiate upon what has thus been merely indicated. In doing so I must confine myself to the plain statements of God's Word, and such inferences from it as naturally and necessarily arise. Before, however, I proceed, let me remind you, that in addressing the Old Testament church the prophets were accustomed to make use of *the language of their own times* in describing the character and transactions of the Christian community. This was inevitable. We must, therefore, in considering their descriptions bear in mind that they consist of Jewish conceptions applied to Christian subjects—we must distinguish between the illustrations they employ and the things that they thus explain—in other words, we must understand the allusions to be figurative, and the things alluded to, to be distinct from the figures. Israel was then the peculiar people of God—the Mosaic economy was their religious system—the land of Canaan was their country, and the only country in which they might perform the most sacred offices of religion. When, therefore, they predict the glory of the latter days, and the conversion of all nations to Christ, they naturally call all saints by the name of Israel—describe coming to Christ and the Church by coming to the land of Immanuel—the

worship of believers by sacrifices and incense and temple service—the enjoyment of Divine favour by the then tokens of God's presence—the destruction of foes by the victories of Israel over Gog and Magog, or over their evil neighbours the Egyptians, Philistines, Edom and Moab. Now, these modes of speech were as natural and proper to be used by the ancient church as was the Hebrew language,—and these expressions, like the tongue in which the prophets spoke, have to be translated by us in reading their writings. I make this remark because a very large amount of error has resulted from the literal sense of prophetic announcements being taken as applicable to the Christian times—this has thrown a Jewish air over the subjects of the Millennium—and induced a belief respecting the future condition of the Jews, respecting Jerusalem, the temple, the revival of sacrifices, and other such particulars of the most carnal and anti-evangelical character. When a prophet says that in the last times a certain statement will be made, he does not mean that those Hebrew words will be used, he means the sentiments that they convey will be used—so when he speaks of Israel in the last times he means the saints of Jesus, when he speaks of Jerusalem he means the kingdom of Christ, when he speaks of God's law he means the evangelical doctrine. It is with this fact in view that we must read the prophecies relating to the Millennium. In confirmation of this remark you will find that the great Prophet of the Church loses all the distinctions of Jew and Gentile—abolished them on the cross—when the Gentiles became “fellow-heirs.” (Ep. iii. 6.)

“That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.”

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Accordingly when, as an assurance of the Spirit of God, the Apostle John foretells some wondrous event which had already been predicted by ancient seers, we perceive neither Jews nor Gentiles, but converted sinners of Adam's race, by zeal enlarging the boundaries of the Christian kingdom, worshipping God in spirit and truth, and enjoying the happiness and glories of the Millennium.

Let us then direct our attention to the state of things which shall prevail during that thousand years. I have already said that this will be one of eminent spiritual prosperity. Of course it must involve a prevalence of truth—Christ's reign being *over hearts*, must result from knowledge and belief. As in reading a description of a beautiful landscape, though nothing may be said respecting the presence of *light*, we always understand it filled the scene, so wherever there are promises of purity and felicity the accompaniment of Divine knowledge is necessarily pre-supposed. The Millennium, then, will commence by a revolution in the sentiments of mankind, and the Divine Word become prevalent. (Is. xi. 9.)

"They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Remark here, not merely that truth will be thus diffused, but it will be this particular kind of truth. Skill in the arts, and proficiency in science have their use—they are important—they exalt their possessor. But the Scriptures set the chief value on that knowledge which "makes wise unto salvation," and "count all else but loss and dung for the excellency of the knowledge of Christ Jesus our Lord." That other branches of knowledge will be disregarded there is no reason to suppose—in proportion to utility will they be esteemed. Whatever improves and adorns

character—lessens labour—heightens our comforts, or enlarges the faculties, will be prized. The due regulation of the hearts and lives of men will leave students in science and the arts more at leisure, and more passionless for those noble pursuits. But while a greatly increased attention will be given to these objects, the grand theme of study will be “the knowledge of the Lord.” The first and great object of attention is the glorious Jehovah. His character, perfections, and plans are adorable, and in His relations, works, and word are painted in vivid colours. Then, too, a knowledge of man—his original rectitude, his apostacy, his present mournful condition, will be diffused—also of Jesus Christ’s incarnation, obedience, death, and exaltation—of the method of reconciliation with God—of the various duties and exercises of godliness—of the world to come, the resurrection, the judgment, and the eternal blessedness and misery. Deep are the ocean waters! No line can sound them for thousands of miles, and they spread over more than half the globe—and are so mighty that the strongest ships and mounds yield to them. So deep, so wide-spread, so effective will then be the “knowledge of the Lord.” The attainments of individuals will be far beyond those possessed at present, even as the light of noon surpasses that of day-break. (Is. xxx. 26.)

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”

If the moon light were as that of the sun, and if the sun’s force were increased seven-fold what a brilliance would rest on the face of nature. (Is. lx. 19, 20.)

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brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. 20 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."

Even beyond seven times the light of the sun will be the moral intelligence of those times. (Is. xxiv. 23.)

"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."

In the splendour of those days these grandest objects of nature, as it were, will wane, and go out as a lamp. The followers of Jesus will better understand his truth. Now they are mere babes, and know barely enough to take them to heaven. True, advances have been made, as is evident when we compare the present statements of Christian doctrine with those of early ages. Explanations of divine truth are more clear and exact. Much, however, has yet to be done. For instance, principles have to be noticed and pointed out—they lie hid in inexhaustible mines, and must be dug out, be polished, and brought into the service of the sanctuary. Ever since the Reformation has this work been in progress. Then, too, there will be added to the truth much more of *illustration* and of proof. So much light will render ignorance and error impossible. Perhaps, truths hitherto unknown, and precepts perverted by prejudice will become recognized and simplified. By the spirit and maxims of the world have the things of Christ often been completely shrouded from the view of His followers. For instance, how often has a spirit of ambition, avarice, and conquest come into God's house, to laud war and heroes, waxing louder and louder, in proportion to the thousands that have been slain. Thus, in numerous instances and various ways are the principles

and graces of Christianity kept in abeyance by a worldly spirit amongst Christian professors—and hence will the advance of personal religion promote an intensity of spiritual vision in the Millennium. Even of the few who make a credible profession of true religion, how small a proportion are intelligent and judicious Christians! The present measure of Christian knowledge will, in coming days be accounted ignorance, dishonour. Even in the circumstances most unfavorable to intelligence there will be a considerable amount of Divine knowledge. (Isa. xxxii. 3, 4.)

“ And the eyes of them that see shall not be dim: and the ears of them that hear shall hearken. 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.”

And as knowledge will be deepened so will it be extended. It will be found throughout the world! Those sunk in Romish ignorance and superstition will become in fact as well as in name Christian. The Koran, which for more than a thousand years has deluded myriads, will give place to the writings of the prophets and apostles. From Mosques the Imans will be compelled to retire, or in them be the preachers of the cross. Where the heathen are “mad after their idols,” they will “cast them to the moles and to the bats,” (2 Sam. xxiii. 4.)

“ And *he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.*”

It may *then* be enquired whether there is more knowledge in Tartary and China, or in Britain and the United States. Perhaps, “as the waters cover the sea” so knowledge may be on a level through these now contrasted regions. And its influence will then be *felt*. We may

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find our way in the cold light of the moon, but if we desire a genial warmth we must seek it in the beams of a summer's sun. So in the Millennium, the "sun of righteousness will have arisen with healing beneath his wings."

It may be asked *how* can such changes be brought about? One explanation is to be found in the *increased* regard to religion that will prevail. Hitherto most men have been indifferent to God and His truth. But then, they will "incline their ear unto wisdom, and apply their heart to understanding." (Prov. ii. 2—6.)

"So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; 3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as *for* hid treasures; 5 Then shalt thou understand the fear of the Lord, and find the knowledge of God. 6 For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding."

Hence will a diligent recourse to Divine ordinances conduce to the spread and deepening of Christian knowledge. The same revival of religion will render the preaching of the Gospel pure and faithful, and thus efficient—it will also promote an attentive perusal of the sacred writings, which are at once the only standard of correctness, and the great source of real power in religion. In such a state of things, too, the education of the rising race would be increasingly regarded as obligatory and important. Instead of being a little more than a shrewder class of beasts of burden, as they ordinarily have been esteemed, the poor will be looked upon by their ecclesiastical and civil rulers as worthy of diligent culture, moral and intellectual. From the son of an emperor to a plough-boy will all be trained in the way in which they should go, and especially in the "way of peace," which is too "the way everlasting." A zealous devotedness to the reign of

truth, and the happiness of man will cause "many to run to and fro, and knowledge to be increased," (Dan. xii. 4.) and this both in their own lands and in such as are foreign. Time will be spared for such pursuits which now it is thought cannot be spared from the service of our selfishness. It will not be thought requisite in procuring the necessaries and luxuries of life to labour till drowsiness renders meditation and devotion impracticable. When I mention these several methods in which the dominion of Divine truth may become established, I do not overlook the agency of God's blessed Spirit as the only source of good—I rather point out the means which He will employ for the accomplishment of his greatest work on the human race. (Joel ii. 28, 29.)

"And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. 29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

This universality and power of Divine truth must involve the conversion of the heathen. (Mal. i. 11.)

"For from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering; for my name *shall be* great among the heathen, saith the Lord of hosts."

The Gospel is to be preached not merely to individuals from amongst all nations, but *to all nations*—and not only to be preached, but to be effectual. How vast will be the change thus brought about. Travellers that visit Egypt in the season of drought find it a scene of desolation, apparently a desert, under a curse from which they must flee—but returning to it after the lapse of a few months, instead of encountering vast clefts in the ground,

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and impetuous clouds of dust, they find a region of pasture fields and gardens—of corn and flocks. So (Isa. xxxv. 1 2.)

“1 The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2 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.”

What must not angels have expected when they heard the Omnipotent Saviour say to redeemed and devoted disciples, “Go ye into all the world, and preach the Gospel to every creature”—would they not have supposed that whatever else should be neglected, the proclamation of mercy should be made speedily in *every place*. But what is the fact, now that eighteen centuries have elapsed since that command was given? Looking to countries in whole or in part civilized, we see such as China with its 350,000,000 inhabitants, Tonquin, Cochin China, Siam, Burmah, and Hindostan entirely benighted. If then we go north to Tartary, or South to the numerous and vast Asiatic islands, still the same brooding darkness prevails. From Asia proceeding to Africa, we find the east and the north given over to Mahometan delusion—Abyssinia, Egypt, and Guinea, with the southern extremity of the continent, contain a few professing Christians, all the remainder being pagans of the lowest class. Then Europe is almost throughout subject to Antichrist, as also are a very large proportion of the inhabitants of America, where, too, heathen Indians are scattered from north to south. What then is the sum of this account—why, that about six hundred millions of Pagan idolaters are constantly upon earth, notwithstanding the crowds that are ever being thrust over the precipice of death.

That 1800 years after the all-sufficient offering on the cross, such should be the condition of our race, is most distressing. Not only are they not saints to God, but cruelty and obscenity are their religion! At times, for a moment, heathenism seems to smile on her devotees, but ordinarily she frowns and afflicts, while they, poor victims, try to appease her by their tears and their blood. To degrade and trample down is her constant work. Where vices and crimes constitute a part of religious exercises, every thing good and decent must become extinct.

Well, all these unhappy millions will be converted to Christ. You ask the proof. I point you to the first book in God's Word, (Genesis) where you read, "In thy seed shall all the nations of the earth be blessed." Of this blessed event often do the inspired Psalmists sing. See Ps. ii. 8, and Ps. xxii. 27, and Ps. lxxii. 6, 8, 11, 17, 18, 19. From the enrapturing tones of the harp of David turn to the company of prophets. Read Isa. ii. 2, and Isa. xl. 4, 5. Apostles complete the series of witnesses to this coming felicity, as Paul in Rom. xi. 25, and John in Rev. xi. 15.

You will ask *how* is this great change in the character and state of our race to be brought about? I hardly need answer that *by means* does God accomplish his designs—and that long established and infallible means are now in operation. Let us but suppose that an aggressive and missionary spirit in religion were as active and widely diffused as is the spirit of commerce and we shall conceive of salvation flowing like a river. At this time we know but the infancy or childhood of missionary exertions—a day will come when missionaries will be spread throughout the earth like stars thick studding the vault of night.

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While Heathenism will thus fade, Mahometanism too will fail. Already has this last evil lost much of its original energy. Its passion for propagation has ceased—most of its temporal dominion has passed away—the governments with which it is yet connected are being overthrown—its priesthood now work no wonders—its Imaums have no high prerogatives or spiritual power—and hence comparatively feeble is its hold of its votaries. The strength of Mahometanism was in the Caliph's scymitar, and now that this has fallen, almost all has vanished. Amongst Mahometans much may be done by means of books, which are of little use amongst Pagans. Then the Koran contains many truths, which, to their extent are a preparation for Christianity. Already, too, is the Bible in the Arabic,—and already are the whole of this once fanatical race impressed with the idea that their system is about to be overthrown.

We turn to infidelity—to Deism—and we sing the lofty strain “His enemies will I clothe with shame, but upon himself shall his crown flourish.” Far are we from rejoicing at the penal laws by which disbelief and scepticism, are in some countries punished. Fines, imprisonment and death are not powers proper to be used against error. It is with shame that intelligent Christians remember the cruelties and robberies employed, and we hope that the time is at hand, when all will distinguish between believing Christians, and such as are merely zealots—distinguish them as does a jeweller, when diamonds and chrystals are dishonestly intermixed. Christianity will be far more appropriately and effectually advocated by its professed patrons when they appear to detest war, and reverence liberty than it can be by any

temporal penalties inflicted in its name. A zeal, (ardent and enlightened and generous,) a zeal for Godliness on the part of ministers and churches will win where force cannot subdue. In many cases in New England where infidelity has been virulent, revivals in churches have brought large numbers of unhappy scoffers under their benign influence. Now as the Millennium approaches and God prepares for its introduction, the kindling up of veritable piety will probably both by example and persuasion recommend the faith to unbelievers.

In these contemplations I have supposed what in the course of moral means and events may introduce the Millennium. With these there may concur providential judgments, so as to awaken and incline men's hearts to the truth and claims of heaven. May not great and singular events, as at the time of the Reformation, make room for a new order of things—and at the same time arrest and impress the hearts of mankind. To suppose a case adequate to this operation let us conceive of the Jews becoming believers in the divine mission of Christ,—this might result from their patience being exhausted in waiting for the Messiah, a religious spirit being diffused amongst them, and their attending to the New Testament. Now such a change amongst these scoffers scattered as they are amongst all nations would affect the minds of all men. "Life from the dead" it is appropriately called by the Apostle Paul—and as a display of divine power and grace as well as a presumptive proof of the Messiahship of Christ, it would claim and obtain universal regard. In the churches of Christ an energy would almost necessarily arise—and around them the world would be filled with wonder. The newly converted Jews

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would be virtually a race of ministers for Christ, scattered amongst all nations. Well, will the Jews be converted? of late the spirit of extravagance has even doubted whether there are any Jews according to the flesh, whether the only people that can be so called are not the disciples of Jesus. Why, were there nothing in their appearance so marvellously preserved in all climates and nations,—were there nothing in their distinctness of position, their business habits, their usages—there would be enough in their spirit to mark them out as the smitten race. Adamant is as dough compared with their obduracy and scornfulness. And the spirit of all other people towards them is almost as wonderful as *their* spirit towards the cause of Christ. True, the Gospel speaks of the saints of the Most High as the true Israel,—the branches grafted into the olive-tree—but it speaks also of “the natural branches,” of Israel to whom “blindness in part is happened,” and who are a “disobedient and gain-saying people.” Thus we read of the Gospel as “the law of liberty,” but this does not render the covenant of works not a law. Of the regathering and conversion of the Jews we have distinct testimony in holy writ. Even as early as the days of Moses it was thus written : (Deut. xxx. 1—10.)

“ And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee. 2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul ; 3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. 4 If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the Lord thy God gather thee, and from

thence will he fetch thee: 5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. 7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. 8 And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day. 9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; 10 If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the Lord thy God, with all thine heart, and with all thy soul."

In the times of Isaiah the prediction was repeated. (Isa. xi. 11.)

"And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

See also Hos. iii. 4. 5. Now the expressions employed in these passages are much too strong to be applicable to any merely temporal deliverance. In the New Testament we read that 500 years after their return from Babylon, and when they were about in a few years being swept away by the great dispersion, our Lord said, (Luke xxi. 24, 27, 28.)

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

"Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? 15 For if the casting away of them *be* the recon-

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ceiling of the world, what *shall* the receiving of *them* be, but life from the dead? 23 And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again. 24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree? 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. 26 And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgements, and his ways past finding out!"—*Rom. xi. 12, 15, 23—29, 32, 33.*

When these promises shall be fulfilled what a surprise will there be to the nations! The vision of a valley of dry bones raised and clothed, will be realized. For this are the Jews evidently preserved, a nation of princes though in rags—a race most interesting, though most criminal and pitiable. Their conversion will be brought about neither by coercion nor by bribes—but it will be by the preaching of the Gospel, by the legitimate effect of long delayed hopes, by new principles in interpreting prophecy, by providential lessons, by a spirit of devoutness, by the efficiency of the Holy Spirit, *Zech. xii. 10.* Of their return to their own land, there are pretty distinct intimations in the Scriptures—but this appears designed to follow their conversion, and to relate to the movements of individuals when they become Christians. Of the ten tribes who are supposed to be scattered in eastern countries, it is difficult to speak. Probably many of them

have sunk into heathenism or Mahometanism—and have thus lost their Jewish peculiarities. There are still surviving about as many as there were in the days of their kings,—and when these shall have been converted and become useful to the human race, the divine plan with regard to them will be completed, and they become an undistinguished part of the one great family.

Having dwelt so long upon the fact of the world's conversion, I can but glance at the remaining features of the Millennium.

There will prevail most eminent holiness. Isa. lx. 21. Isa. xxxii. 15, 16. Rev. xix. 7, 8. Rev. xx. 4—6. "Holiness to the Lord" will be even upon the bells of the horses, as well as the mitre of the High Priest. The mass of professed Christians will be true disciples—probably the world and the saints will change their proportionate numbers. This must result from the large operations of the Holy Spirit, by which, as it were, mankind will pass from a moral winter to spring and summer. Another and a universal Pentecost—a perfect and spiritual Reformation will be thus granted to man. Is this visionary? No, it is a coming back to sobriety, it is looking to God as the very Father of spirits—it is faith in Him, who "mighty to save," can as easily make a world as a globule, as easily renovate the world as convert a soul.

All that has now been said refers to changes of a purely spiritual kind. But these must necessarily produce an ecclesiastical form and order of affairs corresponding with their own character. The same influences that revive and diffuse vital religion must reform the churches. As we have recently seen in Scotland, that

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the growth of piety brought about a great movement for an outward reformation in church matters, so it is reasonable to expect that Millennial piety will conduce to Millennial order, union and catholicism. An appropriate clothing for the new piety of that blest day will be found in a free but orderly, an effective and liberal ecclesiastical constitution.

Even in more directly secular affairs may the Millennial beauty be seen. As thorns and briars, diseases and discords, oppressions and servility ensued upon the entrance of sin into the world, so will the reign of the Gospel be signalized by "peace on earth, good will to men." Anti-christ and other inveterate enemies of the liberties and improvement of mankind being overthrown, the springs of prosperity will work freely and effectually. The pride and dissoluteness of men being corrected, industry, frugality and confidence will at once ameliorate their condition. Their minds, disengaged from the disorders that arise from sin, will be employed in pursuits conducive to comfort and refinement. Above all, as "happy is the people whose God is the Lord," the well-tilled earth may more abundantly supply human wants and conveniences. Thus, in various ways, will even the physical condition of our race be improved. You cannot find it difficult to conceive of this. The mere final abolition of war would do so much to release the resources of society, remove barriers to intercourse, and encourage confidence, as to renovate society. It is no chimera to hope for this. Christianity *really established*, by being rooted in men's hearts and usages, would do more than all I have suggested. If, for instance, a navy, instead of cruising about with the treasures of

death, were to be employed in visiting barbarous shores with the gifts of civilization and Christianity—or relieving such tribes as may be overtaken with famine or pestilence, how vast would be the results. And may not He who raised up a Howard to convert dungeons into hospitals and sanctuaries, and a Wilberforce to direct a nation's sympathies towards the oppressed, very rapidly change the temper and hearts of whole communities. Let but religion take its proper place amongst men—as a sun before whose rising the moon and stars wane and disappear—let it be no more confined to two or three short services in a week, but become the all in all of life, and who can conceive the modifications of human affairs that it would bring round.

It is high time that we should close this meditation. Amidst the rough journey of common times, it is delightful to feel that we are passing to such a state of things as I have now sketched. Eventually the shout will be heard, "There is no more curse"—and prior to that, the curse, instead of prevailing, will be abated to comparative insignificance, while salvation will be widely diffused. To this our missionary labours, our contests, our prayers, our examples are all tending—and finally, fail we cannot. At the present time the greater part of the world is so corrupt, that their very *religion* is wickedness. Cruelty and wretchedness, must of course be its results. When I look around on mankind—made in God's image,—capacitated to commune with him—his vicegerent on earth, to rule the inferior creation, and see their state, I am as much amazed as I am distressed. Even here,—in the midst of a reformed Christian people, who are they that see their God or hear him in his works? They

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walk asleep. They look at human works but not at *his*. They render him no tribute from all that he has put into their charge. His proclamations are not even read, are disliked. His, Son who was sent to save, they care nothing about. Their *own souls* just about to leave the body, they do not think of.—They are preying upon one another instead of living as brethren.—And hell is before them—just before them—they are falling into it—every hour—the crowd pushes on knowing how those before are falling into the abyss. The ministers of the Gospel cry (alas, far too faintly) “turn ye, turn ye, why will ye die,”—still they urge on. God performs wonders of mercy and then wonders of righteousness, still they urge on—he speaks, still they urge on. Look, however, beyond, to the hundreds of millions—see not merely the priestly impostures, and peurile inventions of their religions—but see the sunken state of mind which pre-disposes them for all this. They are so little manly, so broken and mean, that they give up their heart’s jewels—their innocent children and their feeble parents—to wild beasts or sea monsters—they worship devils—they tremble at the whistling of the wind—they swing with hooks through their backs—they cast themselves down to be crushed by the wheels of idol’s cars. How noble, how useful, how free, how intelligent, how blissful *might* they be! how contemptible and hateful and miserable *are* they!! But “the day of our redemption (as a race) draweth nigh!” “Come Lord Jesus and come quickly.” Then will we sing “Hallelujah, for the Lord God Omnipotent reigneth.”

But brethren, are we ourselves ready for the Millennium? are we of the class that then will prevail? Oh, aim

at clear views of truth. Let the Scriptures be your daily study. Do not stop at knowing—seek to *feel* every truth. Let divine things employ your thoughts. Accustom your mind to them—attain a greater aptitude and relish for them, and for acts of worship in secret and public—in all your business sanctify the Lord of Hosts. “Holiness to the Lord,” be inscribed on every thing you have. Form and cherish a spirit of genuine benevolence—and remember that the tree of life hangs so low that you may not only pluck and eat, but may easily bless those around you. Let, too, humility be determinedly maintained—and even if your face should shine by divine favour, yet like Moses know it not. Thus will you become a Millennial saint—perhaps have the honour of introducing the time of blessedness—like the first star which appears in the firmament, which is quickly followed by others, till the whole convex of heaven glows with brilliance. There will be one Christian that will first exhibit the Millennial character. True, you are not worthy of such honour—nor were any of the sinners in Jerusalem worthy of being the first disciples of Christ, but through boundless grace they obtained that distinction. In Old Testament times there was a custom of bringing a sheaf of corn at the commencement of harvest and waving it before the Lord,—and this became a “first-fruits,” sanctifying all the harvest.—*That man will next to Christ Jesus be the greatest benefactor of our race who shall, by the latter day’s eminence in holiness and the diffusion of this spirit around him, set going the thousand year’s prosperity. Above every thing else is prayer requisite. Say (Isa. xlv. 8.)*

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Before closing, I turn with a bleeding heart to you who are destitute of holiness in heart and life. You are "in the gall of bitterness and bond of iniquity." And soon must you bid adieu to the world—an unholy soul—quite naked—with all the traces of thy past thoughts upon it. "Marvel not that I say unto you, ye must be born again." "Take with you words and turn to the Lord," say, "create in me a new heart O Lord, renew a right spirit within me"—"from all my filthiness, and from all mine idols do thou cleanse me."

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THE EVENTS

THAT ARE TO

PRECEDE THE MILLENNIUM.

MATTHEW XIV. 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, even at the doors.”

THOSE who have accompanied me in considering the subject of the Millennium will, I believe, have seen that in mercy through Jesus Christ, God has appointed a thousand years of prosperity to the church and the world, towards the close of the probation of man. Grievously sinful, and ignorant, and sorrowful has been the history of our race—the “creature is subject to vanity”—“the whole creation “groaneth and travaileth together in pain until now,”—but before the end, when the economy that commenced with Adam shall cease, and our race be mingled with the glorified and the damned, before that period, I say, a thousand years of goodness and happiness will pass on earth. “Blessed be the God and Father of our Lord Jesus Christ.”

It has also, I think, been made manifest that the Millennium will consist in a great abundance and universal

diffusion of religious knowledge—an abundance which will consist in a vast increase both of illustration and evidence respecting the truth—a diffusion which shall destroy Heathenism, Mahometanism, Infidelity, Judaism, converting their votaries into Christians, mostly *spiritual* and the remainder nominal. This knowledge will be equalled by the prevalence of holiness—both resulting from a large effusion of the influences of the Holy Spirit. Such excellence too must produce a vastly improved ecclesiastical condition, and order, union, and catholicity become by it effectually established. Then, too, peace and therefore confidence, and hence many great improvements in the political and physical state of human affairs must be evolved—the earth itself becoming more productive under the nurture and skill of man, but more especially under the favour of a reconciled God.

To this point we proceeded in our last lecture; I then announced that on the present occasion I would bring under consideration *the events that are to precede the Millennium*, and to this topic I have now to direct your attention.

The Scriptures speak of God's "judging among the nations, and rebuking many people" as preparatory to their "beating their swords into plough-shares, and their spears into pruning-hooks," Is. ii. 4. How often is it that thus the "Father of spirits" deals with individuals—preceding his spiritual favours by deep afflictions of mind, body, or estate! Thus too, prior to the Millennial Sabbath he will, by awful changes, avenge himself upon his adversaries, and fill his children with a deep sense of the uncertainty of all earthly things. This storm will ush

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That providential judgments will mark the return of Him whose right it is to reign, is evident from the Old Testament prophecies, our Lord's personal assertions, and the Apocalyptic vision granted to the Apostle John in the Isle Patmos. For instance, in almost the very words I have quoted the Holy Spirit speaks by the prophet Micah iv. 4. Thus too in Isaiah xi. 4—6. Throughout the xxvi. chapter of the same prophecies the fact is conspicuous, as in verses 1, 4, 5, 6, 21, 22. You may read to the same effect in Isaiah xxvi. 20, 21, and in Isaiah lxvi. 15, 16. In the same strain speaks the prophet Daniel, xii. 1. So also Joel iii. 11—16. Our Lord Jesus Christ too, you must all remember, speaks of similar things as in store for "the last days," those which precede his coming "in the clouds of heaven, with power and great glory." Thus, too, in the view of future times given to the beloved disciple, he "saw," as introductory to the closing of earthly affairs, (Rev. xvi. 13, 18, 21.)

"Three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so* great. 21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Now by battles, by thunders, and lightnings, by an earthquake, by the overthrow of cities, and of the great city, by the fleeing of islands, by the storm of hail, must be meant, if not the events which the words literally understood signify, yet different kinds of vast calamities.

Nor can there be a reasonable question as to the period after which these things are to happen—for they could be accompaniments of the pouring out of the vial of the seventh or last angel, who immediately precedes the Millennium. Let us then attend to the Scripture descriptions of these awful events, and by ascertaining whereabouts we are in the prophetic history, learn what is remaining ere the end come. For this purpose we must attend to the series of events predicted in the book of the Revelation, see what are fulfilled, and what are being fulfilled.

In order to get an unique (shall I say a tabular) view of the prophetic events recorded in the book of the Revelation, recal the idea that I in my first lecture gave of the plan of that remarkable composition. After speaking of the things that were in existence when John had his vision, he proceeds from the close of the third chapter to depict those “that shall be.” This part of the document is divided into two parts, called respectively “the book” and “the little book,” the former relating to the *changing character* of ages to the end of time, the latter to the *chief incidents* in the history of the Christian church during those ages. Then, each of these books is opened by a *synoptic view* of the particulars that follow; this synopsis being succeeded by the *details of the* events therein given in brief. Thus then, we have four references to the same periods—1st, the synopsis of “the book” and 2d, the discussions in which that synopsis is expounded, 3d, the synopsis of the “little book,” and 4th, the discussions in which the “little book” is expounded. Now lay out the Revelation before you, and I will endeavour to map its events, and then to show how many of them have

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appeared,—this will leave the unfulfilled predictions conspicuous, and afford us some materials for apprehending the events that are yet future.

The fourth chapter exhibits the disclosing of the whole scenery to the Apostle. The fifth chapter describes the receiving of the book of God's purposes by the blessed Redeemer, when no other being could be found worthy to break and open its seals. The sixth chapter exhibits the *actual opening* of the book by Jesus Christ, and to this effect the breaking of the successive seals by which that book was closed. Here we meet with the contents of "the book"—the first six seals are broken, and give the synopsis of the character of all the ages of future time, and the seventh then being broken, discloses the same features in a more full form and measure. The sixth chapter, therefore, is the *synopsis* of that part of the Revelation, and the seventh, eighth, and ninth chapters give the larger view of the facts that had been thus briefly set forth. With the tenth chapter we have an introduction to the "little book" on its being brought out, and the eleventh gives the synopsis of that "little book." Then the twelfth enters upon the full exhibition of the incidents mentioned in the "little book," which exhibition is continued till the opening of the last chapter, which is rather an appendix than a part of the prophecies.

Now let us return and glance at the series of events thus laid open. I have said that under the image of breaking six seals there is given a synoptic view of the characteristic features of ages, and under the breaking of the seventh seal the larger exhibition of the same features. Let us then put the pictures under the seventh seal, beside

those of the first six, and thus get a survey of the discoveries thus unitedly presented. The opening of the six seals exhibit first a white horse with a rider, accoutred for conquest. Rev. vi. 2.

“ And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.”

The explanation of this is easy, because we have the same image presented in circumstances that admit of no doubt as to their meaning, namely, in Rev. xix. 11—16 :

“ 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. 12 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. 13 And he *was* clothed with a vesture dipped in blood : and his name is called the Word of God. 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 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. 16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

Hence it appears that the image of a warrior on a white horse denotes Christ triumphing through his Gospel. Thus then there is seen the character of the first age of Christianity, when Christ by his word went forth actually “conquering,” and prepared afterwards “to conquer.” This was fulfilled during the first, second, and third centuries of the Christian era. The second seal being broken there came into view another age, exhibited in the image of “a horse that was red,” &c. (Rev. vi. 4.)

“ And there went out another horse *that was* red ; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another ! and there was given unto him a great sword.”

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This denotes *war*, and pictures forth the times when the Gothic nations invaded the Roman empire—say the fourth, fifth, and sixth centuries of Christian time. Then the third seal is removed, and the picture is altered—“a black horse bearing a rider that had a pair of balances in his hand,” and a voice is heard, saying (Rev. vi. 6.)

“A measure of wheat for a penny, and three measures of barley for a penny, and *see* thou hurt not the oil and the wine.”

The black horse represents *the age of superstition*—and the famine sets forth the prevalent famine of the word of God, while the preservation of the oil and the wine shews forth the luxuriousness of the priesthood, which was contemporaneous with the spiritual starvation of the people. The period for this was the seventh, eighth, ninth, tenth and eleventh centuries. The fourth seal had covered a picture of a “pale horse,” or a horse lackered with shining slime, exuding from a carcass putridly pale—his rider was death, he was followed by hell, and he killed a fourth part of the earth. (Rev. vi. 8.)

“And I looked, and beheld a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

This represents the age of *fanaticism*, when through holy wars, and the crusades, millions perished by the sword, hunger, pestilence, and the wild beasts of the holy land. The same age was marked by Popish persecutions of the saints, and their destruction aided to make up the character of the period, in which the invaders and invaded involved in the crusades exhibited fanaticism, diffusing death far and near. The time for this is the twelfth,

thirteenth, fourteenth and fifteenth centuries. Upon the opening of the fifth seal a new course of events is apparent. (Rev. vi. 9, 10.)

“ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?”

This passage exhibits under the altar the souls of the martyrs crying for vengeance upon their foes. They are, however, told that the time for full retribution has not come, that others had to suffer, and that till this had taken place judgment would linger. Still, in the meantime, they are attired in white robes, or are vindicated and justified. This evidently points to the time of the REFORMATION, when the cause of the martyrs, as it were, invoked God's immediate overthrow of Popery and sin: but the season for this had not arrived, as contests still remain to be borne by the faithful. The diffusion of Protestantism, however, and the triumphs of the arguments of the faithful were a vindication of the martyrs, and the Waldensian churches. This then was a time of public *justification* and not of *complete freedom* to the truth and the churches—a “little season” had still to transpire, and the guilt of the hierarchies and nations to be punished.

Then the sixth seal is broken. (Rev. vi. 12—17.)

“ And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the

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mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?"

The earthquake is a common Scriptural figure for *revolution*. The darkening of the sun and heaven, and the fall of stars, fitly denote the overthrow or ruin of the great lights—eminent personages and powers—the heaven, and mountains, and islands departing, represent the removal of institutions civil and ecclesiastical—and the terror of the great of the world exhibits the consternation and distress with which, in these revolutions and judgments, the leaders of unchristian systems will be overtaken. "The stars of heaven," mentioned in verse 13, may denote the ministers of religion, who now "sit under their own vine, and under their own fig-tree, none daring to make them afraid," but when the fig-tree shall be shaken (not uprooted) by persecution there will fall some by martyrdom, and some by apostacy. Such then are the characters of the ages which were to intervene between the establishment of the Christian economy and its close. Now can not any one present tell what of the night? Is it not evident that we are in the fifth seal, the time of the *Reformation* which commenced in the 16th century, and is to continue to the *time of revolution*, of distress, of providential judgments.

Now you will observe that as soon as the Apostle had seen the opening of the sixth seal, or the time of earthquake or revolution, he was shewn the elect of God, that were to be saved, amidst these subversions and calamities. (Rev. vii. 1—17.)

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that

the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed ; *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.* 5 Of the tribe of Juda *were sealed twelve thousand.* Of the tribe of Reuben *were sealed twelve thousand.* Of the tribe of Gad *were sealed twelve thousand.* 6 Of the tribe of Aser *were sealed twelve thousand.* Of the tribe of Nephtholim *were sealed twelve thousand.* Of the tribe of Manasses *were sealed twelve thousand.* 7 Of the tribe of Simeon *were sealed twelve thousand.* Of the tribe of Levi *were sealed twelve thousand.* Of the tribe of Issachar *were sealed twelve thousand.* 8 Of the tribe of Zabulon *were sealed twelve thousand.* Of the tribe of Joseph *were sealed twelve thousand.* Of the tribe of Benjamin *were sealed twelve thousand.* 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and *about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,* 12 Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be unto our God for ever and ever. Amen.* 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? 14 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. 15 Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. 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."

God will discriminate between the righteous and the wicked in these awful times. There are four angels, (Rev. vii. 1.) or messengers, represented as holding back the winds, till God's saints were all marked or prepared

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for these calamities. May we not understand by these the great powers which (within the ancient Roman empire) are now holding back war, especially the war of principles. I mean the first rate sovereignties, which are bound in what has been called "the holy alliance," for the preservation of the peace of Europe. They are obviously *human*, because they "*stand*" on the earth. If this opinion be correct the great earthquake which is to overthrow and destroy will be occasioned by these great powers letting loose the winds of war, and thus bringing on the calamities predicted. I need only further remark on this part of the subject, that the 144,000 of the faithful here mentioned, will be found spoken of in a parallel prediction which will presently come before us. In order to abridge these explanations as much as possible, I will pass on to the "little book" or the *incidents* in the history of the Christian cause, and place them beside these characteristics of the ages referred to.

Turn then to Rev. xi., and there you will find the synopsis of this series of discoveries. First you see the temple of God and the altar—or the setting up of the Church of Christ, the age of the Gospel triumph. Then you see (verse 2) "the court measured to the Gentiles," or all but genuine believers, brought under the power of God's enemies—the Goths represented by the red horse. The holy city or church is trodden under foot of the Gentiles, there is a prevalence of what was virtually heathenism amongst the professed people of God. This is the age of superstition, represented by the black horse. Then God's separated ("measured") people are represented by two witnesses—two, because "in the mouths of two or three witnesses every word

shall be established,"—God's witnessing saints, whose fragrant unction of spirit, and fruitfulness of good works are represented by "the olive trees," and whose diffusion of truth is represented by "two candlesticks standing before God (whom they serve) on the earth." Fire is represented as proceeding out of their mouths, to exhibit the purity and charity with which they rebuked their own and the truth's enemies. Their garments of sackcloth (Rev. xi. 3.) exhibit their mournful condition while thus testifying for God. These witnesses testified for 1260 years, of which we must speak hereafter when we discourse at length on the time of the Millennium. They are said to bring plagues on the world—in reference to the calamities which have been brought on persecuting nations and governments in answer to the cry of the blood of the saints. The history of the Stuart dynasty in England, and the Bourbon in France, abundantly illustrates the power of the witnesses to bring punishments on guilty sovereigns and nations. Now does not all this accord with the discoveries from under the fifth seal, when the martyrs called for judgment, but were told, that though *vindicated* they must *not yet be avenged*. Yes, here are again the times of the *Reformation*—the times of testimony for true religion, but not its perfect triumph,—the time of struggle but not victorious truth. Now remark, that as in the former part the time of reformation was followed by the time of revolution—represented by the earthquake and other judgments—so here after the expiration of 1260 years, in which these faithful servants of Christ were to testify, they are to be slaughtered, lie dead for

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a time, then be raised up, (Rev. xi. 7—12) and afterwards comes a great earthquake, (Rev. xi. 12.) and a tenth part of the city falls, and 7000 are slain. How completely do these two differing series of emblems agree! After the earthquake has done its work, then comes the cry, "the kingdoms of the world are become the kingdoms of our Lord," &c. &c. (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 Chrst; and he shall reign for ever and ever."

Or it will be the time of the Millennium. Here then we have a second exhibition of the time in which we live, and of the events that are about to come to pass. Now, as I must almost immediately come to point out what are the events connected with the earthquake, and a little more particularly to designate the events now passing, I must beg you to bear distinctly in mind, where in the two parallel passages I have shewn we now are. In "the book" we find the present time in Rev. vi. 6—11,—the times of the Reformation, and in Rev. vii. 1, the restraining of war by the greater powers of the Roman Empire. In this "little book," or book of the events of Christendom, we are under the testimony of the "witnesses," which was to last 1260 years, in which many plagues were to be brought upon persecuting and unbelieving nations.

Thus, then, we have considered the two synopses of "the book" and "the little book." The further discoveries add much to the information we have received. For instance, in "the book" (Rev. ix. 14.) we read that an angel will cry, "Loose the four angels which are

bound in the great river Euphrates," or the Turkish Empire, which is seated on the river Euphrates. The angels, or allied powers, will thus give loose to the passion for war, after they have held it back "an hour, and a day, and a month, and a year," great destruction will ensue, Rev. ix. 17—21. In this "little book," however, we have disclosures which must be considered, even if it be but cursorily. After the synopsis in chapter xi., we have a return to the history of the cause of Christ from the beginning. The 12th chapter opens with the Church of God bringing forth her child Messiah, or Christ. Then a great red-dragon, having seven heads and ten horns, is seen seeking to destroy "the child born, the son given." Elsewhere the red dragon is called Satan, the devil. But here his heads, and horns, and crowns, and his having a seat on earth, plainly enough indicate the heathen Roman empire, which had fellowship with the cup and table of devils. The crowns of the dragon are seven, and in the first place are set, not as afterwards, upon horns, but upon his heads. The horns are the provinces of the Roman Empire, the heads are the hills, where was the metropolis, or seat of dominion (Rev. xii. 3.) Here, then, was Pagan Rome—and did she not try to devour the child Jesus as soon as he was born? She had crowned agents even in Judea, who sought to destroy the child's life, and spared no efforts to crush Christianity in its infancy. This dragon (Rev. xii. 5.) drew by his tail a third part of the stars of heaven—drew to prison and death one-third part of the Christians who as lights in a dark world resembled stars. The church fled into the wilderness for 1260 years—(mark the number

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again)—into obscurity did vital religion flee from the opposition of the dragon. (Rev. xii. 7.)

“ Michael and his angels fought against the dragon ; and the dragon fought and his angels.”

Christ, as the God of providence, fought against the heathenism of Rome and overthrew it. (Here is again the vision of the “ white horse” and that of the “ temple of God, and his altar.) The Christians publicly vanquished orators, poets, philosophers, and eventually the heathen government itself. Then we hear of the dragon persecuting the woman, whose child he could not destroy. (Rev. xii. 13—17.)

“ And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 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 nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

After this comes another vision. (Rev. xiii. 1.)

“ And I stood upon the sand of the sea.” You will remember that the dragon had seven heads and ten horns—now here is a beast having these same features, and it is, therefore, *prima facie*, probable that they relate to objects substantially the same, but in particular circumstances differing. Indeed all dispute on the matter is closed by the statement in Rev. xvii. 9, “ That the seven heads are seven mountains on which the woman sitteth,” the woman being upon the beast, which

beast, therefore, is the Romish power. "The ten horns (Rev. xvii. 12.) which thou sawest are the ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind, and shall give their power and strength unto the beast." The Roman empire was afterwards divided into ten kingdoms—but at the time of the vision were united under the dominion of the city upon the seven hills. Now the prophet (Rev. xiii. 2.) stood and saw "rise up out of the sea," or out of the peoples, and multitudes, and nations, and tongues," a beast having seven heads, and ten horns, and upon his heads the name of blasphemy. Here is plainly the Church of Rome, which rose up from amongst the people, who like the waters of the sea are ever casting up restless waves. At the time here spoken of the sea was calm, basking under sunbeam, with a sparkling surface—the people at peace, and prosperous under the preaching of Christ and him crucified, yet asleep in the dreams of superstition they made a gorgeous display of the religion of the cross. Here Antichrist arose, "even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved; and for *this cause* God sent them a strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness,"—2 Thess. ii. 9—12. The names of blasphemy upon this beast refer probably to the titles assumed by the Popes, many of which are

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“ And the beast 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: and the dragon gave him his power, and his seat, and great authority.”

A Leopard treacherous, craftily lurking, cruel and blood-thirsty—a fit emblem for the church whose emissaries have commonly been Jesuits, Familiars, and Inquisitors, lurking in secret to catch those who could be accused of heresy, and dragging them to “the holy office,” crush them by torture and death. With the body of the leopard this beast had “the feet of the bear”—broad, long, shaggy, and attired with ivory hooks, by which the bear can take a firm footing, assume the upright attitude of man, and climb slippery heights with agility: thus did the Popes shew themselves able to climb to their own aggrandisement, and this with a surprising dexterity in seizing inauspicious events. With these properties the beast had “the mouth of the lion”—to represent the fierce, loud, terrifying roars of his anathemas, before which kings have quailed, and all Europe trembled. To this beast “the dragon gave his power, and his seat, and great authority.” Roman paganism resigned for Roman Popery. (Rev. xiii. 3.)

“ And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.”

One of the heads or hills of Rome (called Vatican) is the seat of the Papal palace, and the boasted head of Christendom. This received in the 16th century a deadly wound from the celestial weapon of truth—but though this wound seemed likely to be fatal it was soon

healed or stopped from progressing by means of the Inquisition, and intrigue, and war. (Rev. xiii. 4.)

“ And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?”

They symbolize with the superstition and infidelity of the Roman paganism and popery. (Rev. xiii. 5.)

“ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.”

The Papal Church, with great pretensions, and boastings, and impieties, retained power for 1260 years—42 months, at a day for a year being that period. This description is carried forward through several other verses. (Rev. xiii. 10.)

“ He that leadeth into captivity shall go in captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

The power that has thus enslaved and destroyed, must in his turn be subjugated and exterminated by the good providence of God,—and Papal Rome will be taken captive and slain. “ Here is the patience and faith of the saints”—their *patience* in bearing captivity and slaughter; their *faith* in looking for the binding and ruin of the church which has harrassed them. (Rev. xiii. 11.)

“ And I beheld another beast coming out of the earth; and he had two horns like a lamb, and he spake as a dragon.”

Here then is “another” ecclesiastical power, having a lamb-like appearance, but having “two horns” or prerogatives and powers—and “speaking like a dragon,” using the haughty tone of the author of falsehood. (Rev. xiii. 12.)

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him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

Led captive, and killed by the sword those who dared to question his right to determine what was truth, and prescribe how God should be worshipped. What church has done this? has seemed tolerant and protestant, but had horns or powers to push and punish—has ruled over conscience, and persecuted dissenters, and "caused the earth and them that dwell therein to worship or symbolize with Popery? Do you think of any such church? One, too, that, like Popery, doeth great wonders in forgiving sins, conferring the Holy Ghost, regenerating in baptism, and thus "bringing fire down from heaven on the earth in the sight of men." Do we not all know a church, which by the "two horns" of apostolical succession, and established or legal prerogative—by secular and ecclesiastical law has gored the saints of God in a manner most grievous. This "lamb-like" beast has exercised the power of the first beast in the British dominions—has dictated to conscience, prescribed belief, enforced conformity—has caused many to become in spirit Papistical—or "or to worship the first beast whose deadly wound was healed." Has she not too pretended to work "wonders" by priestly absolutions, by giving the Holy Ghost to the priesthood, by regenerating children by water, by strangely bringing near the presence of Christ's body in the Lord's Supper. To the letter is this description appropriate. This beast is in Rev. xix. called also "a false prophet"—a false teacher, and false Protestant—probably in distinction from "the two witnesses," faithful and true, who are also brought into view. This church is in name a

Protestant church—but has fallen very far short of the pretension. Now this second beast “had power to deceive,” and said that they should make an image to the beast,” &c. Thus has the church in question, by her professed religious powers practised on the mass of the people—thus has she set up an image or copy of the papacy, having had a mimic Pope in her royal head of the church, an inquisition in her high commission and ecclesiastical courts, a Mass in the “body and blood of Christ, which she says are verily and indeed taken and received by the faithful in the Lord’s Supper”—a hierarchy or priesthood in mitred Arch-bishops, Lord Bishops, Archdeacons, Deans, Prebendaries, Canons, &c. &c. This image was not made till after the first beast had been wounded, or is a Protestant church strongly resembling the papacy. (Rev. xiii. 15.)

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

Thus the Civil power or State has given life to the image or imitation of Popery. Thus has he (Rev. xiii. 15.)

“Caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.” persecuted those who would not bow down to the image that had been set up. Many have lost their lives on this account, and many more have been ruined in business.

Without pursuing this comment further, I will in a few words point out that in chapter 14th the saints are

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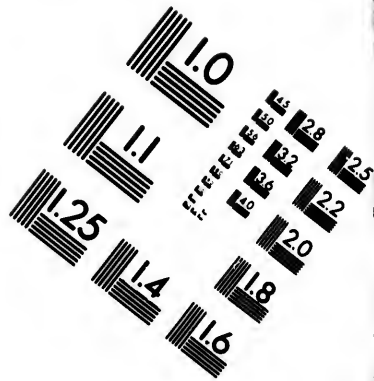
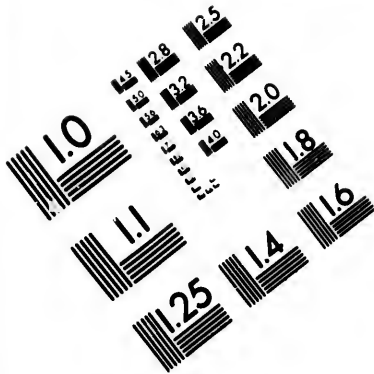
brought into view as keeping themselves free from Popery in its spirit as well as profession—the missionary movement is announced—and the preparation of the judgments by which Babylon or the Papal Rome is to be overthrown. Then in the 15th and 16th chapters the greater judgments of the Almighty as precursory to the great “earthquake” or revolution are indicated by the pouring forth of vials of wrath. In the 17th and 18th chapters the “fall of Babylon” is represented as taking place—in the 19th there is represented the bringing in of the Millenium, and in the 20th its actual establishment, and consequents,—the 21st chapter describes the state of things that shall follow the judgment, and the 22nd practically closes the vision.

Now, in the series of events thus laid open, where are we of the present age? The period denoted by “the white horse”—the period of Christianity triumphing—the period which afterwards is described by the measuring of the temple and altar, was the first age of Christian time. That was the time too in which the woman was clothed with the sun, in which too there was war between Michael and the dragon, and the dragon or Roman heathenism was cast down. Is it not also evident that the period denoted by the red horse, the time of war, was that in which the Goths invaded and overrun the Roman empire? This was the period also in which the court of the temple was given to the Gentiles, and in which the dragon made war with the woman. Then the time of the black horse—that is of superstition—and spiritual famine succeeded. In this time the court of the temple—Christendom—was trodden under foot of the Gentiles

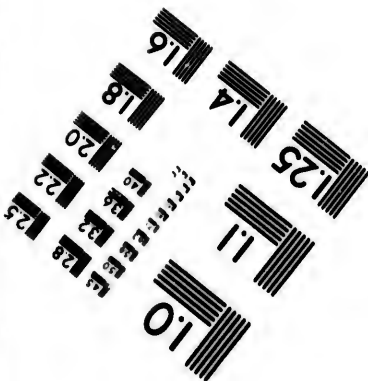
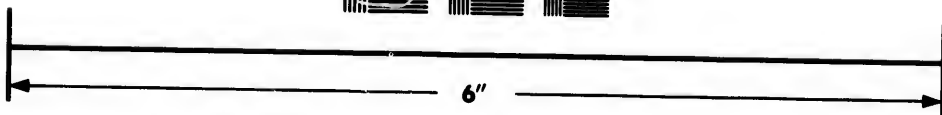
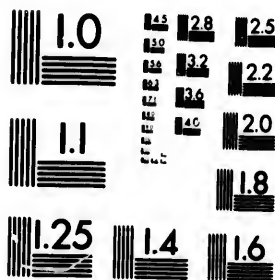
—the “woman fled into the wilderness,” or into obscurity, and the “two witnesses” began to prophesy in sackcloth. In this period too, rises up the first beast, or Anti-Christ. The time of the pale or putrid horse—the time of persecutions and crusades followed. Then ensued the time of the martyrs, seeking to be avenged and have their cause prevail—this was the time of the Reformation, in which the beast was wounded, but not killed, and in which arose the second beast, making an image of the first, and driving men to respect and serve it. The next seal is that of the “great earthquake” or overthrow of Babylon and other judgments—this evidently has not yet taken place. We are, therefore, in the time of the 5th seal—Reformation, the healing of the wound of Popery, the proceedings of the second beast or Anglican Episcopacy. We may become still more precise in our estimate of the advance of the times by attending to a few other intimations of the things that were to transpire under the fifth seal. In Rev. xvi. we have this age indicated by the pouring forth of seven vials. The first (ver. 2.) seems to point to the time of the civil war in Britain, the time of the plague, and of the great fire. The second, (ver. 3.) the stoppage of the Reformation. The third, (ver. 4.) the Revolution in France. The fourth, (ver. 8.) the afflictions brought on Europe under Napoleon Buonaparte. The fifth, (ver. 10.) the captivity of the Pope and his loss of civil power. The sixth, (ver. 12.) the wasting of the Turkish Empire by the plague, by dismemberments, and by inward disorganization. The seventh is to be the great earthquake, and judgment upon Babylon. Here then it seems that the decay of the Turkish

Empire is the pouring fourth of the sixth vial, and depicts the present period. Then again we read of three angels flying in the midst of heaven—the first preaching the everlasting Gospel—a good representation of the Bible and Missionary proceedings of the last forty or fifty years. We also read of the four angels holding back the four winds against the day of the overthrow of Babylon—and in the meantime the sealing of 144,000 of the true Israel. At the present time the storm of war is thus held back by the allied sovereignties of Europe. Now we can put our finger upon the predictions that have been fulfilled, those which are being fulfilled, and therefore those which are to be fulfilled. It is the time of the fifth seal, mentioned in chapter vi.—the martyrs are waiting to be fully avenged by the triumph of their cause, (verses 10 and 11). It is the time of the sealing of the 144,000 mentioned in the 7th chapter, and the holding back of the popular principles which are to raise the storm in which Antichrist, or Babylon will be destroyed—this holding back is effected by the allied powers.—(Rev. vii. 1.) It is the time of the close of the two witnesses prophesying in sackcloth for 1260 years, mentioned in Rev. xi. 3—6. But the time of their being slain is not come.—(Rev. vii. 7.) It is the time of the Papacy being healed of its wound, (Rev. xiii. 3.) and of the second beast (the English Church) causing the image of the first beast to be worshipped or honoured. It is the time of the preaching of Christ's truth, represented by the first angel flying through heaven, having the everlasting Gospel in his hand—but not the time for the second angel to follow and cry "Babylon is fallen."





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&c.—(Rev. xiv. 8.) It is the time of the pouring out of the sixth vial, or decay of Turkey and Mahometanism, mentioned in Rev. xvi. 12. The only prediction relating to the times in which we are, that seems doubtful, whether it is or is not fulfilled, is one mentioned in connection with the pouring out of the sixth vial, in Rev. xvi. 12. In connection with the drying up of the Euphrates we read of “three unclean spirits,” &c. (Rev. xvi. 13.)

“And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”

This is to be preparatory to the great judgments by which Babylon or Antichrist is to be overthrown—these spirits indeed are to prepare men for the contest in which the desolation of Babylon is to be effected. Has the event thus predicted taken place? Have the three unclean spirits gone forth? Remark, they are to proceed out of the mouth of the dragon, and the beast, and the false prophet. You will remember that the dragon is Satan, as the spirit of disbelief—in distinction from the beast, which is a corrupt Christianity, and the false prophet is that second beast by which the worship of the first is restored. Now the spirit of infidelity or socialism, and other similar forms may be the unclean spirit proceeding from the mouth of the dragon,—the spirit of Popish proselytism may be the unclean spirit going forth from the beast, and Puseyism may be the unclean spirit proceeding from the second beast. I give this as a mere opinion—judge of it for yourselves. If it be correct, then have we at once the answer to the inquiry “Watchman what of the night?”

I have thus told you what I consider to be the fulfilled prophecies of this book—and what prophecies are now being fulfilled. If you agree with me we can without much difficulty anticipate the general character of the events that remain to come about before the Millennium. The powers of earth are holding back the storm by which Babylon is to be subverted, the unclean spirits have gone forth to stir up men to the strife, and the Turkish or Mahometan Empire is falling to pieces. Next then (Rev. xiv. 7—20) the vision of Babylon's overthrow is to take place—but it is to commence by a grievous persecution of the saints.—(Rev. xiv. 15, 19.) This, in all probability, is the same event as the slaying of the “two witnesses,” predicted in Rev. xi. 7—10. Who the two witnesses are may here be asked? Let me here bring to your recollection that when the martyrs called to God to avenge them, they were told that this could not be till their brethren that should arise should be killed as they were. This calling upon God we saw to be probably the virtual appeal made at the time of the Reformation, when it seemed probable that a complete and final triumph of pure Christianity would take place, which, however, was so checked that “the hurt of the beast was healed.” If this be a correct view it is probable that ere the final triumph of the Gospel another triumph of Popery will take place, that this will be the “slaying of the witnesses” for true religion, and that when for the appointed period this subjugation of the truth shall have lasted, then the two witnesses will be raised by God, or the preaching of a pure faith be revived. In this “I speak as to wise men, judge ye what I say.” The number

two is that which is considered necessary for a complete and sufficient testimony—"in the mouths of two or three witnesses every word shall be established"—two witnesses, therefore, may mean a perfect testimony for the truth, any number of advocates for pure, inward and energetic godliness. Still while the number two may denote completeness of testimony, it may represent the comparative fewness of the upholders of genuine religion. These witnesses are said to prophesy—prophesying, meaning teaching, or "contending for the faith." They prophesy in sackcloth, or in sorrow and humiliation, the spirit with which God's servants have been clothed during the Anti-christian apostacy. Their being slain may or may not denote persecution unto death—perhaps the suppression of faithful preaching may be all that is signified by the expression. One circumstance strongly favouring the idea, that a genuine protesting against Popery is the witness intended, is that the time during which this testimony shall last is exactly that assigned to the ascendancy of Babylon or Popery.—(Rev. xi. 3.) 1260 years is the time fixed for both the reign of the beast and the prophesying of the two witnesses. Now all the passages in the Book of Revelation that refer to the time immediately preceding the fall of Babylon, speak of that time as one of overwhelming tribulation—this, too, is probably referred to in the account of the gathering of the vintage, mentioned in Rev. xiv. 14—20; the vintage to be gathered "into the wine-press of the wrath of God." These witnesses are said to be slain in "the great city," or the ancient Roman empire. Rome is called Babylon seven or eight times in the book of the Revelation.—

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xiv. 8; xvi. 19; xviii. 10, 18, 19, 21.) This Rome is said to consist of ten parts or ten streets,—(Rev. xvii.) (Rev. xi. 13.)—which answers to the ten horns of the beast, (Dan. vii. 24.) to the ten toes of Daniel's image, (Dan. ii. 41.) or the ten kingdoms into which the Roman Empire was at last divided. The ten kingdoms are Ravenna, Lombardy, Rome, Naples, Sardinia, France, Austria, Spain, Portugal, and Britain. That Roman Empire is called Sodom because of its impurity, and Egypt for its tyranny to God's people, and Jerusalem as the place where Christ is again crucified. If I might venture further to determine which is "the street of that great city in which the dead bodies of the saints shall lie—or in which politically the saints shall be *dead*, I should ask you which is the "broad street" of the empire just described? Which is the "market-place" of that great city? Or in other terms, which is the principal kingdom among those which we have just enumerated? We all know in which of those kingdoms there are the greatest number of saints, with the greatest zeal, intelligence, activity and usefulness. All will at once answer, Britain is that street—Britain, in which now an intolerant Puseyism is so far risen that its publications constitute the staple book-selling trade of the kingdom. Well, these witnesses are to lie slain for "three days and a half," or three and a-half years. This prostration of Protestantism is to last for that period, and "they of the people, and kindreds, and tongues, and nations," "and they that dwell in the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth"—in other words the enemies of the truth will exult

over its downfall. After three years and a-half of this shame to the cause of Christ, "the spirit of life from God" will enter these witnesses, or restore the cause.—(Rev. xi. 11.) Then will come on the commotion which is to overthrow Babylon. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven."—(Rev. xi. 13.) This in all probability means that the winds held back by the force of the angels or sovereigns will be let loose—revolutionary principles so long held in check will be liberated, and will bring on a moral earthquake, in which Babylon, or the Romish system, will go down. The Roman Empire is in some way amidst these movements to be divided into three parts.—(Rev. xvi. 19.) A cry is heard from the kings of the earth who have coalesced with Popery, "Alas, alas, the great city Babylon, the mighty city! for in one hour thy judgment is come."—Rev. xviii. 10. In this grief all that have trafficked with Popery—had a share in her spiritual abominations will participate.—(Rev. xviii. 11—17.)

It must be observed that this overthrow of Babylon is mentioned under the sixth seal in the synopsis of "the little book," or description of the characteristic features of ages. (Rev. vi. 12.) It is mentioned in the fuller descriptions of "the book," (Rev. ix. 15—21.), then it is mentioned in the synopsis of "the little book," (Rev. xi. 13.) and further it is mentioned in the large explanations contained in "that little book," (Rev. xviii. 10.) Here is another stage in the great vintage of providential judgments which

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first overtake the saints in the silencing of the witnesses—“judgment begins at the house of God”—and then vindicates them, and destroys their great enemy Babylon, both Romish and Protestant. Upon this, according to the Scriptures, ensues the Millennium.

Before us then lies the dial-plate of prophecy. We are in the close of the fifth seal, mentioned in Rev. vi,—the time characterised as the Reformation is drawing to its close. The cause of the martyrs is still suffering—but in hope. The four angels or great powers are holding back the revolutionary spirit by which eventually Babylon or Rome is to be subverted.—(Rev. vii. 1.) The second beast or Protestant Episcopal establishment has set up a resemblance of the first beast or Popery. In the meantime the first of three angels has gone abroad through the heavens with the Gospel in his hand to be preached to all nations, or the missionary system is diffusing the truth, (Rev. xiv. 6,) the river Euphrates, or the Turkish power, as the great support of Mahometanism, is drying up. (Rev. xvi. 12.) This is the sixth of the last plagues, and three evil spirits, infidelity, Popish delusion, and Puseyism have gone forth from the mouths of the dragon, the beast, and the second beast, or false prophet.—(Rev. xvi. 3.) So much for what has taken place. Then prior to the Millennium the three spirits are to succeed in stirring up the powers of the world against God’s cause—then will be the political death of Christ’s cause, *probably* the suppression of faithful preaching, and *possibly* the shedding of the blood of the faithful—this will last three years and a half, after which time the cause of vital religion will be rapidly revived, the revolutionary

spirit will burst forth, Papal Rome be subverted, many be converted but some destroyed, but the kings or sovereignties of earth will still stand. Then the restored religion will rapidly spread, and "the kingdoms of this world become the kingdoms of our God and of his Christ, and the whole earth be filled with his glory." In this will be the binding of Satan, the triumph of the once martyred servants of God, and the death of all their enemies. In other words it will be the time of Millennium. About the time at which this will take place, and the duration of the Millennium, I shall, if God permit, have something to say next Lord's day evening. I must now close.

Brethren, there is much that is very solemn and affecting in the subject. To those who receive the mark of the beast—who at all symbolize with Popery, Romish or nominally Protestant—it has a fearful aspect. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." You will yet triumph—you are to get a victory over God's truth and servants—you are now approaching that victory—we shall be under your power, a profession of pure godliness will probably be suppressed, or at least it will not be politically alive, or have any tolerance—this will last for a time—but be assured "the vision is yet for an appointed time, and though the vision tarry, wait for it"—a short time only and then your system will go to ruin, amidst many wailings, but shoutings too. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Brethren, it is with much diffidence, but with much confidence too, that I tell you that to bear with any of

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the Popish corruptions, whether *in the Romish church, or in any other church*, is a deadly sin. You may easily bring to your present aid pretexts and pretences for remaining in association with the God dishonouring evil, but every plant that our Heavenly Father has not planted shall be rooted up." Already six of the last plagues have been inflicted—the seventh is to be poured "into the air," to be widely diffused, and ere it come Christ says, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garment, lest he walk naked, and they see his shame," Rev. xvi. 15. If you worship (that is respect or conform to) the "beast," or that "image" of the beast which the lamb-like beast has set up, you are in the midst of the place where the "wine-press of God's wrath" will be, and though you may deliver yourselves, it would be only as by fire, or from a house on fire. The Lord hath his hidden ones in Anti-christian churches; but some of them he is bringing out, and the remainder he will rescue when he destroys the obstinately corrupt.

Brethren, let us prepare ourselves for not only a faithful testimony in behalf of Christ's pure truth and ordinances, but also for those trials of our constancy and faith, to which it is probable *we* shall be subjected and certainly our successors shall be subjected if not ourselves. It would be *prudent* to be faithful and true, even unto death—but it will not be easy. The three foul spirits are abroad, and Infidelity, Popery, and Puseyism, in forms *sometimes more repulsive, and sometimes more attractive*, will attempt to lead us astray. Many will fall away—a gentle breeze can blow down half-dead leaves. And when "iniquity abounds the

love of many will wax cold"—we shall find it doubly difficult to continue "steadfast in the faith" when all is coldness and defection around us, a dark providence hangs over head, and the failure of our cause appears clearly before us. But says Christ, "whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of His Father with the holy angels."—(Mark viii. 38.) "Gird up your loins my brethren"—"Quit yourselves like men"—"Be strong in the Lord, and in the power of His might." When the battle shall be over, we shall look around for some of our brethren and miss them. There is a spirit of conformity and complaisance abroad which will be the ruin of many—to be called a dissenter requires more fortitude than many possess—to be connected with the great, the catholic, the splendid, the ancient, the flesh-magnifying, the priestly, the merely external, all this is seductive, *but it is ruinous*. There are not a few who are endeavouring to use Jacob's voice with Esau's hands—a Protestant profession with Popish actions—who are worshipping the "image" of the beast, if not the beast himself, but satisfy themselves with a partial and occasional advocacy of something better. This, dear friends is not the firm but meek and humble spirit which alone will pass through "the fiery trial which is to try you." No, no, look the truth in the face. Wherever you see a religion having, under a Christian name, an official *priesthood*, or a belief enforced by authority, rather than received by faith at Christ's feet, or a merging of individuality in church membership, there you have Anti-Christ. Faithfully compare your system with the

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Gospel ; ask not whether you can bend passages of Scripture to bear your system, but would you learn that system from the Gospel ? But brethren, let us guard against formalism as well as impurity, " Steadfast in the faith " must we be if we are to prove steadfast at all. We shall all need clear views—full convictions—ardent affections—fixed habits—and strong trust in God, to pass safely through the ordeal of heresy, persecution, and surrounding treachery. Were any one now present to return to this house twenty years hence how many suppose ye would he find to have remained faithful and active. Pardon me, brethren, but on this point I have many fears. An unenquiring, pliable, easy, excitable religiousness will not be found—a notional, controversial religiousness will not be found—a religiousness all good tempered, and afraid of saying no, will not be found—a religiousness obstinate and dogged will not be found—a religiousness of mere morality, baptized, and a little Christianized will not be found. A religion beginning with repentance toward God, and faith in our Lord Jesus Christ, going on to fulfil all righteousness, and constantly (Bible-in-hand) saying, " Lord what wilt thou have me to do "—a religion that having " proved all things holds fast that which is good "—that conscientiously protests against small corruptions as well as large, but protests as meekly as firmly—that says, Lord put upon me what thou wilt, as well as tell me my duty—*that religion* in even feminine tenderness, yea in a mere child, *will prevail*. " He that is feeble shall be as David, and the house of David as the angel of the Lord."

" Yet a little while and he that shall come will come, and will not tarry."

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THE
TIME AND DURATION
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MILLENNIUM.

REV. XXII. 20.

“ He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.”

WHEN the Levite in the daily course of the ancient temple service watched during the close of the night, and was to be relieved at the opening of the day, how intently did he look for the first rays in the East—he watched for the morning until the slow moments seemed minutes, and the minutes hours. Or when a mariner, tossed in a tempestuous night, has struck on rocks, while the waves from time to time roll over his vessel, and any sea may break her up; with what distressed earnestness does he, towards day-break, look around and around to see if the day has really come, so that he may be seen and relieved, or may discover land and make towards it. So hopefully are many Christians looking for that blessed hope, the night of the Millennial day, when escaping from the storms in which Christianity

has so long been tossed, she shall repose in security and glory for the remainder of time. Our situation in this respect resembles that of the disciples of Jesus while he lay dead during the three days which were to intervene between his crucifixion and resurrection. They had mingled hope and dread—afraid of the successful persecutors of Christ, and yet unable to think that so wise and virtuous a man, one who had wrought such wonders, could be an imposter, they clustered together in their upper room, with fastened doors. They waited the arrival of the third day, upon whose events depended the character of their master, the efficacy of his death, and thus the hopes of a world, and the glory of God.—Thus, too, thousands of those to whom “faith is the substance of things hoped for, and the evidence of things not seen,” are waiting for the resurrection of Christ’s cause, which has so long been buried amidst superstitions, priestcraft, formalism, Erastianism, and worldly-mindedness—and its emergence into universal honour and influence. They cry out “when will the day come, and the shadows flee away.” It is now my duty to meet this enquiry with such information as may be collected from Scripture predictions, and from the course of providential events. In approaching this task I remember with anxiety the grievous mistakes which have often been made on this subject. I am aware of the obscurity of the terms in which the Scripture chronology is clothed—I feel that either timidity or rashness may so bias a calculation as to make it essentially erroneous—and that the dogmatism which decides hastily, and the sloth which does not decide at all are alike crimi-

nal. Still I cannot but recollect that as God has given statements as to the occurrence and duration of certain dispensations, they are to be understood—I bear in mind that those are declared to be “the wise” who understand the numbers given in prophecy—I am encouraged by the fact, that besides the chronometer of Holy Writ we have the progress of the heavenly things for our instruction and guidance—and I trust in that supremely blessed truth that the Holy Spirit’s operations accompany those who meekly, but believingly and prayerfully read God’s Word. Come then with me into the examination of the time in which the Millennium is to commence, and the period during which it is to continue. Let us, with a child-like spirit, hear what is said by the Heavenly Father, modestly avoiding overstrained inferences, and fanciful speculations. Let us “hear what the Spirit saith unto the Churches.”

It is requisite to bear in mind that the Millennium is a moral event, and however rapidly it come on must be brought about gradually. Before, therefore, the broad-day of the Millennium, there may be some time that is included in the 1000 years. Even a considerable time may elapse while the sun of righteousness is rising to his meridian height, but it will not be day till he is above the horizon, that is, till Protestant churches have attained high degrees of knowledge, purity and zeal, till a nearly equal measure of true religion prevails in popish lands, till Mahometans turn their backs on their prophet imposter, till the heathen renounce their idols, and the Jews their incredulity—and till as bodies they shall receive Jesus of Nazareth as the

Son of God and the Saviour of men. At that time "the kingdoms of this world will have become the kingdoms of our God and of His Christ"—then "all nations will be blessed in him and call him blessed"—then the earth will be "full of the knowledge of the Lord as the waters cover the sea." I, therefore, must caution you alike against regarding every great progress of religion as the dawn of the Millennium, and against requiring that every particular in that blessed state must be found at its commencement. Then, as I am about speaking of the *time* of the Millennium, I must at once admit that *time* is a circumstance which, generally speaking, is less distinctly marked in prophecy than the character of events—in fact it is comparatively of little consequence when the Millennium will take place, it is of chief importance that it will certainly be a state of light, holiness, and blessedness. The delightful fact of the case is that the spiritual Babylon must fall, the heathen come to Christ, the Jews be of that "circumcision which worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh." Our Lord, too, when pointing His disciples to coming events, told them to judge of the approach of the times rather by *appearances* than by *chronology*. "When ye shall *see all these things* know that it is near even at the doors." Matt. xxiv. 33. It is then much better to look at the progress of events, (the prophecies already fulfilled,) and thence to judge of the approach of other fulfilments than to rely upon mere figures and symbolical numbers. In the cases in which believers have by prophecy been led to anticipate providential dispensations, it has been only an approximation to the dates that they

have ever made. This was the case with the Christians who left Jerusalem just before its final destruction—this was the case with the pious Jews who looked for Messiah about the time of his appearing. Indeed it would seem that this approach to an estimate as to time is all that God ever intended His promises to furnish. This may account for the much greater obscurity that rests upon the *times* predicted than upon the *events* themselves. Let us now attempt to learn the mind of the Spirit upon the subject of the time at which the Millennium is to commence, and the extent of its duration.

And first, we must recall the view which we took in our last lecture as to the chain of events that were to precede the Millennium, and the point to which the accomplishment has already reached. By collating the characteristics of ages given in the 6th chapter of the Revelation, with the incidents given in the 11th chapter, and the visions which follow, up to the 20th, we see that we have arrived at the 5th seal or time of the Reformation, and that the hurt of the beast being healed by the stopping of the Reformation, the saints of God have yet to undergo another trial by sore persecution. This is learnt from the answer given to the martyrs and confessors that they should not be avenged, or have their cause triumphant, till others shall suffer as they have done. The same event is foretold, too, in the vision of the witnesses being slaughtered—lying dead three and a half years, and then being raised to die no more—meaning at least the subjugation of vital Christianity for the period named, and then its recovery and great eminence. It shall be addressed with “come up hither,” and shall ascend to heaven in a

cloud, their enemies beholding them,"—in other words it shall be highly honoured, and have great influence. When that shall have taken place "a great earthquake," or moral commotion shall overthrow Babylon, or Antichrist, or the papacy. These awful events are called vintages, or the gathering the ripened clusters of the saints first, of the wicked afterwards—the vintage in judgment of the saints by Christ, will be the persecution and depression which will be inflicted by popery in the days of its recovered power—the vintage of the wicked by another angel will be the destruction of the Romish system and ruin of many of its adherents, Rev. xiv. 14—20. Now excepting the Reformation itself—its stoppage—and the sealing of the 144,000 faithful and true (or the calling and faithful testimony of God's people who are in their sectional distinctions compared to the tribes of Israel) excepting these three events none that I have stated have taken place. Therefore, so far as "the book" speaks on the subject, what has to transpire before the Millennium are the loosing of the winds by the four angels, the consequent occurrence of commotion, and the division of the great city (or the ancient Roman empire) into three parts. But in "the little book" we have other particulars which will aid our understanding of the progress of events. Thus we learn in Rev. xi. that ere the persecution of the saints there were to be three evil spirits go forth from the mouths of the dragon or infidelity, and the beast or the Papacy, and the second beast or Protestant Episcopacy—and you will remember that we have reason to think these predictions fulfilled in the spirit of deism, Popish proselytism and Puseyism which have of late years

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gone abroad. Here then we have another proof that we are on the eve of the period in which the persecution of Christ's faithful people, and then the overthrow of Antichrist, are to usher in the Millennium. This view accords with what is given in "the book" respecting the events of the time of revolution, the loosing of the winds, great moral contentions, and the destruction of Babylon. Then in Rev. xvi. we have another vision, furnishing more minute data for our judgment as to the approach of the end. Seven vials as representing the seven last great plagues or judgments are poured forth, six on particular localities, and the seventh into the air, or it is to be widely diffused. The first is thus set forth: (Rev. xvi. 2.)

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

This by alighting upon those who had the mark of the beast, and worshipped his image, points to a spot where there was at the time both popery and its image, and may describe the period when in Britain great calamities were endured in civil war, the destruction of the Stuart dynasty, the great plague, &c. &c. The second is thus described:—(Rev. xvi. 3.)

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."

This falls on the "sea" (the seat of the beast) yet on "living souls;" this may denote the stop put to the Reformation in Europe by means of the Inquisition, intrigue, and war, when the body lost spiritual life, became cold and dead, tending to the dissolution of society.

"The third angel poured out his vial upon the rivers and fountains of waters, and they became blood,"—Rev. xvi. 4;

This refers to a people who were amongst the earliest contributors to the papal kingdom—"rivers and fountains" running into the sea—and probably was fulfilled in the French Revolution, a scene of carnage in which a highly civilized people put on the characters of cannibals and atheists. The fourth angel poured out his vial upon the sun—a hieroglyphic of royalty, and representing some chief ruler—"and power was given unto him to scorch men with fire,"—a very powerful description of the scourges brought upon men by Napoleon Buonaparte—a sun which arose in Corsica, had his meridian in Paris, and set in St. Helena. It has been computed that in ten years no less than 2,173,000 lives were sacrificed in connection with his career. Then "the fifth angel, Rev. xvi. 10, poured out his vial upon the seat of the beast, and his kingdom was full of darkness." The captivity of the Pope, and the loss of his civil power may here be understood. Pope Pius VI. was banished and then imprisoned till his death,—Pope Pius VII. was made a prisoner in the neighbourhood of Paris. "The sixth angel poured out his vial upon the river Euphrates," or Turkey, the empire of which is decaying through political processes and the plague. For instance, Aleppo which in the year 1770 contained 230,000 inhabitants, had in 1820 but 30,000, and has whole streets of marble without a tenant. Now it was to be in connection with this vial that the three evil spirits should go forth as I have already shewn is the case at this moment—and Christ says, "Behold I come as a thief," &c. Rev. xvi. 15., and then comes the gathering of the wicked against the righteous. All this you will observe

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is in connection with the sixth seal, *and before the last*, which brings out the judgments upon Babylon, Rev. xvi. 17—21. Here then we are taught that the next great event will be the destruction of Anti-christ, introduced by the battle of Armageddon, or persecution of the faithful. Exactly does this vision accord with those previously noticed. Turn to a vision distinct from this, as mentioned in Rev. xiv. 6. An angel flies through heaven, "having the everlasting Gospel," &c. ;

"And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Now the first angel has evidently gone forth in the evangelical missions of the last half century. On the whole, then, it would appear, that before the Millennium there will be the overthrow of Anti-christ, and this will be preceded by three years and a half of the prostration and political death of vital religion. This will be brought about by the foul spirits that have gone forth stirring up the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, Rev. xvi. 14. The inference from these facts is, that the prophetic events next to come to pass will be those that are to be precursory to the Millennium—that the first of those events will be for a duration of three and a half years, that—this will be immediately followed by the next—(Rev. xi. 13.)

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."

The earthquake will be felt—and that the then next (per-

haps not immediately taking place) will be the coming in of the "last days." This view of the case leads to the idea that the time of the Millenium is not far off, though it is to be preceded by some awful judgments. The appearance of the nations exactly agrees with this anticipation. Are not the four angels holding back the winds of strife? Are not the nations being stirred up against true religion by infidelity, popery, and puseyism? Are not changes following changes with rapidity, indicating some great storm as rising? Is not the very air vibrating by the dewy wings of the angel flying through the heaven, having the everlasting Gospel in his hand? Do there not appear indications of a day of suffering to the faithful and true being at hand? There is a strange delirium of society arising from the disturbance of its vital principles, and I cannot but hear Jesus say, in reference to near trials of our constancy,—(Rev. xvi. 15.)

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Thus much respecting the progress of events as indicating the time of the end.

Now let us give attention to the dates of prophecy, and see how far they accord with these comments—how far they improve upon them, and give them precision. We have in Holy Writ repeatedly stated the duration of the Anti-christian apostacy, and of the sufferings of God's true people. By considering these we shall to some extent test the soundness of the opinions already formed from a view of fulfilled predictions, and of passing events. For instance, we learn that the saints were to testify for God in humiliation and mourning for 1260 years, Rev. xi.

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1—3. So also “the woman which brought forth the man-child is to be nourished in the wilderness for a time, and times, and half a time, from the face of the serpent,” Rev. xii. 14—a time 360 years—times 720 years—half a time 180 years, or altogether 1260. Thus too, “the holy city shall be trodden under foot forty and two months,” Rev. xi. 2—a month being thirty years, and thus forty-two months being 1260 years. Again even in the prophecies of Dan. vii. 25, we read of Anti-christ rising in Rome, and the saints of the Most High being given into his hand until a time, and times, and dividing of time—360 years, and 720, and 180, or altogether 1260. In Dan. xii. 7, too, we read of the deliverance of the saints after the expiration of the same period—a “time, times, and a half.” Now had some whole numbers been given, as three or seven, or 100 or 1000, we might have understood them as denoting not those precise amounts but indefinite numbers. But having a very peculiar, and broken number selected,—it is used in Daniel’s prophecies, and it occurs several times in the book of the Revelation. It is then evidently a definite duration for the reign of Anti-christ, and the afflictions of God’s true people. Now, when did Anti-christ arise, and the consequent humiliation of the saints commence? In fixing the date of this event we meet with uncertainty, and hence a similar uncertainty in ascertaining the time of the close of the apostacy, or the earthquake in which this abomination is to cease. The doubt arises from the circumstance that man can fix dates only from the *overt* acts of the body or of its rulers.

When the apostacy took place in the hearts of individuals is known to God only, and his date may be taken from some advance that apostacy had secretly made at the period which he selects. We, however, can judge of it only in its public and authorized capacity. Hence the doubt that must ever rest upon the period taken by God as the commencement of the 1260 years. It is a common opinion that the rise of the papacy took place in the year 606, when the Emperor Phocas raised the Pope (Boniface) to the rank of universal bishop—others, however, take the period when the Pope was, by the annexation of the dominion of a part of Italy to his spiritual authority, made a temporal sovereign. This was in 756, when Pepin King of France made the annexation referred to. There is still a third class who take a period earlier than either of these, namely, 584, when the Lombard kingdom was finally established in Italy—thus that Roman power which Paul had predicted, 2 Thess. ii. 7, 8, as “letting” or hindering the operations of the spirit of Anti-christ, “being taken out of the way.” Now, whether we should take any one of these dates, or whether the commencement of Anti-christianism was a secret apostacy, perceived by the Omniscient only, I do not venture to assert. The first date, that of the establishment of the Lombard kingdom in 584, would bring the 1260 years down to this very year 1844. The time of Phocas 606, would carry it forward to 1866, or 22 years hence. That of Pepin, who gave Boniface a temporal kingdom in 756 would take us on to 2016, or 172 years hence. If I felt myself compelled to select one of these periods, I should

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certainly think that the real setting up of Anti-christ was his spiritual usurpation as universal bishop in 606. The temporal dominion of the Pope has been a matter of very little consequence compared with that monstrous spiritual reign by which he has "changed laws and times." Now, if the "beast with seven heads and ten horns, which had a mouth speaking great things, and blasphemies" was to continue forty and two months, Rev. xiii. 5—8; we are brought down to 1866. It is worthy of remark, too, that at the very time of the establishment of spiritual despotism by Boniface, Mahomet arose and founded another spiritual Babylon. If, therefore, the public rise of the Anti-christ is to be the commencement of our calculations respecting the 1260 years we should expect his overthrow about the year 1866. But of this I speak with much reserve and diffidence. It should be observed that almost all the Protestant commentaries upon these dates assign to them a place within the next twenty years.

Another train of prophetical numbers relates to the continuance and close of the dispersion of the Jews. They were to be scattered for a limited period. In Dan. xii. 11, this is referred to.

"And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days."

Now if we take the two hundred and sixty years of Anti-christian tyranny, and add but thirty years for the complete extirpation of that system, it completes the period thus foretold by Daniel. Then another date is given of 1334 years a difference of forty-five

years, which may be the period to elapse between the overthrow of Anti-christian systems and *the full setting up* of the Millennium. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," Dan. xii. 12; or, blessed is the man who when Anti-christ is overthrown, survives for the days of purity, wisdom and bliss. Should this view be correct, then the duration of the last persecution being three and a-half years, the destruction of all Anti-christian systems taking thirty years, and the full introduction of the Millennium forty-five years more will make seventy-eight and a-half from the commencement of the great persecution to the entire and glorious Millennial reign. Of the period at which the "slaying of the witnesses" may commence, I cannot hazard even, an opinion—but that the evil spirits have gone forth to stir it up, that the Euphrates is being dried, that the flight of the angel with the everlasting Gospel has taken place, I can have no doubt—I therefore think it certain that Christ now says, "Behold I come as a thief." "Of that day and hour knoweth no man, no not the angels of God, but the Father only."

Many persons are embarrassed on this point, because of Daniel's predicting 2300 years as to close before the time of the end. This 2300 years is thought to be now about expiring, and hence the supposition that the end of the world is at hand. Now, if there is to be a Millennium, and if before that, the evil spirits are to stir up a persecution and Babylon is to be reduced, there must be some error in the computation about 2300 years. The fact

is, that the event referred to is not the end of the world but the restoration of religion, Daniel viii. 13. This was to be for 2300 years after the "transgression of desolation," or the violence done to God's cause by one of its implacable foes. Now in this reference to 2300 years not a hint is given of the end of the world, it is rather the end of the transgression of desolation that is intended—the trampling under foot of God's cause and servants by the enemy of true religion. To speak of the end of time in this connection is perfectly gratuitous. The period here denoted seems to afford another proof that we are upon the eve of one of the great changes in which the cause of God will be deeply concerned, probably the restoration of religion among the Jews—the thickening of those events by which the latter day glory will be ushered in.

So far therefore, as I presume to interpret these obscure prophecies, it appears that the destruction of Anti-christ or the mystical Babylon is near, probably commencing, within about twenty years, (being in progress for thirty more,) and that then forty-five would bring the full time of earth's happiness. True, this does not appear compatible with the present backward condition of true religion—but if we had to look to an ordinary rapidity in its future progress, despair would settle upon our hearts. We have, however reason to expect that great providential events will be used by the Holy Ghost to bring about a marvellous spread of godliness. How long did such men as Huss and Wickliffe labour without any perceptible influence on the mass of Romanism—but when "the

time to favour Zion, yea the set time was come, how rapidly, all at once, did the truth spread under the labours of an individual—Martin Luther. He who made the walls of Jericho to fall,—who converted the 3000 on the day of Pentecost, can by such events as the conversion of the Jews, astonish the nations, and supply them with a “multitude of preachers” by whom in a few years all superstition may be subverted.

It is high time that I passed on to the consideration of the time during which the Millennium will continue.

“Whereas thou hast been forsaken and hated, so that no man went through *thee* I will make thee an eternal excellency, a joy of many generations.” (Is. lx. 15.)

In Rev. xx. six times in seven verses is the period said to be a thousand years. Now the question arises, does this denote a thousand common or solar years?—or does it mean a thousand prophetic years. Each of these views has its votaries. The larger view is indeed glorious—the view of 360,000 years of knowledge, sanctity and happiness fills the heart with extacy. But is not this a conception too unwieldy for our thoughts to bear or comprehend? A plan of divine procedure, running through 7000 or 8000 years may be received by us, entertained, admired; but such a plan extending over 360,000 years, confounds us by its magnitude, and the vastness of its dimensions. This, too, seems contrary to the feelings which the reading of Holy Scripture excites in our breasts respecting the intermediate state. Death and the resurrection are placed near together; and eternity is brought at once before us as if it were the only state worthy of being presented to the mind. But if the Millennium

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were to continue for 360,000 years every sentiment and feeling of this kind would be altered—we should look upon the intermediate state as of great moment because of great duration, and the separation of the body from the soul, or its detention from the joys of heaven, would become painfully oppressive considerations. The literal meaning of the term year is very frequent in Holy Scripture, as in Is. xxiii. 15, 17. It is only when necessity compels us that we should assign a different interpretation to prophecy. In the case of Antichrist, for instance, 1260 days, or 42 months was a time so inadequate for the events that were to be crowded into them, and fall so far short of the continuance of this monster evil, that we feel at once impelled to say here prophetic time is intended. Besides though we have many instances of days signifying years, and weeks signifying weeks of years, and months, months of years, there is no instance of *a year* signifying 360 or 365 years. It is also very significant that the Holy Ghost should so frequently and rapidly repeat the phrase 1000 years, as if it were his design to mark the precise period of time during which the Millennium will continue to bless mankind. With these considerations in view I cannot but consider the duration of the time of sub-lunary blessedness to be about 1000 years, in the ordinary meaning of that expression.

I will now close this discourse with a few reflections.

1. There have been ages when a sensual and vitiating superstition shrouded almost the whole of what was termed Christendom—and those were few indeed who knew the purifying and ennobling truths of the Gospel of the Son of God. With what bitterness of spirit

must they have surveyed the scenes around them. Even if they knew the time of which I have been treating, it must have appeared to them as remote. But with ourselves the state of things is widely different. Around us indeed are infidelity, and formalism, and vice, and Anti-christ, and Judaism—against the Lord and His anointed do these evils lift up their heads. But we can look forward to better days—and days by no means distant. Already it seems as if “the breaker had gone up” to prepare for the general regeneration which is approaching. Already do events political and religious seem ripe for the harvest—it hardly seems necessary to employ faith to descry the day of purity and peace—it seems to be even breaking. The very evils which pain us are understood and predicted forerunners of our Lord. By the cross to the crown is a well-known Christian adage—and it will be by distress that the body of the faithful will reach their promised ascendancy in the earth. The former vintage—the persecution of the just—will be conducted by the Son of God our Lord and Saviour. Yes, the crowned King of Zion, who maketh the clouds his chariot, and his angels ministering spirits—it is he that will put in the sickle and gather in the ripened clusters of the saints. He comes on a white horse—His cloud is white—and he takes to himself a white throne. The white cloud may signify the transient nature of the visitation—for white clouds are usually not heavy, and they quickly vanish. This is not a stormy sky, lowering with the thunderbolts of ruin, but a summer cloud overspreading the church, scattering drops of chastisement beneath. And he that comes in the white cloud

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is "like unto the Son of Man," a brother, who virtually says to us as he comes, "It is I, be not afraid." "For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." And remember that the process is reaping, not burning—a gathering up for future good. A blessing is in the harvest—and the persecution will be but the gathering of God's precious harvest into the storehouse of safety. By the Mosaic law the Jews were forbidden to reap a field entirely, the corners were left for the poor. So in this painful visitation of the churches some will escape into corners, to be a future blessing to the world. This season, too, will be but short—three years and a half. Then will come another angel, who will thrust in his sickle into the earth, and gather the vine of the earth, and cast it into the wine-press of the wrath of God. "And the wine-press will be trodden without the city, and blood will come out of the wine-press, even unto the horse's bridles, by the space of a thousand and six hundred furlongs," Rev. xiv. 19, 20. And then comes the promised times. The events are now so near as to be surveyed with a distinctness which gives to almost every object its proper form. The road seems clear and plain, and object so touches object up to the entrance, that we seem already connected with its employments and its delights. To a day of a thousand years it is not surprising that the morning dawn should be long. Its nearness makes believers feel somewhat as did Moses when from the top of Mount Pisgah he beheld the promised land. What reason have we to bless God for

the pleasing and glorious light which prophecy throws upon the path of the Christian cause.

2. The anticipated state of things we have seen to be near. Now, it is not a proper inference from this fact that it is to be accomplished independently of human means—and we may leave it to the hands of Omnipotence. “God will work and who shall let it,” but “his people will be willing in the day of his power.” It is a remarkable fact that in those seasons in which God has most signally wrought in behalf of his own glory and the salvation of his people, there has been the greatest amount of human exertion and instrumentality. For instance in the season which began on the day of Pentecost, and continued during the lives of the Apostles—there was an amount of laborious and persevering energy by which “one did the work of ten.” At the time of the reformation too—the time of Luther, Calvin, Knox, and Latimer, the constant and unabating ardour of soul which seemed to keep the saints in a state of divine enthusiasm leads us to exclaim “we are but as grasshoppers in their sight.” So when even in a church religion is revived under the showers of divine grace, it is as the spring time when God makes all things to shoot forth, but man comes up too in his co-operation with the course of divine providence. If then we are about passing through times of great change—unusual dealings of God with his churches and saints, and Christ says, “Lo I come quickly,” let us in exact and ardent holiness, in lively expectation, in agonizing and believing prayer say, “Even so come, Lord Jesus.” The pastors of the churches should set the example—the aged disciples (the glory of their

society) should follow—and the young should tread in their steps of energy and usefulness. “It is high time to awake out of sleep.”

The considerations which we have indulged, awaken anxiety on behalf of those upon whom will devolve the care of the churches, when the things predicted shall come to pass. If we understand the position and prospects of Christ's cause, times of change and suffering are at the door. To meet them well will require a habit of observation, an understanding of God's ways, a self-command, a promptitude and vigour of action which have not ordinarily been requisite in the leaders of the cause of Christ. Still more will it require, a faith in God—a sense of his favour and reliance upon his faithfulness—together with an absorption of all selfishness, and a readiness to labour and suffer. The cry will be uttered by many, “the fathers where are they?” The rising ministry needs to be men of deep thinking, and deeper feeling;—that sermon-making, which is the patching together of a few serious statements, and that pastoral course which is the smooth courtesy that keeps all quiet and friendly, will not avail for those times. Our pastors must be men who know principles, who commune much with their own spirits, who often lose their wills and their cares in the all-sufficiency of God, who not only dip into the Bible for texts, but who have its truths, and its terms mingled up with their ordinary thoughts, who not only *will be willing* to be martyrs but *can* be. And then oh, will our young professors pass through the fiery trial which is to try them! “Blessed is he that endureth (beareth) temptation for when he is tried,

he will receive a crown of life which the Lord the righteous Judge shall give him." "The times that are at hand will try every man's work of what kind it is." Ah, that wood, hay, stubble, which we fear have been put into the building—what fire can they bear? That piety which consists chiefly in a modish religious dress, or in whining tones, or in membership in a true church, or in mere orthodox opinion, or in good moral character, or in attendance upon ordinances, or in any thing else superficial and carnal—such a chaffy piety will disappear with the first gale that shall blow up. Thorough repentance for sin, and a thorough confidence in God's promised mercy, operating through prostrate adorings and meek but firm hopes, this religion will come forth as gold seven times purified. Oh, that our churches may be found to consist not of fleshly worldlings, but of the children of faithful Abraham,—converted, evangelical, spiritual followers of God's dear Son. Brethren I look upon our children,—and upon those who come to our solemn feasts, saying thy people shall be my people and thy God my God, with much solicitude. I "rejoice with trembling,"—yea, I rejoice as well as tremble—the Lord of souls will "keep that which is committed to him against *that day*" not one real saint however weak shall fail—the sickle will be in the hand that is "mighty to save" and under an eye that has long borne with the filthy tares rather than destroy the precious wheat. All is well for "the faithful and called and chosen." *They* will be first gathered and then "another angel" will gather the tares into bundles and burn them—will by awful judgments destroy the spiritual Babylon, and all that

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have received the mark of the beast, or have worshipped his image. "My hearts desire and prayer to God" for our "Israel is, that *they* may be saved." Go further brethren, go further in the Sabbath school in teaching children the grand truths of the Gospel—go further at home in dealing with conscience and underlaying your children's faith with strong evidences—go further in your reading and meditations, and self-examinations, and wrestlings with the God of Jacob. "Who is that faithful and wise servant whom his Lord when he cometh shall find so doing. Blessed is that servant."

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[No. 6.]

THE EVENTS
THAT ARE TO
SUCCEED THE MILLENNIUM.

I CORINTHIANS XV. 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.”

WE have already seen that there will come a time of great prosperity to Christ's cause on earth—a time of knowledge deep, founded on evidence and full conviction, and thoroughly effective—that this knowledge will be accompanied by holiness exact, and ardent and practical—and that consequently peace, plenty, and the divine blessing will be largely enjoyed. We have also seen that the cause of Christ will have great influence throughout the earth—Infidelity, and Popery, and Judaism, and Mahometanism, and Paganism totally ceasing. It did not appear that then all men would be devout, and believe to salvation, though this will be the case with numbers far surpassing any thing ever previously witnessed; but there will be a general profession of Christianity throughout the earth, together with a very wide-spread prevalence of personal piety; probably godliness may be as general as now merely nominal religion is, and mere formalism as extensive as now true piety is.

Further, we have seen, that the time for this state of things is comparatively near, probably within a century ; but that before it come there is to be a great depression of true religion and affliction on account of it—that this is to be for only three years and a half—that then very great agitations are to take place throughout the ancient Roman empire, great disasters and perplexities to fall upon Anti-christ or the spiritual Babylon,—and that then, by providential judgments, both this great ecclesiastical power and that other one called “the second beast” and “the false prophet,” (Rev. xix. 20,) will be destroyed. Then cometh the time of promise upon earth. You will perceive that at this period there will not have taken place the personal appearing of Christ, the resurrection of the dead, or the conflagration of the earth. To put these events before the Millennium, is entirely to derange their order fixed by the divine decree and given in the holy oracles. These with some other incidents are placed after the Millennium—and it is to these post Millennial transactions that I have now to direct your attention. It will not be necessary to say much respecting them, and therefore the present lecture may be short.

The thousand years will be expired when a revival of Satanic activity on earth will become apparent. Mankind under all the advantages of the evangelical Sabbathism will still be in a probationary state—liable to suffering and death, to temptation and sin. Generation after generation will have arisen during the good times, and generation after generation will have passed away. Satan’s influence, however, will have been suspended, human nature in its tendencies having remained. There

will have been no religious systems hostile to Christianity—no speculative Infidelity—no wars—no other effects of diabolical action upon the wicked propensities of man. He, however, who allowed, (though he did not cause,) moral evil to reach a portion of his angels—who permitted a tempter to enter Eden—who did not prevent the early corruption of Christendom—who suffers his elect to be harrassed by the spirit of evil—He will remove the restraint which will have been laid on Satan and his angels. Hence it will appear that the 1000 years of happiness, and knowledge, and goodness on earth will have been owing not to any amelioration of human nature but to restraining grace. Well, the great adversary loosened, will again exercise his perverting influence on mankind; venting his malice against God, and his Christ and the Saints, and all that is fair and excellent, he will be instantly ready to return and anew to mar the regenerating work on earth. The consequences will probably be corruptions of the Gospel, a falling away into heresy, idolatry, infidelity and open vice—then will come hatred to the true servants of God—and opposition to them will become active and persecuting. This is described in Rev. xx. 8, 9. The great deceiver is the “prince of the power of the air,” and his influence often becomes manifest in movements in various quarters, entirely without an understanding amongst the parties put into motion, and yet with a harmony that shews that a controul over all is being exercised by one mind. Thus will he know how to bring about simultaneous operations against evangelical and fervent piety, in different parts of the world, and the numbers of those who will yield to his influences will be very great, “in number as the

sand of the sea." It seems probable that religious wars will be undertaken, and that an attempt will be made (or rather contemplated) for the extirpation of the righteous. The people who will be engaged in this wicked machination, are called Gog and Magog, the names of a king and his people, who were bitter persecutors of the people of God, before the first coming of Christ. Of them we read in the 36th, 37th, 38th and 39th chapters of the prophecies of Ezekiel. Magog was one of the sons of Japheth (Gen. x. 1—5,) and is supposed to have been the progenitor of the people formerly called Scythians, and in modern times Tartars. Gog was the name of their Sovereign. It is probable that under these names, indicative of Paganism and cruelty, Ezekiel referred to some people who alarmed and distressed, and partly destroyed the Jewish church and people. The names thus became expressive of the church's cruel enemies in general. The powers that *oppressed* the Saints, are in the book of Revelation called, Egypt and Babylon, xi. 8; xvi. 19, and xvii. 5; because Egypt and Babylon were ancient oppressors of Israel. So as Gog and Magog were the last enemies of Israel prior to Christ's coming, those who will rise against the Saints just prior to Christ's second advent, are called Gog and Magog—as that was after the deliverance of the people from captivity, so this last conflict will be after the glorious liberty to be enjoyed during the Millennium. As Antiochus Epiphanes, (by many understood to be Gog in Ezekiel,) polluted God's house and maltreated God's people, so the last combination will profane all that is truly spiritual and grievously distress the faithful. Thus I think we are to understand the terms Gog and Magog, as

meaning the bitter and wicked foes of God's truth and Saints. They are foretold as "compassing the camp of the saints and the beloved city;"—here again, we find John speaking as a child of Abraham, and drawing his allusions from the state of the Hebrew church in the wilderness, when encamped about the tabernacle, Num. ii. 2; and when afterwards settled at Jerusalem. This to the early Christians would be a very natural and impressive description of hostility to the cause of God. In the midst of the true and righteous will be God's tabernacle or indwelling presence, his favour and special operations. Or to change the figure, his saints will constitute a holy city ordered by his laws, and dwelling in peace under his protection. Hatred and persecution are fitly represented by Gog and Magog coming up to make war against the churches thus ordered and protected. You will I hope distinctly remember that the people thus employed will not have been heathens, or in any way active opposers of Christ, till the time of the loosing of Satan. We are distinctly informed that during the Millennium the "kingdoms of this world will be the kingdoms of our God and of his Christ,"—that the "earth shall be filled with the knowledge of the Lord, as the waters cover the sea," and that the "beast and the false prophet" will be destroyed. But in this state of visible Christianity, wherever there will not be genuine godliness sustained by divine grace, there will be room for the successful operations of Satan,—and hence a people ready to be led into "wars, persecutions, and massacres." This will be the last sin committed on the earth—thus acting over again, on a large scale at the end, the cruelty of Cain upon his righteous brother Abel at the

beginning. God will interpose, prevent the blow being struck at his people to their injury—and destroy the wicked. Then the devil instead of being restrained as before he had been, will be consigned to condign punishment with the “beast and false prophet, for ever and ever,” Rev. xx. 10. There would thus appear to be appointed for the godly rest without disturbance during the 1000 years,—then, but a very short time, defection and alarm—and afterwards a total exemption from the presence and power of the ungodly.

The next great events will be those connected with the general and final judgment. Upon these I need not on this occasion dwell long,—they are amongst the most important and familiar topics of Christian and ministerial discourse. I must however, observe here, that there will be a resurrection of *both* the righteous and the wicked, and not two resurrections as many hastily suppose. The dead are to be raised—the sea give up its dead, “hell” or the state of the dead, are to give up those that are in it, and then “death” or dying, and “hell” or the state of the dead will be brought to a termination, men will no more die, there will no longer be any in a state of death. All the quickened dead will be arraigned before Christ, who will sit upon a “great white throne,” emblematic of majesty, righteousness and mercy. Such is Christ now, and such in the firmament will he then appear, that at his presence the earth and heaven will flee away, Rev. xx. 11; or the arrangements of human society will be finally dissolved, the old Adamic or human economy will cease. This however will not be till men, small and great, princes, philosophers, and ministers as well as the common people

shall have been judged. The judgment will be conducted according to the books of the law, both natural and revealed. To the divine standard will all be brought. But there will be used also, "another book," not classed with the books of law—"the book of life" wherein are written the eternal decrees of God's love and grace, together with the names of all that the Father has given to the Son to be redeemed, sanctified and saved. This book is styled, "the Lamb's book of life," Rev. xiii. 8, and xxi. 27. But for this book none could be saved—here are recorded the repentance and faith of saints. All are to be judged "according to their works"—works are to be the criterion of their condition and destiny. Remark it will be "according to their works" but not for their works—their reward will not be of works but of grace, yet their characters will be ascertained by their works. The wicked works of unbelievers will condemn them,—while the good works of the saints will attest their sincerity. The pretensions of professed believers will be tested by their lives; whether they did or did not believe with their hearts, will be shown by their actions, and thus strictly "according to their works" will they be judged. Now it is here worthy of notice that amongst those who will be finally rejected, and thus "cast into the lake burning with fire and brimstone," will be not only whoremongers, idolaters, and such like, but "any man that worships the beast and his image, and receives his mark in his forehead, or in his hand." Yes, "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in

the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. xiv. 10, 11. There is here a particularising of this one class of the disobedient, because the vision relates to the affairs to which this kind of disobedience belongs ; and it shows how heinous an offence it is in the sight of God to symbolize with the beast, or pay religious regards to his image which has been set up. In the presence of angels who would have rejoiced over the penitence which would have averted this doom, and in the presence of the compassionate Lamb, the friend of sinners, who wept over the fated Jerusalem, who prayed for his murderers, who atoned for their guilt by his death ; in the presence of the angels and the Lamb, will a cup be given to the wicked, the wine of which is red, (without a drop of water) with the unmingled wrath of God, to wring it out and drink it. The hand which created now destroys—the hand which in holiness was lifted to swear that God had no pleasure in the death of the wicked, but that the wicked should turn and live—that hand gives this dreadful cup to those who worship the beast, or receive his mark in their forehead or hand, or worship his image. "Beware then of learning the word of God from the traditions of men. The wisdom which is from above leads to heaven whence it came, and the wisdom from beneath leads to that hell, whence it proceeded."

When the judgment shall have taken place—dying and the state of death be for ever done away, and Satan with the beast, false prophet and their votaries be con-

signed to the restlessness and torture of the lake of fire and brimstone—the present order of things will be abolished. “The heavens and the earth shall flee away,” meaning not so much the literal heavens or firmament and the literal earth or solid globe, as the political and moral heavens and earth, the things both high and low which constitute the economy of time and men—the race will be complete, and no other men will be brought up, the course of things which commenced with Adam will have run its circle, and the results will be fixed and eternal—the saved and the lost of men, will be forever saved and lost, and divided for eternity to their destinations. What will then become of the material world? Will it be annihilated? Will it become the scene of another race, (beginning as it were with another Adam) and placed under a moral system differing from those which have been given to man? Of this we have no decisive information—although the Scriptures contain some expressions which, without certainty, and necessarily conveying the idea, *may be understood* as meaning that another dispensation, “a new heaven and a new earth” will be superinduced upon the ruins of the old. I do not think there are sufficient intimations of such a purpose in the word of God, to justify its being regarded as an article of belief, or even of confident opinion. “Only things that are revealed belong unto us, and to our children,” Deut. xxix. 29. It does however appear that by burning the dissolution of all things will take place, 2 Peter iii. 5–7, 10, 12; 2 Thess. i. 7, 8; Heb. x. 27; 1 Cor. iii. 12, 13. How this conflagration will be caused is a matter purely conjectural; many suppositions have been offered by speculatists, but we must

rest in the conviction that the Omnipotent one is never at a loss for means when he would work, and that by procedures the most simple though unsuspected by us, he may accomplish the design now in our view. We have to do with the word of God, and not the fancies and speculations of the inquisitive, and should be satisfied not to know "the things which the Father hath reserved in his own power."

Whatever may become of the globe we inhabit, we know what will become of *men*. In the 21st chapter of the book of the Revelation of John, we have a view of the Catholic and triumphant church—the assembly of the redeemed in heaven. It is represented as a city—a "Jerusalem," a "vision of peace"—in the midst of which is the abode of God—in fact in which *all things are made new*—in which as Christ had been the Alpha or beginning, so he will be the Omega, or close. In the heavenly city, will be no temple—no spot where in distinction from all others God resides and manifests himself—for he will be restricted to no particular place—all will be illuminated with the glory of God, and adorned with impressive exhibitions of his august presence. There will be no temple services there, no instituted and exclusively acceptable rites—the whole course of things will be holy, the inhabitants in their unrestrained and spontaneous acts will please and glorify God. There will be no holy times—because constantly, and ever will it be a time of obedience, and happiness. "And so shall we ever be with the Lord."

Such then will be the events succeeding the Millennium. 1st. A breaking up of peace and holiness,—by the agitations, wars and persecutions, which Satan will be

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permitted to stir up amongst men—ending in an awful infliction of judgment upon the confederated children of disobedience. This is to be the signal for the great assize, which will be introduced by the setting up of the “great white throne” of Christ in the heavens, the rising of all the dead, both from sea and land, and to issue in the complete and final separation of the righteous and the wicked to their endless destinies. After this the followers of Christ will be beyond all present conception, blessed and holy—and this earth be by fire consumed, to be afterwards disposed of in some manner not yet revealed to us. The Millennium then will be as the last day, the Sabbath of the creative week—it will happily and devoutly close the work, and be followed by a righteous review and adjustment of all the transactions of which the earth has been the scene.

The relapse that will close the Millennium is adapted to remind us of the tendency of human nature to apostatize from God and all goodness. Whenever it has by God’s mercy been placed in favourable circumstances it has fallen. So was it at “the beginning,” when God made man upright, and he sought out many inventions. So was it when God had destroyed the wicked world by the flood, preserving a goodly seed again to people the earth—within three hundred years after this stupendous proof of the divine unity and purity the whole of the descendants of the righteous Noah had gone into idolatry, unreasonable and ruinous idolatry. When God selected Abraham out of the nations, set him apart, and from him produced a new people, dealt with them by special providences and grace, protected them by a distinct position, and very special institutions, religious and political, again

and again, and again, did they forsake God. When Christ, God's only begotten Son came, shed his blood for the redemption of his people, set up a spiritual kingdom amongst men, and by wondrous gifts and miraculous works, gave evidence of its heavenly origin, within a few centuries it was little better than heathenism with Christ's name labelled upon it. So will it be even when the Millennium will be come—when for generation after generation for a 1000 years the great Anti-christ shall have passed away, still will men be predisposed to yield when Satan shall seek to pervert them, and actually be capable of rising into active hostility against the faithful and stedfast. The dignity of human nature, where is it! man's tendency to perfection, what a fancy!! the progress of our race in civilization is owing solely to divine truth and the grace of the Holy Spirit. The preservation and final triumph of regenerate men is the result of upholding or recovering grace. Even a Millennium will not be a sufficient restoration of human nature—it will be requisite for the redeemed to be placed beyond the reach of temptation, to be perfectly purified, and for ever to be through Christ's merits preserved from repeating the crime of our first parents and the fallen angels. Yes, and "blessed be the God and Father of our Lord Jesus Christ,"—after all the sad scenes presented by our fallen race, there will be a multitude that no man can number, of all nations and kindreds, and people and tongues, who shall stand before the throne of God and of the Lamb for ever and ever—the gloomy and distressing condition of men for 6000 years will be followed by a spring time of Millennial beauty and enjoyment, and an eternity of secure and perfect wisdom, bliss, and holiness.

Though Satan triumphed over our first parents, and has triumphed over every one of his descendants—he will be “cast into a lake of fire,” and the greater number of men will for ever be far more glorified than they ever could have been had the deceiver never appeared amongst us. “Where sin abounded, grace did much more abound.”

The intended judgment, to which all will be brought, should constantly impress us and direct our conduct. Not only all moral conduct, but all religious professions and acts will then be brought to trial. I confess, when I see the numbers that worship the beast and his image—when I witness the *earnestness* as well as *sincerity* of many of them—when I think of the fascinations of pomp, and beauty, and wealth, and patronage, and authority, and fleshly pride, and antiquity, and sophistry, and religious ease by which they are held, it is almost horrifying to read of the doom to which they are hastening. Who can awake men stupified by so many and so various influences? Yet how can we make up our minds to let them alone, after God has so distinctly forewarned us of their coming fate. Brethren, we should take to them all God’s appeal, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. xviii. 4. The present is the time of preparation for eternity—separation is taking place in nations, and families, and churches—the “faithful and called, and chosen,” are being put aside from the unbelieving, and careless, and fearful, and for ever and ever will they be separate—the one with the devil and his angels; the other with God and the Lamb. The apparent destiny of the multitudes who mean to be

Christians and fancy they are Christians but are not, should move our compassion ; day and night should we cry unto God to come and save them, and we should lay aside all selfish delicacy, all dishonest complaisance, all unnecessary rest and indulgence to tell them of the present anger and coming wrath of God. Were it not for the souls that in the mean time will perish, we might safely fold our arms, look on the pride and impurity of Babylon, and pray, "Come Lord Jesus and come quickly." But there is no such placid expectation to be allowed—we should rush into the scenes of death, and conjure the deluded to wipe out the mark of the beast, and to turn from worshipping his image. Brethren let our Christianity be simple, intelligent, believing, devout and practical.

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[No. 7.]

THE MORAL MEANS

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MILLENNIUM IS TO BE PROMOTED.

MATTHEW XXIV. 4.

“ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come.”

WHEN changes of great extent and importance are to take place, we naturally and properly look for means adequate to their accomplishment—and a belief in the promises of God, involves a conviction that for every appointed occurrence there will be a course of events and raising up of instrumentalities appropriate and sufficient. How admirably have the selected agents been brought up in every great period of the divine government! For instance when Israel was to be delivered from bondage in Egypt, plague after plague fell upon the proud heart of Pharaoh, till he consented to let the people depart. When they came to the banks of the Red Sea, where were neither fords nor shipping at the opportune juncture the waters divide, and their accustomed bed becomes dry. From stage to stage in the desert, difficulties, dangers and wants occur—but an unknown bread is furnished when they are hungry, a

miraculous light guides them when they have no compass or chart, and their clothing remains for forty years unconsumed. But of what use are all these providential wonders, when the people cannot after all take possession of the land, already occupied beyond the hope of conquest? Wait till the work has to be done, and Canaan shall be subdued and portioned out amongst the tribes of Jacob. A suitable and efficient instrumentality (however simple and weak) appears at the moment at which it is wanted. Now a more wonderful and glorious dispensation than the establishment of the church in Canaan is to take place, in the conversion of the world to the faith of Christ. How shall this be brought about, is an enquiry which doubtless has occurred to every one of us long ere this, and while faith has said "God shall work and who shall let it?" reason may not have seen at all clearly the method or agents by which the desired results will be attained. Some approach to information upon this point may be made by a few minutes reflection upon principles and statements of Holy Writ—and this is the duty appropriated to the present service.

The dealings of Providence would lead to an expectation that such a time and state as those of the Millennium, will be introduced in an extraordinary manner. Is this not the usual way of God? When the creation was to be brought forth, an exertion of Almighty power was made during six days, that was an appropriate celebration of the birth of a world. Such also was the introduction of the Jewish economy. "Out of heaven," says Moses, Deut. iv. 36; "He

made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire." Still more wonderful was the commencement of the Gospel dispensation—marked as it was by the incarnation of Deity—by wonderful works, and by as wonderful teachings and examples. Its moral character was indicated in the marvellous moral testimonies by which God accredited Messiah—the dispensation of the Spirit appeared in the spiritual wonders of Pentecost,—the grace of the gospel was set forth in the charitable nature of the wonders by which the course of Christ and his Apostles was marked. It must however be observed here, that as soon as a dispensation has been fairly *introduced* and become established, the miraculous interference of heaven has ceased, and the continuance of the dispensation has been left to the operation of ordinary means, the tender plant is watered at first, and then left to natural supplies. A fixed and regular system of operations for carrying on the divine designs, is thus always superinduced upon the special interpositions by which their commencements are marked—and so much is this the case that very often men question the divine interposition altogether, after the period of marvellous phenomena has passed by. From year to year, and season to season, the sun and moon keep their courses and men forget *God* to talk of *nature*. So when Christianity was brought in, extraordinary gifts soon disappeared, miracles were not heard of, and an arrangement was established through which the efficient co-operation and even guidance of God was

to be *employed*, but in which that co-operation and guidance would not be *visible*. And since the cessation of miracles the gospel has been more widely diffused than it ever was before—more widely as to the number of countries, and in some instances as to its general possession of the minds of communities. In our own native country and in the United States, in all probability no miracle was ever wrought on behalf of the Gospel,—and yet probably that Gospel more extensively influences the souls of men there, than it ever did those of any country in which miracles were wrought. Thus, then, after the establishment of a providential plan, it is left to an established and simple order of means. Now the Millennium will be a general and apparent restoration of order and goodness, and happiness upon earth—and God's past ways would lead to an expectation that it will be ushered in by singular and striking interpositions, to be followed by an uniform system of instrumentalities.

We have already seen that some awful phenomena will precede the Millennium. The overthrow of Anti-christ, or spiritual Babylon, is to take place in a manner calculated to impress the whole world. Read Rev. xviii. 2, 3, 6—21. Such a subversion of a great ecclesiastical system that for 1260 years has stood in the midst of the nations and towered above them all, will necessarily awaken attention, and when the former subjects of this great abomination shall have felt and seen that it will be on account of their having persecuted the saints and corrupted the truth, that they are thus afflicted, and their idolized church thus exterminated, they will become admirable preachers on behalf of

purity in religion, and charity of heart. The rapid development of God's righteousness in the slaying of the two witnesses, and within $3\frac{1}{2}$ years the overthrow of the Romish cause—the agitations and conflicts which shall burst forth, when the seat of iniquity is to be judged will be a fine preparation for that revived and universal preaching of the Gospel which is to be called forth when the end is at hand. Then again, the conversion of the Jews—their despair and remorse when they “look on him whom they have pierced” their new birth as a people unto God—will attract the attention of men in general, and lead to an impression of there being truth in the Messiahship and divinity of Christ. The prejudices against them which they now suffer will of course be removed, and fired with a zeal as new converts and sincere penitents, they will probably preach the Gospel with a fervour of which we, familiar as we are with the truth, can hardly form a conception—while their dispersion over all the earth will enable them to adapt their instructions to almost every individual of the human race. Thus then there will in the great events which are to precede the Millennium, be a moral influence to “Prepare the way of the Lord, and make his paths straight.” I do not mean to intimate that the mere lessons which will be taught to men will make them Christians, or bring in the glory of the last days—but I speak of these as means through which the Holy Spirit will extensively operate on the minds and hearts of men. The adaptation of an instrumentality does not at all dispense with the need of the blessing of the Holy Ghost—however well a key fits the wards

of a lock, it will not by itself open the door—a power, an active agency, is as requisite as if there were no fitness in the inanimate instrument. And in his wisdom and righteousness God generally speaking sees fit in a measure to proportion his co-operation to the propriety and suitableness of the means that are employed. Miracles I do not think are to be anticipated as introductory to the blessed times of which we are speaking—but influences of an ordinary character made by the power of the Holy Ghost, and the incidents just referred to extraordinarily effective, are likely to be employed. At the great reformation, when the people of Christ were brought back from the Babylonish captivity of Anti-christian superstition, none but ordinary means were used by the Holy Ghost on the saints, and by these means alone accompanied with a more powerful action of the Holy Spirit, will the Millennial glories be brought up. What these means are I will now proceed to shew.

The Millennium will be principally marked by universal knowledge and extensive holiness. These are results of *divine truth*. Those on whom the Millennial glory is to rest are intelligent beings, having affections—who therefore are to be wrought upon through their understandings and by means of knowledge. On such beings compulsion or physical power has had no salutary influence—but divine truth operates by correcting the judgment, enkindling the better feelings, and thus bowing the will to the authority of God. Mighty is the power of divine knowledge, and it is to move the moral world. It must however, first be brought into contact with the soul,—else it is but an inert and dis-

tant object. How then is the truth of God to become so extensively known and felt as to bring on the Millennium? Bear in mind the attention that will be awakened amongst all nations by the destruction of Anti-christ, and the conversion of the Jews, and then conceive of a greatly improved and greatly extended preaching of the Gospel, and you make some approach to a distinct view of the means by which the Millennium will be brought about. You will remember that the preaching of the Gospel signified by an angel flying through the air having it in hand, is mentioned as one of the precursors of the last days. How the preaching of the Gospel is the principal instrument appointed by the Saviour, for the propagation of his religion—"Go ye into all the world, and preach the Gospel to every creature," Mark xvi. 15. This method was appointed because to the Omniscient it appears the best—and if it *appears* the best it *is* the best. No other method of diffusing truth excites so much attention. The living voice creates a keen interest, draws forth convictions of the mind, excites the affections. The tones of passion in the speaker, his manner, and his appearance, all aid the power of what he says. Thus the preacher as it were treats with men respecting a return to God. Incomparably more effective is this mode of obtaining divine truth than is the mere reading of books. The preacher meets doubts that are apt to arise—he likewise prays for those whom he teaches; and each of these proceedings gives life and force to his communications. Then, too, preachers accompany their instructions with a variety of collateral ministrations which greatly

add to their effect. They baptize, form churches, dispense the Lord's Supper to those who separate from the world, and by private admonitions and consolation carry them forward heavenwards. Hence the superiority of the ministry in religious effectiveness in every page of history—hence, too, the scriptural language as to conversion in connection with the preaching of the Gospel. Preaching is always spoken of as God's method for regenerating mankind—and this though there was a volume written by holy men, who spoke as they were moved by the Holy Ghost. Let us then suppose that God should raise up a hundred John Knoxes, or George Whitfields — let us suppose that by a large baptism of divine influence our churches were to consist of such men and that they by having zeal were led forth in numbers that would cover the earth with them,—and that they found the world gazing at the downfall of Anti-christ and the conversion of the Jews. How many days of Pentecost would there soon be, and how soon would “the earth be filled with the knowledge.” Then, also, the Sacred Scriptures would form an auxiliary to the ministry of reconciliation. Written by inspiration of God, it evidently was seen to be fitted both in matter and form to aid in the salvation of the world. It is the treasure of the preacher, without which he would be a contemptible beggar, but with which he maketh many rich. While the minister is absent, the Bible is a teacher at hand. It is our prompter in secret as well as in the church. Unlike the preacher it travels with us. It sometimes too can enter and speak where the preacher is excluded. I do not mean to intimate

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that the Scriptures would ever become a complete substitute for the preached word of God. While some individuals may have received the truth in the love of it by reading, I believe it is safe to say, that by this means alone, there has not been an instance of a land becoming pervaded by Christian truth, or even of a preacher being raised up to publish it to his countrymen. The introduction of the Gospel into a heathen country requires living preachers, for in such countries probably not one person in twenty can intelligently read—and of these a very, very small proportion have curiosity to read an unknown book, especially when they find it condemning their own tempers and conduct. Many Pagan nations, too, have no written language—to them the Gospel must, if at all, come by the voice of teachers. Even in those, in which there are written languages, it is some time before a missionary can translate the Bible, but in the mean time thousands may obtain divine knowledge from his preaching. Even, too, where the Bible would reach a people, it must generally speaking be conveyed and recommended to them by preachers—for it is too true that other parties, and even professed Christians are too much engaged with the things of the body, to give much time to putting the Bible into the hands of the ungodly. These, and many other such considerations, shew that if any extensive effort on behalf of Christianity is to be produced, the agency must be found in oral teaching. Still there is an office in this matter that belongs to the holy Scriptures. It is supplementary—and after attention is awakened by the man of God—the Bible privately leads forward the excited

mind. It deals with privacy—it is very serviceable for promoting depth of knowledge, and accuracy of conception. It is the *standard* to which every sentiment and every expression must be brought, and thus prevents or removes heresy and error. In individual cases it leads men to the truth as it is in Jesus. To the circulation of the Word of God, therefore, in connection with missionary enterprises, we look as means by which the Millennial prevalence of Gospel truth will come about. True, we are often, when looking around upon the world, disposed to ask, "Can these dry bones live," and when we compare with this extensive mass of evil, the feeble instrumentality of mere preaching and the circulation of this book, we are apt to exclaim, "Oh, great mountain." But it is not *magnitude* that secures the efficiency of means, it is *vitality* and *energy*. A manufactured seed even if as large as a house, would not have the powers which belong to a little acorn hid beneath a leaf, but as it grows, splits asunder rocks, and comes to a noble tree that shall stand for centuries the monarch of the forest. Small as are our instrumentalities they are not proportionably smaller than the axe is by which the thousands of farms of this country have as it were been produced. Small and feeble we admit them to be—but if divinely appointed they are suitable, and when divinely blessed are potent. Yes, even as half-civilized distracted Israel was made by God at times "As a sharp thrashing instrument having teeth, and beating the mountains," so before our Zerubbabel shall the "great mountain" become a plain. Prepared by the overthrow of Anti-christ and the conversion of the

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Jews,—and affected by the Omnipotent Spirit through the truth, how rapidly may the old, decrepid, and worn out superstitions give way, when the churches as an army with banners goes forth to possess the field of the world. “When the Lord shall build up Zion he shall appear in his glory,”—he will to honour human agency use it, but to preserve all rightful glory to himself, he will let the results be far beyond the power of the instruments. As easily as the rod of Moses both divided the Red Sea, and kept back its wall of waters, so can the Gospel spoken and read, be, by the hand of the Holy One made sufficient for the rapid renovation of the world. How quickly sometimes do individuals change in character when wrought upon by the Holy Ghost, after many years of dead flat resistance to the truth! How quickly sometimes does the air in winter change its temperature, and the accumulated snow and frost of months vanish out of sight! So can the breath of the Holy Spirit change the state of the world—brooding over a moral chaos, till light, and order and fertility, and life become universal. And is it likely that on this day of triumph and joy, he will cast away the means which he appointed for human conversion and salvation, those which he has honoured throughout the times of grace, and take up some extraordinary and temporary agencies which after all, have in them no sufficiency to dispense with his co-operation or render his work more easy. “From the third hour of the day of Pentecost, when Peter began his discourse, to the present time, a greater number of souls has been converted to God by the preaching of the Gospel, than in any other way, or indeed by all means besides.”

I do not intend by my remarks that the Millennial state will be brought about by ministers only or by societies only. "When the Spirit is poured out, the wilderness will be a fruitful field, and the fruitful field be counted a forest," Isa. xxxii. 15. But all private Christians will have diligently laboured for this result. At the time itself, "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know God, from the least of them unto the greatest of them," Jer. xxxi. 34. But up to that time there will be this devoted zeal,—and thus "great will be the multitude of preachers." In the Apostolic age, men who sustained no public office in the churches, did in the character merely of disciples of Christ, employ their talents for diffusing the truth. Amidst the decay of vital Christianity this practice was discontinued—but as religion has revived, the efforts of private individuals have been put forth for the triumphs of the Gospel. By pious conversation the humblest believer may arrest the attention of associates. By serious counsels to the young, to servants, and to the afflicted deep concern may be excited. If prayer be added to these methods of benevolence, effects both powerful and lasting may be produced. The mere lending of a suitable book, a kind invitation to go to God's house, have led both parents and children to salvation by Christ. Let us then suppose that a spirit of zeal is poured out upon all that have the name of Christ, and that their diversified talents are unsparingly employed for the world's conversion,—and how rapidly would the Gospel spread. The churches are *likely* to be intensely excited after "the resurrection of the two witnesses,"—the re-

vival of spiritual religion—after the complete and rapid overthrow of Anti-christ, and the conversion of the seed of Abraham.

Another influence that probably will greatly accelerate the progress of religion is, the pious attention of parents and heads of families to the salvation of their households. The original design of the domestic constitution—of marriage—is “that they might have a godly seed,” Mal. ii. 15. A seminary of religion is the first character of a properly conducted family. The “Father of the faithful” was distinguished by this feature in his paternal character and proceedings, “For I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,” Gen. xviii. 19. Thus in every age have domestic government, tuition and prayer been prominent amongst the results of a revived godliness, and then again eminently conducive to its advancement. As that first great apostacy which brought about the deluge was occasioned by domestic irreligion, (Gen. vi. 2, “the sons of God saw the daughters of men that they *were* fair; and they took them wives of all that they chose,”) so probably the great triumphs of religion will be much accelerated by domestic piety. The prophet Jeremiah having said, “in the latter days ye shall consider it,” says in xxxi. 1, “at the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.” Even with the present number of Christian families, were they all in their order, and knowledge, and devotion, and benevolence, and attendance upon ordinances, to be “lights in the world,” the darkness of the night would be greatly relieved.

Then let us conceive of the attendant zeal of the teachers of youth,—and estimate the probable progress of religion. In China, the school-master is in station next to the Mandarin or magistrate. Far otherwise, is it in western countries,—and our loss is proportionably great. A class so important, deserve a large share of public esteem—their examples, instructions, and authority are the “oracles” from which the myriads of our youth receive their tastes and principles. One deplorable consequence of the degradation of the teaching class in modern society, is that they sink down to the level assigned to them, and with all their capabilities and powers are with many honourable exceptions, often ignorant and oftener still irreligious. The number of competent and useful teachers has certainly been for some time increasing—and in looking to the influences which will promote the latter day glory, I cannot but calculate upon a great improvement in this class. If every teacher be an intelligent and ardent Christian, every school will virtually be a junior church. Oh, happy time that will be, when all the teachers of colleges and schools, shall receive their pupils from the nurture and admonition of pious and intelligent parents, and shall return them to their homes with clearer ideas and deepened impressions. For this we cannot look as an instantaneous flash of human excellence, it will come rather as the light of the morning whose tints increase gradually till the noon-day sun is over head. Then, for the first time, will youth be “accounted to the Lord for a generation.” Supposing that in one year all teachers of day-schools became as Christian and zealous as Sunday-school teachers, and Sunday-school teachers became

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equal to the existing race of ministers, and ministers made an advance proportioned to the progress of these other classes, what a year of progress to Christ's cause would that be.

I must not overlook, amongst the means by which the Millennium will be promoted, the improved demeanour of civil rulers towards the cause of Christ. Great has been the influence of civil governments upon true religion, and that influence has been almost uniformly hurtful. A fair sample of this is seen in the vision mentioned in Rev. 13, where ten kings gave their power to the beasts, and forbid any in their dominions to buy or sell unless they had the mark of the beast on their forehead and on their hands. To the pure gospel of Christ, and to inward energetic religion, as resulting from it, governments have almost always been opposed. Their very compliments and patronage have been like the purple robe thrown upon the shoulders of Christ, and the bowing of the knee in mock homage. But the character of governments will, like the character of nations, be changed. "Kings shall see and arise, princes also shall worship, because of the Lord that is faithful and the Holy One of Israel."—Is. 49. Already we see piety in its growth spurning the fetters which have worn through the covering that concealed that they were chains as well as gold. Kings instead of being "nursing fathers," and Queens instead of being "nursing mothers," bowing down to the church with their face toward the earth and licking the dust of her feet, have been tyrants to her, complaisant only while she flattered. But, "the Gentiles shall come to her light, and Kings to the brightness of her rising."—Is lx. 3. The religion of Jesus began with the poor, it ascended to

the palace of the Cæsars—but at length one of the Cæsars adopted the Christian banner as his ensign and planted it on his palace, and from that time it was always tending to a place amongst the religions, all of which the poor thought to be equally true, all the learned thought to be equally false, and all rulers thought to be equally useful. Things now tend in another direction—but they move slowly. When the churches shall have meekly but heroically disenthralled themselves, the great of earth will, like the small, look with favour, not upon “priests avaricious but profane, men of the world, fawning courtiers, time serving flatterers—but upon the faithful of the land, on men who make full proof of their ministry.—They will by their examples, their counsels and their contributions, be not patrons of Christ’s cause but its humble servants. “Of their own proper good,” they will give to the cause of Christ, and feel that in this they *receive* much more and higher honour than they *confer*. Such magistrates will “be like the light of the morning when the sun ariseth, a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.”—Sam. xxiii. 3, 4.

In conclusion let me urge you to fix it in your minds, that by the ordinary means of divine grace will the Millennium be brought about. Never leave the scientific practice of medicine for quackery—never leave sober industry as a means of supply for gambling and the lottery—and, so never overlook the ordinances of heaven for *marvellous* and *surprising* works of God. He needs not bring up prodigies to do his work, he has only to infuse his own energy into common means. Value the preaching of the Gospel, the living fervent statement of

the great theme of human redemption. "Dwell in the house of the Lord all the days of your life to behold the beauty of the Lord and to enquire in his temple." We ministers, too, should "magnify our office,"—should consider it with all its privations, labours, disappointments, the most honourable and happy employment upon earth. Let us, too, in hope of the glory that shall be revealed, "use every method in our power to extend the preaching of the Gospel to every part of the earth. Thus will you act as real believers in the Millennium. God will work *—with us, by us, through us.* Already has he said, "whosoever shall call on the name of the Lord shall be saved." How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. x. 13—15. God first calls men to preach his word—the churches then call them whom they consider to be thus called of God—the churches or societies then send them forth communicating such instruction as may be necessary for the arduous service, and sustaining them while that service is being prosecuted. Why is it that none of *you* are saying "Here am I, Lord, send me." We hear some saying this—"we see them go far off to the unenlightened—we hear their reports of 'the dark places of the earth being full of the habitations of cruelty.' Let us sustain them, encourage them, and let those of us, who cannot shew that we are better employed, *go after them.*" When the churches are becoming scattered as missionaries they will grow most at home. When every church is in fact a missionary society, and every mem

ber a missionary, we may lift up our eyes with hope, "for the day of our redemption draweth nigh,"— We shall soon have to say "who are these that fly as a cloud, and as doves to their windows." "The time to favour Zion—yea, the set-time is come when her children take pleasure in her stones and favour the dust thereof." Begin with our own neighbourhood, this city, and then shall we be best prepared to send to the strangers that are afar off. Would to God that a trial were made by us. How much could be done by the individuals of one congregation to promote the cause of God at home and abroad!

But let all present be impressed with the fact, that the best beginning towards hastening on the Millennium, is a personal surrender of ourselves to God—in repentance for past sins, purposes of amendment, and confiding trust in the promised grace of God through Jesus Christ.— There is, at least, *one person* whom you can see converted, and as "one sinner destroyeth much good," and one Christian exerts a wide and salutary influence, *that one* converted sinner may be found to have been of moment in hastening on the day of God. Say this evening, "return to thy rest O my soul, for the Lord hath dealt bountifully with thee."

[No. 8.]

THE PRESENT
STATE OF THE CHURCH.

AND THE WORLD, IN ITS
ASPECT UPON THE MILLENNIUM.

LUKE XXI. 29, 30.

“ And he spake to them 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.”

HAVING brought into view the divine promise of a long period of spiritual (and therefore social, political, intellectual and even physical) prosperity on earth—having marked the position in the order of events in which this renovation is to be placed,—and having ascertained that according to prophetic chronology, its commencement seems to be within a century—and having seen that it is to be brought about with the co-operation of God’s people, and by ordinary instrumentalities, it is reasonable in concluding our meditations on this subject, to look around upon the churches and the world, and enquire whether appearances would indicate the near approach of the hopes we have thus indulged ; or how far the progress of events accords with the visions of faith. The views which have been given on the subject of the Millennium, all point to the introduction of this blest condition gradually

and by the diffusion of divine truth. The copious effusion of the Holy Spirit's influences will promote, indeed effect, the great change—but the Holy Spirit always operates by means of divine truth, which is “the sword of the Spirit.” It may be brought about very rapidly at the last stage, and yet be as much an effect of the Gospel—of reflection and faith—as when conversions have proceeded at the slowest rate. Indeed in most great advances of the cause of Christ, (for instance the first propagation of Christianity and the Reformation,) for some time the minds of men have very slowly yielded to conviction, and then have moved in masses under the influence of the truth—blow after blow has appeared hardly at all to produce impression, till almost instantly the mass splits asunder; in other words, the laying of the train and causing it to ignite takes time, but the explosion comes suddenly. Thus God has been trying the zeal and self denial and faith of his people by the apparently meagre results of their efforts,—but he will come in great power and with rapid advances, yet bringing his faithful with him as the agents through whom he will subdue the world. He will have the glory, because his will be the power—but we shall have the happiness, because through us that power will be exercised. The sanctified resources of the churches will be demanded, employed and absorbed; but there will be room for the marked, frequent and direct interference of the Spirit and of Providence. Judgments we have said will herald the triumphs of Christ, and by them, institutions that are obstacles to the spread of the truth will be removed out of the way, and the minds of men will be prepared for the reception of the word of God, So far from our expecta-

tion of God's great work encouraging indolence in his cause, we may be sure that the zeal and disinterested liberality and believing prayerfulness of Christians will increase as the day of salvation draweth nigh. "Thy people shall be willing in the day of thy power." Uniformity of progress is not ordinarily given to God's cause, for this would encourage a reliance upon appearances and human endeavours, rather than upon the divine will and power—indeed it is very probable that the cause of Christ has yet to sustain many a severe encounter and disheartening reverse—but as the Millennium is to be moral so will its establishment be moral, and thus it must be gradual, the result of understanding, belief and obedience. Now what I propose for the present Lecture, is to consider whether the fig-tree that indicates the summer to be nigh, has put forth her leaves—whether there *appears* a progress towards the Millennial state—whether in any degree we can yet walk by sight, as well as by faith.

Glance back then to what has been pointed out, as the order in which the events are to *precede* the Millennium. There were to be the angel flying through the air, having in his hand the Gospel to be preached to all the world, the going forth of evil spirits to deceive the nations, the drying up of the river Euphrates, the slaying of the two witnesses, their resurrection and great honour together with the overthrow of Anti-christ, and the conversion of the Jews. Now I am sure that I need not say that several of these preparatory events seem to be in progress. Referring with a single word to the well-know surprise and dissatisfaction of the Jews, at the non-arrival of the Messiah, to the exhaustion of the

Turkish empire, to the activity of Infidelity, Puseyism and Popery, let me for a moment point out the recent movements amongst Christians for the preaching of the Gospel—preaching or publishing it by the living voice and by books. Within the last forty or fifty years, the evangelical and spiritual portion of Protestants have established missions amongst the heathen and other unenlightened nations; in which are fifteen hundred missionaries, occupying about twelve hundred principal or central stations—with these missionaries there are co-operating about five thousand native and other salaried teachers—about fifty of the stations that I refer to have printing establishments—and there are already in spiritual communion, about 180,000 converts; and in their schools about 200,000 children and adults. Then it is worthy of notice, that taking these societies in Britain and America in the aggregate, they exhibit an advance of funds and agents from year to year. In this statement I omit all reference to societies for home missions, colonial missions, or missions from Popish countries, or having a directly educational character. Then need I say a word of the distribution of Bibles in the 150 languages and tongues into which it has been translated? Or of the multiplication of religious books and tracts? Or of the various other forms in which the Christian enterprise is being prosecuted. Admitted, that all this is comparatively little—but is it not enough to characterize the present age of the Christian cause as missionary—and to justify the statement that though the angel bearing the Gospel abroad, has not yet cried “the kingdoms of this world *have become* the kingdoms of our Lord and of his Christ,” yet that this angel is in his flight—thus pre-

saging the approach of other pre-Millennial events. Again, does not the revivification of the papistical spirit render it probable, that the last great effort against evangelical and experimental godliness is at hand; that in fact, the witnesses are likely soon to be slain and to lie inanimate for three years and a half? To my own mind, events pointing to this deplorable but inevitable incident, are constantly occurring—and the spirit of Romanists, the leaning towards them of false and faithless Protestants, the active hostility towards each other which lively and lifeless Christians are manifesting, and the apparent tendency of politicians to favour the adherents of the apostacy, would suggest the early occurrence of the persecution, even if the prophecies of Holy Writ, had been without reference thereto. Then again, with the revived spirit of the Papacy, it is remarkable that there is a gathering of influences by which that abomination may be subverted—I point to the revolutionary spirit of the Papal states in the Roman kingdom properly so called, to the growth of liberal principles in Papal countries, to the diffusion of knowledge, to the tendency of nations and governments to get rid of religious establishments, to the very activity and daring of Roman Catholics which is likely to arouse against their system the peoples and governments to whom they are becoming troublesome and evidently dangerous. Without extending these remarks further, I will leave to your own judgments the consideration of the progress of events as corresponding with the pre-Millennial incidents mentioned in God's word.

Another circumstance that I would point out before I enter upon the principal part of the subject, is the ex-

pectation that prevails at this time, of some great changes as at hand. The Jews are said to alternate between despondency, or a conviction that Messiah has come, and hope that his coming is immediately at hand. The true Israel also, "the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh," appear to be universally looking for an early triumph of the Gospel in the earth. Worldly men, too, seem to partake of the anticipation, so far as great changes are concerned, though as they want a spirit of faith their apprehensions are vague and comfortless. Now, just so it was prior to our blessed Lord's former Advent,—when an expectation in many instances quite indefinite, of some great revolution in human affairs or the rise of some great personage, may be said to have been universal. It is not to be supposed that men in general will so look for the Millennium as to adapt themselves to its approach—come when it may it will find the world buying and selling, marrying and giving in marriage, and the churches too much like the sleeping, because foolish virgins who were unprepared to hear the cry, "Behold the bridegroom cometh, go ye out to meet him." But, a measure of uneasiness, a foreseeing of approaching changes, is so general as to force itself upon the attention of all who study "the signs of the times." Amongst the better part of the professedly Christian world, this apprehension has appropriately assumed the form of hopeful prayer—"Come, Lord Jesus, and come quickly" is the petition of vast numbers from day to day. In connection with this fact is another more interesting than curious. At the present time the positions of evangelical Christians in different parts of the world are such, that

throughout the twenty-four hours of the day, prayer and praise ascend from the militant saints to the "throne of God and the Lamb." I will here quote a passage from a communication made by a missionary in China: "Last evening a small party of the disciples of Jesus, held a meeting for prayer in my rooms, in behalf of the heathen around, and for the kingdom of Christ throughout the world! In this land of the rising sun we may probably be considered as beginning that series of prayer-meetings, which are kept up all around the world on the first Monday of the month; a chain of prayer, beginning at the farthest east, and carried round successively as the sun advances to the farthest west in the Islands of the Pacific Ocean, and thus continued for twenty-four hours monthly." Now taking up this good man's idea, it is clear that where there are Christians who meet monthly for Missionary prayer, there is the offering of daily prayer also, and thus we see that "prayer is made for Him continually." As the Christians of one region rise from their knees, the Christians of another are just breaking silence with their supplication, "thy kingdom come,"—and thus a chain of prayer encircles the earth, and fills up time. It appears then that the predicted precursors of the Millennium are in view,—and that a widely spread expectation of that or some other great event is awakened, and is accompanied by prayer amongst Christians for the speedy coming of the Lord.

Now, passing from these mere indications of the time of the end,—let us a little more largely look around, and see if there is an *appearance* of an actual progress made

towards the world's conversion—and if the spiritual part of mankind *seem* prepared for their work and triumphs.

The most painful fact is, that the numbers of the Heathen, Mahometans, Popish, Jewish, and Infidel sections of mankind, have not for centuries been materially altered. Let us say in general terms that three-fourths of mankind are positively in their very religion, opposed to God and his Christ—and the remaining one-fourth comprises Papists, and heretics of all classes, as well as sincere disciples of the cross. The conversions that have taken place amongst the votaries of false systems of religion have been the cases of individuals rather than of masses or classes, and they comparatively few. Even the Reformation appears long since to have ceased, and though divine truth like the electric fire, ran from mind to mind and from province to province, during the lives of the great men called the Reformers, it has since their decease been stationary. I believe I may say that since the year 1580, not a province, yea not a city, has been added to the Protestant communion. In many places where part of the inhabitants of a district or town or parish remained attached to the Romish church, the proportion stands as it did. So far therefore as actual conquests are concerned, we see little in which to rejoice, or which says the end is at hand. But let us survey the peoples lying within these old lines of demarkation, and estimate their condition in reference to the triumphs of Christ. Begin with the least hopeful part of mankind, the Mahometan—what do we see? We at once perceive that from providential causes, the Moslem ranks in Persia and Turkey present a front broken by dissension, and even invite Christian aggression.

Politically, the state of the case is, that as Mahomet appealed to the sword in proof of the divinity of his mission "every battle lost is an argument lost," and that now the absolute decrepitude of the Mahometan powers has reduced its credit to the very minimum. The Ottomans are said to be universally possessed with melancholy forebodings of their doom ; and every year deepens the darkness of their condition and prospects. The fanatical zeal of Mahometans has actually burnt out, and cannot be rekindled. Then if we turn to the Paganism of India, we find contrary to the fears of Christians ages back, that the Hindoo creed can, on the subject of religion, *change*. It is ascertained with certainty, that they have several times changed. Then it is an important fact that India has been the parent as to religion, science, and civilization, of surrounding nations—and it is looked to by them as the fountain of holiness and wisdom. Now remark the fact, that that one people upon which depends the whole East, indeed almost half our race—that nation is by Providence placed at the disposal of Great Britain, with her pure Christianity, her churches, her societies, and her Bibles. Prostrate, dependent lies the mind of that nation before our people. Already such is the sickliness and feebleness of Hindooism, that where one temple is built, sixty are allowed to go to ruin. The seminaries where the shastres should be studied are many of them closed, and many being closed, for want of pupils. The Brahmins are laughed at when they pronounce either curses or blessings, hundreds of them, are renouncing the priesthood, and resorting to secular occupations, and often the Christian missionary denounces Idolatry in the temples of the gods. A large propor-

tion of the people can clearly read and write, and there exists very generally a desire to acquire the arts and sciences of Europe. Is it conjectural to say that there "the way of the Lord is prepared," the people wait for the law of God, that an opening is made for the diffusion of the Gospel. Need I do more than mention the word China, with its 350,000,000 of people, to suggest that "the Breaker" is gone up and is putting things in order for the aggressions of the churches when they shall "put on strength." Its language which most can read, now bears the revealed truth—and is spoken by ministers of Christ. The Chinese mode of writing is current and legible throughout Cochin-China, Corea, Japan, as well as China itself, and its population is bursting out on all sides and both coming into contact with Christians, and seeking the shelter of European governments. Millions of them in Burmah and Siam, in Pegu, Assam and the Malayan Archipelago, are already accessible to missionary efforts, and are impressed with the superiority of Christian prowess and talent. Measures have only to be taken to evangelize the emigrant Chinese, and a race of missionaries will be found able to traverse the whole empire. Coming westwards to the region of very blackness, Central Africa, we find people whose superstitions are too meagre to possess a powerful hold of their minds, several of which, have actually sought to be supplied with Christian missionaries—thus presenting the spectacle of "Ethiopia stretching out her hands unto God." Now my inference from the existing state of the heathen, is not that they are nearly Christian but that by providence they are preparing for the reception of the Gospel, against the time when Christians shall be prepared to

take it to them. Every event tends in the same direction. Look to the facts—that there are only two or three thrones of Paganism left, that the people express their dissatisfaction with heathenism (as do Mahometans with Islamism), that politicians and literary men all consider that we are just about having laid before us by travellers, descriptions of the whole previously inaccessible tribes of the earth, that science itself is destroying false religions, (as chemistry for instance is decomposing the very elements which the Hindoos have worshipped as gods,) that Great Britain and the United States, which are the two most evangelical nations are by commerce and colonies visiting and influencing every nation upon earth, that facilities of communication for Christians to dark nations, are wonderfully increasing, that a remarkable preservation of peace, and spread of peace-principles is facilitating the operation of the best of influences, that this is the case with principles of free trade which finely harmonize with the benevolence and aggressiveness of the Gospel, that knowledge is diffusing itself and breaking up obstructive customs and institutions, and we have a providential preparation of the world for the truth which strongly indicates that “the Lord is at hand” and the Millennial blessedness may rapidly and perhaps easily be brought about. A believer in divine providence, even if ignorant of the pre-Millennial events, could perceive symptoms of a divine intention very early to lead forth the saints to the occupation of the world for Christ.

This brings me to the question of the state of Christendom and Christians, as appointed to evangelize the earth. Christendom divides itself into the Greek, Romish and

Reformed churches. Now look at the Greek church, and you will be shocked and be indignant. Its childishness and love of toys are most deplorable. But there are not wanting in this department presages of advancement. Education is promoted by the emperor of Russia—civilization is advancing and must bring the Greek church into contact with better moral influences—and even some missionary activity has of late been exhibited in the Greek church, the emperor having issued an edict that Georgia shall be “evangelized.” Then as to the Romish church—with all her recent zeal for proselytism and her intrigues for political elevation, look at the fact, that in her old dominions, Italy, Spain and Portugal, her influence is rapidly waning—and in Rome itself, the hold of the religious system over the public mind is visibly weak—the congregations and edifices affording every indication of deficient zeal and combination of interest and effort. May not her very activity in some quarters, be a result of the restlessness of petulance or be the expedient of fear. Even in countries so Romish as Ireland, there are not a few instances of an insolent independence of the Pope, a willingness to restrict his prerogatives and trifle with his consequence. Admitting as I readily do, the pestilent activity of Romanism, its probable attempts to reduce the liberties of mankind, and its coming temporary triumphs, I see abundant evidences that this is but a paroxysm, not a result of renovated youth or vigour.—Feeble as a religious system, it is becoming feebler still as political—and it is easy to conceive that a providential judgment or a single hurricane of opinion in Europe, might throw the whole fabric to the ground. And is not this the great preparation for the Millennium? Roman-

ism then, like Mahometanism and Heathenism, is apparently being placed ready for the judgment of Providence and the propagation of the Gospel.

To Protestant churches, then, from which is to go forth the evangelizing process, to Protestant churches let us shortly look, that we may ascertain the existing state of preparation for the bringing in of the Millennium. I have already adverted to the striking and lamentable fact, that since the decease of the great reformers, no marked progress has been visible in the work which they commenced. That work was "like the spring time which opens the buds into leaves and blossoms in every land, and covers the fields with verdure. Champions for the truth, every where arose." The establishment of the churches which were then formed was, however, accompanied by some disadvantageous circumstances, which have ever since been operating in counteraction of the noble movement. In some countries the acts of the government changed the ecclesiastical constitutions and converted the Romish into Protestant churches. In others the people did not wait for the patronage or example of their superiors, but embracing the reformed religion induced their rulers to establish reformed churches. In others still, pious individuals acted not only without the authority but in opposition to the will of the magistrate,—and of these many were made martyrs, and their light was extinguished. Of the first class were England, Denmark, Norway and Sweden, whose rulers changed the religion of their kingdoms. Of the second, Germany, Holland and Scotland, where the rulers followed and adopted the choice made by their subjects. Of the third, Spain, Italy and France, were

instances, and for the righteous blood which in them was shed, the divine judgments have hardly ceased from those lands from that time to the present. In France, such had been the extension of the truth, that at the massacre of St. Bartholemew in 1572, there were two thousand and fifty Protestant congregations, with a number of faithful ministers double of those which were to be found in any other reformed nation. "Not a purer church existed then in Europe,"—and it is computed that "more righteous blood has been shed in France for the sake of the truth than in the whole of Europe besides." It is however to be noticed, that the method adopted for planting Christianity in most of the countries which separated from the Romish communion, is widely different from that employed by the Apostles in planting Christianity; in which latter case, some were admitted into churches, but "such as made a credible profession of their faith in Christ without compulsion or restraint." In the reformed churches, however, in many cases the decree of the civil authorities led many to embrace the reformed religion from motives which the Scriptures condemn as amongst the higher classes, a hope of sharing the spoils of the Romish church, or obtaining the favour of the court, while the common people did it from the legal obligation to attend the religious services appointed by the authorities. Hence a deplorable vacillation between the two systems, which both clergy and people repeatedly showed at the dictation of their rulers: hence, too, a very defective state in which the work of the reformation was at last left. I do not mean to say that the reformation was not a most blessed event—I merely mean, that having gone a considerable distance

on the road to purity, it halted, and left much of Popery, which has remained up to this day. In the northern part of Germany where the reformation commenced, the spirit of worldliness and of error, is said extensively to prevail in many of the churches and colleges, and in the hearts of the people. In the south the proportion of adherents to pure principles is more considerable—but even there it is not what once it was. In Denmark, Norway and Sweden, an insensibility to vital religion is prevalent—things are better in the Protestant parts of Switzerland, but even there godliness is less diffused than it was a century ago. In Holland pure religion has had much prosperity. In Great Britain the number of the faithful has for a century been on the increase,—though the view taken by many of the more recent state of things, represents that there is a perceptible declension. Where are the Protestants of that hive of nations, Asia? Alas, there are no numbers of them to be found. Africa, too, has comparatively no true Christians, America, also, which stretches itself from pole to pole, has alas but one Protestant nation, and a few small colonies. Thus, in the three quarters of the globe, Asia, Africa and America, numbering in people 700,000,000, there is but one people numbering above a million that can be called Protestant? And what is the state of the Protestant communities, limited as they are? Need I speak of the astonishing indifference to spiritual religion which extensively prevails in Protestant countries—or of the errors which have crept into these communities—or of the worldliness and Erastianism of the established churches—or of the restrictions on religious liberty and a pure allegiance to Christ that they

impose on surrounding brethren—or of the manifest tendency of some of them to the worst features of the Anti-Christ? I advert to these things with sorrow and shame. How are such bodies to convert the world?—How are they to find energy for the overthrow of the mystical Babylon and the conversion of the subjects of the false religions. Brethren, would not the effusion of divine influence turn these parched and dry places into very gardens? Would not the sufferings of three-and-a-half years, during which the witnesses are to lie slain, be likely to operate upon them? Would not the judgments by which the overthrow of Anti-christ is to be accompanied arouse them? Would not a mere infusion of vitality and energy into the preaching of evangelical doctrines have a great effect? There are amongst cold and formal Protestants, individuals and bodies retaining much of the pure Christian spirit, and showing it in struggles for the simplicity of allegiance to Christ, in purity of communion, and in zealous efforts to propagate the gospel at home and abroad. There is a missionary spirit in many of the churches, and though it resembles the altar and offering of Elijah when immersed in water, yet the fire descending from heaven may ignite the mass and raise a flaming sacrifice to the divine glory. This kindling has commenced—the missionary spirit is progressive, and though it has passed from the stage of impulses to that of principle, it is still advancing. May the trials that are to befall the faithful be but accompanied by the power of the Holy Ghost, and there will be a people prepared for the Lord. Here then we see again what we have seen repeatedly—that there seems to be *preparation*, but not much active progress. Here

are true Christians with sound doctrines and suitable organizations—they lie in the midst of the Protestant community, which only require to have their spiritual machinery set in motion, while around them lies the world with all the appliances of their religious systems, rotten and ready to yield almost at a blow. What is wanted? Power—spiritual power in the Protestant churches, a power resulting from evangelical truth, made the vehicle of the Holy Spirit's influence. Were there now to appear in any reformed community a fresh energy, such as that which marked the ministry of Wesley and Whitfield—a something that should bring out evangelical truths fresh cast and re-stamped—it is probable that the free churches would instantly be revived, thence all the Protestant communities be renovated, and an action upon Anti-christ take place, before which it might fall.

On the whole, then, I am of opinion that events are putting the world and the churches into a state of readiness for the preaching of the Gospel by the Protestant churches, and more especially by those which are disen- thralled from the authority of princes, prelates and priests.

I conclude with a practical reflection. "The isles wait for God's law"—the world is being made ready for the preaching of the truth,—how much need have we to pray for an efficient and improved ministry. The revival of the churches seems to require a revival in the preachers of the Gospel—men knowing and ardently loving God's truth, of sanctified affections, and zealous for the salvation of souls. Is it not necessary to this result, that the seminaries of instruction for the

ministry should be purified—that none should be admitted, who are destitute of vital piety—or who are attracted by the respectability, influence, literary leisure, and personal supplies to be obtained in this work. “Put me I pray thee, into one of the priest’s offices, that I may eat a bit of bread,” say many. An end to this state of things must come about. Instead of regarding elegant literature, a critical skill in languages, and profundity in science, as their main objects of pursuit, and going forth to their work acquainted with every book but the Bible, ministerial students must become a prayerful, self-examining, Bible reading race, whose zeal for God’s house eats them up. Then, may we hope that multitudes will be converted to God—and feel under obligations to seek the salvation of others. Hence, a new host of active labourers in God’s cause will arise—and religion rapidly spread. The state of the world at large is owing to the state of Christendom—the backward state of Roman Catholic countries is greatly owing to a languid and worldly Protestantism—the lowness of Protestant churches is mainly owing to an unconverted and feeble ministry—and that impotent ministry is derived from wrong systems in the admission of probationers into colleges, and the pastoral office. Prayer for a nobler and holier ministry is of all things now most necessary.

Let us rejoice in the advance towards pure Christianity already made amongst Protestants,—but let us faithfully notice and acknowledge how much that advance has to proceed before it reaches the Millennial glory. “There remaineth much land to be possessed.” A general turning to God is wanting amongst us. We re-

quire not a caring less for denominational distinctions, but a caring more for evangelical truth and personal holiness. Why should not we aim to be the church in which the final movement towards the Millennium shall commence?—Why should not you or you be the individual Christian? It is not probable that we shall be on earth to see the Millennium—though it is probable that some young persons present may have that joy. Soon the Master will say to you one after another, “Go thou thy way, for thou shalt rest, and shall stand in thy lot in the end of the days.” But though it may be from heaven you may contemplate the blessed times of earth, yet be it yours to say, “I with agonizing, believing, persevering prayer, by my active efforts against vice and worldliness, by my influence privately, and in my church promoted the blessed consummation.” Let your zeal for Christ’s cause be henceforth double what it has been—and your personal dedication to God, entire and all-absorbing.

FINIS.

