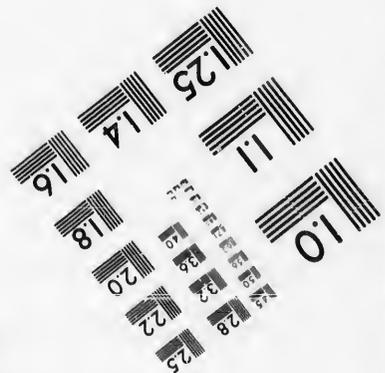
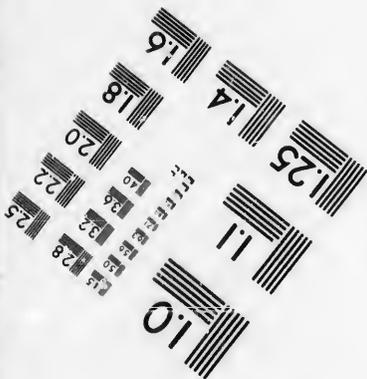
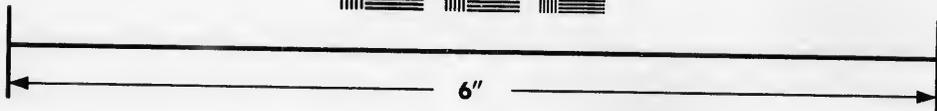
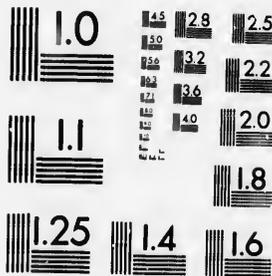


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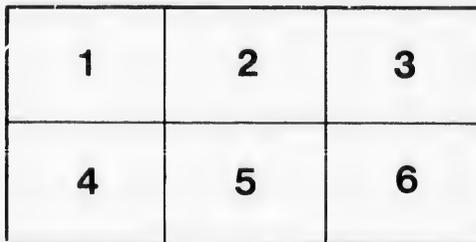
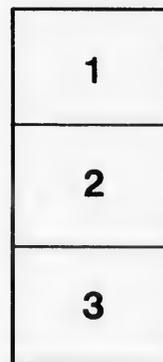
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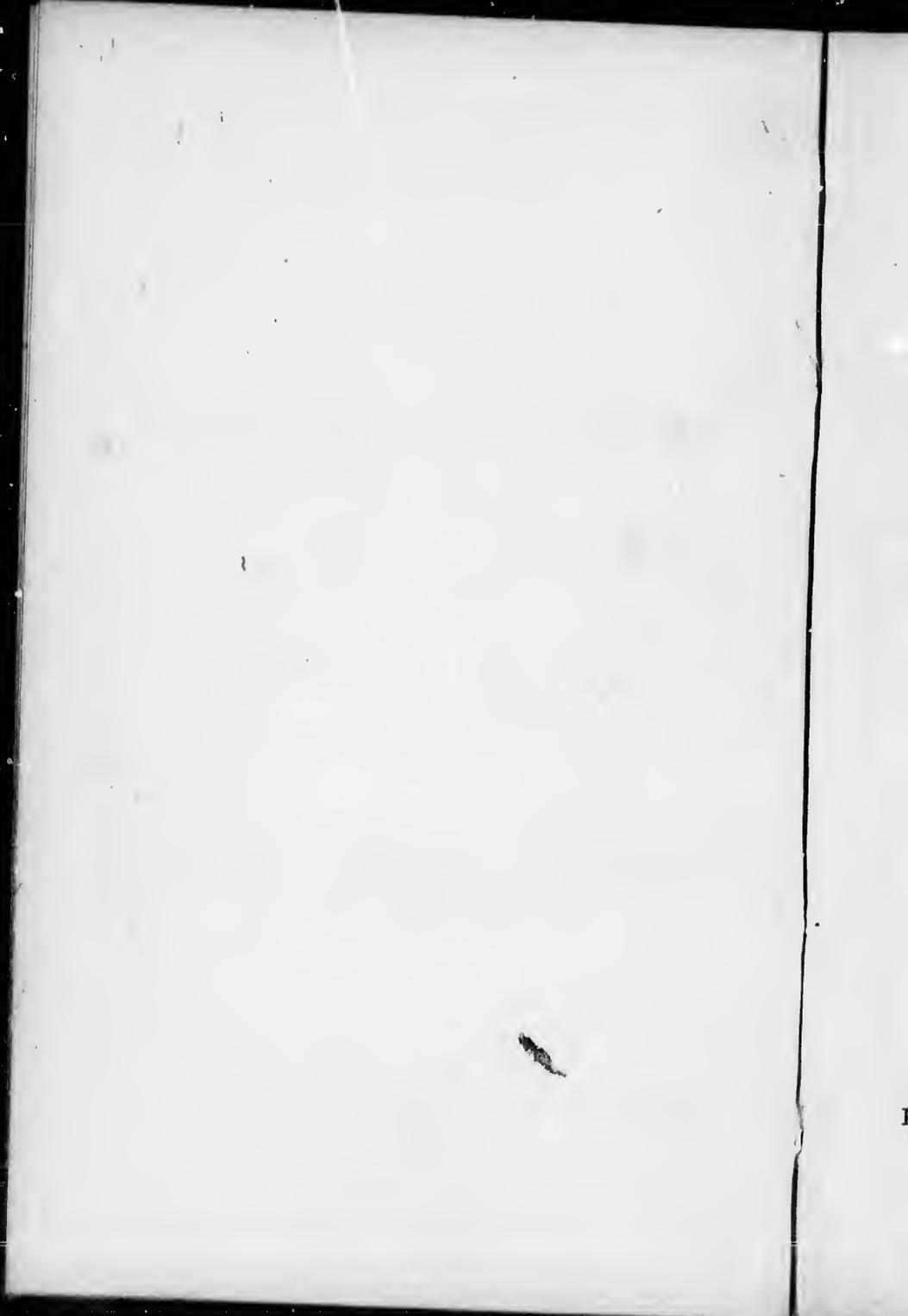
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LECTURES

ON THE

SECOND ADVENT OF CHRIST:

BY

REV. H. LANTON.

PUBLISHED AT THE REQUEST OF THE QUAR-
TERLY MEETING.

MONTREAL:
PRINTED BY WILSON & NOLAN, M'GILL STREET.
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PREFACE.

THE Second Coming of Christ is a subject of such thrilling interest to his church, that it has occupied the attention of able men in every age of the gospel dispensation ; but, as might have been expected, upon this, as well as every other truth revealed in the Scriptures, great diversity of opinions has prevailed, and not a few of them have been of the most erroneous and conflicting character.

For some years past, the Second Coming of our blessed Redeemer has, at different periods, been announced *as at hand* ; the excitement thereby produced has been, not unfrequently, followed by bad consequences ; churches have been traduced as “ Babylon,”—Christian Ministers as “ false prophets,” and “ wolves in sheep’s clothing,”—and the sheep, in many

instances, have been induced to forsake the fold, and to follow those wild and frantic men in the barren regions of human speculations, till sober truth and humble piety have been injured in the midst of strife, envy, and censoriousness.

The re-appearance and indefatigable zeal of those persons, in holding meetings, distributing books, and in compassing sea and land to make proselytes, led the author to do his utmost in taking care of the flock of Christ over which he was made overseer. These lectures were prepared and delivered to correct what is considered erroneous in the opinions of the "Adventists;" and to supply information to guard the people against those delusions which were so rampant. Having performed this labor, however imperfectly, the author supposed these lectures would only live in the recollection of those who heard them. But the desire of several friends, the request of the official members in their Quar-

terly Meeting, the fact that nothing is circulated in these parts to counteract the errors referred to, and the possibility that those restless spirits would again agitate the public mind,—overcame the strong objections in the author's mind, and he has consented to publish this work, notwithstanding, its imperfections.

The present little volume is designed for circulation chiefly among the rural churches of the frontier, where they have been most exposed to the incursions of itinerating "Adventists;" and, it is hoped, that while persons of severe criticism might find many faults in it, others may read it to their edification. Numerous and extensive quotations have been introduced, chiefly to place the different points more prominently and forcibly before the reader, and also to excite and promote a more general desire for reading in the country parts of this Province.

With sincere and earnest prayers, the wri-

ter submits his work to candid Christian readers, trusting that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

H. L.

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LECTURES.

LECTURE I.

THE SECOND ADVENT OF CHRIST IS THE HOPE OF THE CHRISTIAN CHURCH.

Phil. iii. 20.

"——We look for the Saviour, the Lord Jesus Christ."

THE second Advent of Christ is a subject largely dwelt upon in the Holy Scriptures, and it is set forth in a variety of expressions, each being adapted to the time when the words were used, the persons to whom they were addressed, or the particular effect it was intended to produce. We can only transcribe a few of these passages which relate to that event: "*For the Son of Man shall come in the glory of His Father, with His angels; and then he shall reward every man according to his works.*"—Matt. xvi. 27. "*The day of the Lord will come as a thief in the night.*"—2 Pet. iii. 9, 10. "*When His glory shall be re-*

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vealed."—1 Peter, iv. 13. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."—Luke xii. 40. But it becomes us to observe, that some of those expressions which refer to the second Advent of Christ, are also applied to *other events*,—for instance: St. Paul, speaking of his conversion to God, and his call to the Christian Ministry, says: "It pleased God who..... called me by His grace.....to reveal his Son in me,¹ that I might preach Him among the heathen."—Gal. i. 15, 16.

Similar language is used by the sacred writers, when *temporal judgments* are threatened. "The day of the Lord is at hand; it shall come as a destruction from the Almighty.....Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it."—Isa. xiii. 6, 9. "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence."—Isa. xix. 1. Such like words have also been used to denote the death of an individual, and that with propriety, as we are then called to ap-

pear before Him ; or to be present with the Lord ;—hence, believers have applied to themselves the advice of Christ : “ Watch, therefore, for ye know not what hour your Lord doth come. Therefore, be ye also ready ; for in such an hour as ye think not, the Son of Man cometh.”—Matt. xxiv. 42, 44.

The coming of the Lord in all these respects, however, is not to limit our faith and hope, as if He were not to come in any other manner ; for his second appearing will be far more extensively important to the human race, and followed with much greater results than have attended His coming in any of the above ways. Let us then proceed to consider this GLORIOUS EVENT itself, the second appearing of our Lord Jesus Christ. It is a matter in which we are so much concerned, that it is exceedingly desirable that our expectation of it should be based upon the surest foundation. To assist us in this object of our faith, let us listen to the words of *prophecy* as they were uttered by wise and good men under the influence of plenary inspiration : Enoch prophesied, “ Behold the Lord cometh with ten thousands of His saints.”—Jude 14. Job

(xix. 25) says, "*For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. Abraham* "looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10. "He knew that earth could afford no permanent residence for an immortal mind : and he looked for that heavenly building of which God is the Architect and Owner : in a word, he lost sight of earth, that he might keep heaven in view."—Dr. Clarke. The *Psalmist*, l. 1, 6, says : "The mighty God, *even* the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof, &c." In *Isaiah*, xxv. 6, 7, 8, 9, it is written : "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of His people shall He take away from off all the earth : for the Lord hath spoken *it*. And

it shall be said in that day, Lo! this is our God: we have waited for Him, and He will save us: this is the Lord: we have waited for Him, we will be glad and rejoice in His salvation." In this prediction, the prophet appears to comprehend the whole Gospel dispensation from its commencement to its completion. Isa. lxiv. 1: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence." *Daniel* also, in the last chapter of his book, refers to the great event: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (ver. 2, 3.) "God came from Teman, and the Holy One from mount Paran! His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light: He had horns coming out of His hand: and there was the hiding of His power. Before Him went the pestilence, and burning coals went

forth at his feet. He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting."—Hab. iii. 3, 4, 5, 6.

It is to be supposed, that if Jesus had any intention of coming again to the children of men, He would apprise the disciples of it, both for their own comfort, and as a doctrine, which they would have to teach after His departure from them. That He did so inform them, is very evident—for many such impressive lessons are recorded by the evangelists: "Let not your heart be troubled: ye believe in God, believe also in me: In my Father's house, are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto myself*; that where I am, *there* ye may be also."—John xiv. 1, 2, 3.

Several parables delivered by Christ, were intended not only to teach the doctrine of His second coming, but to illustrate some of its circumstances, and especially to set before His people the necessity of being always

found ready for it ; such are the parables of *the virgins* ; of the *nobleman* going into a far country, and delivering his goods into the hands of his servants for improvement,—and his return and reckoning with them. And then the direct application of it to His coming in glory, to judge all nations, and reward every person according to his works. —Matt. xxv.

The return of Christ was an event to which the Apostles looked as an object of faith, and a source of comfort to them in their trials ; it sustained them in their toils, mitigated their sorrows, increased their patience, brightened their hope, and made them to be more than conquerors. St. Paul, while apprehending a death of martyrdom, was enabled to look forward to a crown of glory, when Christ should come to reward His people : “ For I am now ready to be offered,” says he, “ and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day* : and not to me only, but unto all

them also that love His appearing.”—2 Tim. iv. 6, 7, 8. Again, to the Church He hath said : “ And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless *unto the coming of our Lord Jesus Christ.*” —1 Thess. v. 23. “ For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world : *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*”—Tit. ii. 11, 12, 13. “ And as it is appointed unto men once to die, but after this the judgment : So Christ was once offered to bear the sins of many ; and unto them that look for Him *shall he appear the second time without sin unto salvation.*”—Heb. ix. 27, 28. “ That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory *at the appearing of Jesus Christ.*”—1 Pet. i. 7. “ Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but

we know that, *when he shall appear*, we shall be like Him: for we shall see Him as He is.” —1 John, iii. 2. To these quotations, many others might be added; but we presume enough has been given for the purpose of showing beyond doubt, that the second Advent of our blessed Lord, is a truth fully and clearly taught in the Holy Scriptures.

When we consider the blessed results of Christ's second coming, we find abundant reason why Christians should “look for,” yea, long for the re-appearance of the Divine Redeemer. The curse which fell upon man, upon his body, upon his soul, upon his habitation, in a word, upon all that covers the earth's surface; and then remember, that the curse will be removed with its long train of evils, sickness, sorrow, pain, and death; and that the blessing of immortal life will then be ushered in; the burthen of sin will be exchanged for the “*far more exceeding and eternal weight of glory.*” Death shall no longer reign over the children of men, for “*there shall be no more death*”; they will be “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 ; and they shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat ; 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."—Rev. vii. 15, 16, 17.

In contemplation of this glorious state, we cry out from our inmost soul, "*Thy Kingdom come ;*" we hail with unutterable emotion every indication of its approach ; when the archangel, with the voice of Almighty God, shall issue His summons to the sleepers in death's dark charnel house ; when the waiting weary pilgrim, who has endured unto the end, shall rejoice to meet his Saviour in the air.

Seeing, then, that we look for such things, "what manner of persons ought we to be in all holy conversation and godliness?" and yet multitudes of persons are so much engrossed in the affairs of this life, that they seem to forget their days are numbered, and their end draweth nigh. Let them ponder the words of Christ, "Wha^t is a man profited, if he

should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works."—Matt. xvi. 26, 27. These solemn questions and announcements of Christ should operate as a warning upon the thoughtless and worldly, and induce them to lay up a treasure in heaven.

But we look more especially to the professors of religion for such effects, as the coming of Christ is calculated to produce. Many of them, alas! have only *a name to live while they are dead*, although formally connected with the Church of Christ. They have never been grafted into the living vine; they have assumed the form of godliness without obtaining its power; they are the sleeping virgins who have their lamps, but they have no oil in them; and when they are trimmed they blaze but for a moment, and then in smoke expire,—they are *gone out*; and when they have gone to buy oil, the bridegroom will come, and the *door will be shut*, there-

by excluding those who were not ready and watching for his coming. Let those slumbering professors "awake and arise from the dead, and Christ shall give them light;" so that when "the Lord Jesus Christ 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,) they may be found watching for their Master's return.

Christ says to the cold and backslidden professor, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. ii. 5. The servant who hid his talent, was cast into outer darkness, where there is weeping and gnashing of teeth."—Matt. xxv. 30. He was punished, not for extravagance, not for wasting or injuring his Lord's money, but for hiding it,—for neglecting to improve it. How many talents are buried in the church, which ought to be employed in the work of the Lord; talents for training children in the way they

should go ; talents for awakening sinners by private conversation ; talents for comforting the afflicted, and pointing them to Him who, by the grace of God, tasted death for every man ; talents for building up the Church upon its most holy faith ; talents for sending the Bible and the Missionary to the ends of the earth. Oh ! ye slumbering professors, what talents have you ? how are they employed ? The Master will come to you and to me, He may come *quickly* ; what shall be our reward ?

Let us address a few words to those who are " looking for and hasting unto the coming of the day of God." You may be found, at present, in all the varied circumstances of life, to which man is heir ; no small share of *suffering* has been appointed to some of you, and these afflictions are not joyous but grievous ; yet even now, you may find they yield the *peaceable fruits of righteousness* ; and they are working out for us a *far more exceeding and eternal weight of glory*." " For I reckon," says St. Paul, " that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in

us." "Be patient, therefore, brethren, unto the coming of the Lord." If now you have protracted suffering, then there will be a complete release! If now you have a great fight of affliction, then you will have an undisturbed and eternal peace! If now you are absent from the Lord, then you shall be present with Him.

But the doctrine of Christ's second Advent is also designed to encourage the *hope* of the Christian believer; this expectation of seeing Christ, and being "*like Him*," has given rise to the desire, that He would come *quickly*; it has prompted men of ardor to be almost impatient at His apparent delay; and hence their miscalculations have resulted in disappointment and shame. But there are others who have no less confidence in Christ's second appearing; but they think the time is not yet; and they are attending to the words of the Apostle, "*hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ!*" they remember the words of the Saviour, "*take ye heed, watch and pray, for ye know not when the time is.*"

Is the follower of Christ to be stimulated

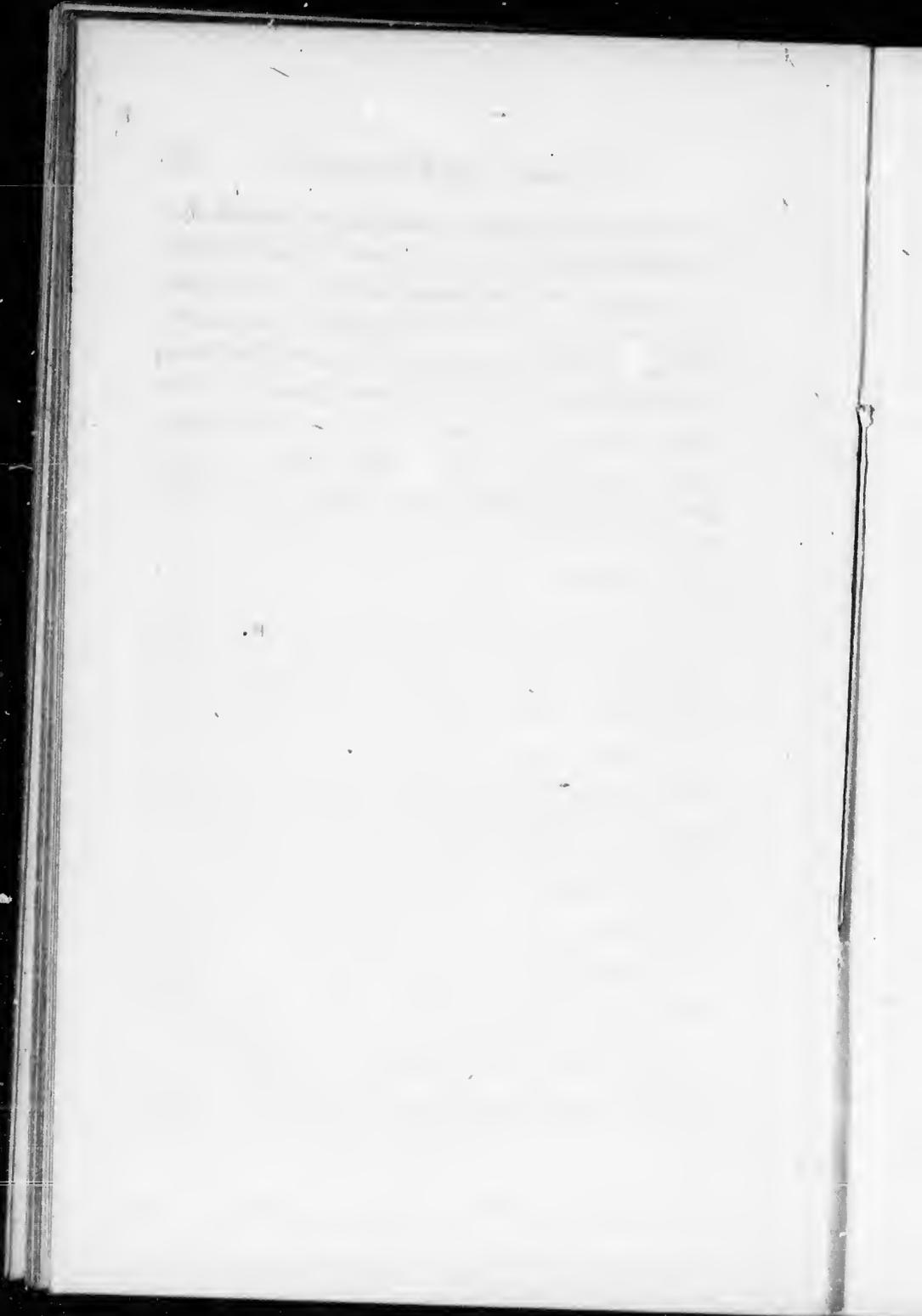
to *fidelity* and *constancy*, amidst all the perplexities and discouragements of life, let him attend to the words of the beloved Apostle, whose matured piety and long experience qualified him to give the best advice: "And now, little children, abide in Him, that when He shall appear, we may have confidence and not be ashamed before Him at His coming."

Is the Church to be urged to greater degrees of *heavenly mindedness*, so as to counteract the gilded attractions of this transitory state? what is so calculated to refine and elevate its taste and desires, as the prospect of being at the marriage supper of the Lamb; to whom, as his bride, the Church is affianced. "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. iii. 1-4.

The truly spiritual Church of Christ earnestly *desires* His coming,—it has done so

ever since John struck that note, "Even so, Come, Lord Jesus;" the *spiritual* presence of the Saviour is no substitute for his *personal* presence. The faith of the believer, "is not a grace that is to last forever." Faith is the telescope that we use to see, and catch some gleam of glory of the distant personal Christ: this dispensation itself shall pass away; and faith, which is so precious now, shall be lost, and merged in sight. Faith here is but a temporary thing; it is but a substitute for sight,—it is not to supersede or render it unnecessary. So John, the beloved disciple, who lived nearest to Christ, who leaned upon His bosom at supper; John was so little satisfied with seeing by faith, that from the commencement of the Apocalypse to its close, he longs to see Christ by sight: "Come, Lord Jesus." The friend is not satisfied with epistolary intercourse with his friend,—he longs to see him in the flesh. The bride is not satisfied that the bridegroom should be distant,—she longs for his presence. The Christian Church is not satisfied that the Lord should be beyond the horizon,—she longs and prays, "Come, Lord Jesus."—Dr. Cumming in Apoc. p. 395.

In concluding these remarks, we would say, that the Church is in a state of widowhood ; the bridegroom is taken away ; the bride, the Church, is in the wilderness of this world. But we look for the personal return of Christ, the Husband. To His spouse, He says : " Ye now have sorrow, but I will see you again, and your heart shall rejoice ; and your joy no man taketh from you.—John xvi. 19, 20, 21, 22.



LECTURE II.

ERRORS RESPECTING THE TIME OF CHRIST'S SECOND COMING.

ACTS I. 7 :

"It is not for you to know the times or the seasons which the Father hath put in His own power."

In our last discourse, we were led to observe, that the second Advent of Christ has ever been the great object of the Church's hope, particularly since the angel said : " This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven."—Acts i. 2. But although the angel did not say when Christ's return should take place, yet men have presumed to lift up the veil of futurity and pry into the hidden things of God, and being stimulated by an ardent desire and a vivid imagination, they have ransacked the annals of chronology ; they have noted down memorable events and occurrences ; they have seen signs in the sun, in the moon, and in the

stars ; and then, with the greatest presumption, they have told the world, the very day when Christ shall appear. How much better would it have been, if they had regarded the words of Christ, spoken in reply to the question, "Wilt thou at this time restore again the Kingdom to Israel." The Saviour said : "It is not for you to know the times, or the seasons, which the Father hath put in His own power." But as this rebuke has often been disregarded, and the time of Christ's second Advent frequently set, especially within the past ten or twelve years, we shall now—

FIRST, refer to some of those errors respecting the TIME of Christ's second Advent:—

The disciples themselves mistook some of our Lord's predictions, respecting the destruction of Jerusalem, and applied them to His second Advent. For instance, when they had shewn Christ the buildings of the temple, He informed them that a time was coming, when there should not be left one stone of them upon another, that should not be thrown down.—Matt. xxiv. 1, 2, 3. The astonished disciples said : "Tell us when shall

these things be, and what shall be the sign of Thy coming, and of the end of the world." Christ gave them the signs of the times, particularly as to when Jerusalem should be destroyed, for in that they were personally and immediately concerned; He also gave signs of His second Advent. But as to the time of His *second coming, and the end of the world*, Jesus said, "*But of that day and that hour, knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father.*" And then He gave them this advice: "Take ye heed, watch and pray; for ye know not when the time is."—Mark xiii. 32, 33.

Upon the above text, the Adventists thus remark: "If the above passage prove that man *will never know* anything respecting the definite time of the Lord's return from heaven, they equally prove that Jesus himself will never understand the time,—for that which is affirmed concerning man, is also affirmed concerning Christ; but to suppose that the Lord will not know the time of His second glorious appearing for the salvation of His people,—until that day come—is to suppose that which is supremely

absurd and preposterous.”* This statement proceeds upon the supposition, that if such knowledge be communicated to Christ Jesus, it must necessarily be made known to men also; we do not see the necessity of this, and we are quite inclined to think, that the glorified humanity of Christ in heaven, may have been made acquainted with the time of His second Advent. But it is pretty evident, that no one on earth knows when that time will arrive, for those persons who profess to have that knowledge, and have foretold the very day when it should occur, have been so frequently mistaken, that it clearly appears they do not know the time; and therefore we can have no confidence in their future predictions.

“It is worthy of remark,” says Dr. Unwick, “*that the only errors mentioned in the New Testament, respecting the time of our Lord’s coming, all consist in dating it too early.*” I shall give several examples: 1st. The case of the servant represented, as say-

* Grand Crisis, p. 233. This work which appears to have been prepared by one individual, was “issued by request of the Advent Brethren,” so that, we must look upon it as a Standard Work of those persons.

ing, "my Lord delayeth His coming".....The servant had taken up a wrong impression of the date, when his master was to be looked for? and as his master did not show himself according to that false date, the servant, instead of distrusting his own understanding, memory, or calculation, as the case might be, acted on the assumption, that his master would not come, as had been promised, and so acted to his ruin. (Has not this case been repeatedly realized among the expectants of the pre-millennial Advent?) The next instance adduced by Dr. Unwick, is that of the *nobleman*. "Besides correcting their mistake" (that is the disciples) "about an immediate appearing, he intimates that both His second Advent and the appearing of the Kingdom of God, were events then at a considerable distance; and the circumstance of His giving the parable to correct the mistake, shows it not to have been His will that they should look upon those events as at hand."*

The next error respecting the time of Christ's second coming, *arose in the Church at Thessalonica* :

* Quoted by Brown, p. 41.

St. Paul had written his first epistle to that Church, in which he used these words: "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 be ever with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 16, 17, 18.

It appears that some teachers among the Thessalonians had so interpreted the above paragraph, as to lead the Church to expect the *speedy coming of Christ*; and that it would take place in *their own day*. When the apostle heard of this error, he wrote his second epistle, in which he labours to correct their views upon the subject, saying, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not 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. Let no man deceive you by any means."—2 Thess.

ii. 1, 2, 3. In this the apostle gently insinuates, that false brethren had imposed upon them concerning the day of Christ, and he urges, that "they be not soon shaken in mind;" that is, disturbed or agitated, by any means, which those persons may employ; "*neither by spirit,*" says he, that is, any pretended spirit of prophecy which these false brethren may assert they have; "*nor word,*" which they may report me to have spoken; "*nor by letter as from us,*" that is, any forged letter, which these false brethren may say has come from us, announcing that the day of Christ is chronologically at hand. You perceive that a pretended spirit of prophecy, misconstruing, or misrepresenting Paul's words, and forged letters, were the means by which these false teachers introduced their error among the Thessalonians, and against which St. Paul here guards them. But the apostle fearlessly crushes this rising error,—and how does he crush it? by shewing the *distance* of that great event, viz., Christ's second coming: "Let no man deceive you," says he, "for that day shall not come, except there come a falling away first, and that man of

sin be revealed, the son of perdition," whom Christ the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. (ver. 3-8.) Brown says, "the apostle's beseeching tone, shews that he saw some peculiar evils in the error which had crept into that Church, and he contemplated with grief its possible progress among the converts to the Christian faith.— He beseeches them not to be soon, or quickly, as by sudden impulse, "*shaken in mind,*" agitated, disturbed, or to be "*troubled,*" as when one is, on hearing of wars, and rumours of wars, by the assertion that the day of Christ was at hand. The thing pointed at, is such an arrestment of the mind, as tends to unnerve it; a feverish excitement which tends to throw the mind off its balance, and so far unfit it for the duties of life,—the very opposite of that tranquil and bright expectancy which realizes the *certainty* rather than the *chronology* of the Lord's coming. And I would appeal to the whole history of pre-millennialism, whether this *feverish excitability* has, or has not, been found a prevailing element, and the parent of not a little that is

erratic both in doctrine and in practice.—
(p. 49.)

In the fourth century, Lactantius and a number of other Chiliasts, predicted the coming of Christ, and according to them, it was to take place within two years after that time; and their opinion was the result of *inquiries into the subject, by all those most skilled in such matters.* This Lactantius was one of the greatest writers in his day. But we need not add, the two centuries past away, and Christ did not come.

In the seventeenth century, Paulus Grebnerus, a high pretender to a spirit of prophecy, sets it in the year 1613, induced thereto by a fond conceit of the numeral letters in the Latin word *Judicium*.*

During the interregnum in England, in the time of Oliver Cromwell, there arose a set of second Advent men, commonly called *Fifth-monarchy-men*;" they are described by Mosheim, as "*wrong-headed and turbulent enthusiasts, who expected Christ's sudden appearance upon earth; they claimed to be the saints of God, and they expected, when Christ should*

* Bp. Burnett.

come, they, as His deputies, were to govern all things under Him." But these turbulent enthusiasts have long been quiet in death, and yet Christ's second Advent has not taken place.

Dr. Adam Clarke says, "it has long been the idle expectation of many persons, that the millennium, in *their* sense, was at hand, and its commencement has been expected in every century since the Christian era. It has been fixed for several different years during the short period of my own life; I believed those predictions to be vain, and I have lived to see them such."

We now come to the *nineteenth*, the *present century*. These early errors to which we have briefly adverted, were revived by Mr. Miller, a Baptist Minister in the United States; he calculated from prophecy, chronogy, history, and other sources of information, that the second Advent of Christ should take place in 1843. When that prediction failed, a tarrying time of four years was announced, and then it was stated that Christ *would* come, that Christ *must* come, in 1847. And I myself heard one of those bold men say in the

pulpit, he *knew* Christ would appear in a few days,—he was *sure of it*; for the *Holy Ghost* had sealed that truth upon his heart; and within a few days past, the *Holy Ghost* had sealed that same truth upon the hearts of his brethren and sisters around him,—and these brethren and sisters confirmed his statement by a loud *Amen*. But the ardent spirits who had embraced that error, were not long silenced by the failure of their arrogant prophecies; and hence, last fall, and during the winter, the time of Christ's second Advent was again appointed,—the 26th of May last, the day of the annular eclipse, was the set time. It was publicly stated, correctly reported, that Christ might come sooner, He might come the next month, or even that very night; but He could not be later than the 26th day of May; and the very same person has, since that time, had to acknowledge his mistake in the place where he uttered his prediction.

In the "Grand Crisis," we find the year 1854 is stated in three different places, as being the time when Christ's second Advent is to take place. We shall introduce the arguments by which they endeavour to support

their opinions, when we treat upon the prophecies from which they draw their conclusions.

There appears some incongruity in their statements, in different parts of their books, as the following extract will show, when compared with the above: "Again it is evident the wise virgins themselves were not in full preparation to meet their Lord when the cry was sounded. They were awakened from their sleep, arose upon their feet, and trimmed their lamps;" all of which constituted a part of the preparation. But it is plain, from other portions of God's truth, that the transformation from mortality to immortality, will be instantaneous, as the lightning's flash; when the last trump shall sound; and no previous warning, it appears, will be given to render the time of Christ's appearing *certain*, as it would be, if announced by celestial beings to the saints; otherwise they would not be associated with the worldling in the same field, or at the same mill, in the common avocations of life nor reposing on the couch. Had the erring brethren contented themselves with stating that certain events

foretold in Scripture, as preceding, the coming of Christ, *were passed away*, and are *now passing away*; and that we must be upon the look out for the Saviour,—we must “take heed, watch and pray, then no fault could be found with their statements. But when they assert that Christ *will* come on *such a day*, and that they are not mistaken *this time*, and that they cannot be mistaken;—we *hesitate*; nay, we *disbelieve* them, and we are prepared to give a reason why we withhold our assent, viz :

We do not find that the *time* of the second Advent is revealed in the Scriptures! there is so much obscurity about some of their Scripture dates, that there is no certainty when the time to which they are applied began, so that it is impossible to know when they shall terminate. Look, for instance, to the seventy weeks spoken of by Daniel; when these weeks began and ended, is, even to this day, a matter of some controversy. Look, also, to the 1290 days of Antichristian rule (Daniel xii. 2.); the beginning and end of this period is confessedly unsettled. Bishop Newton, a pre-millennarian says, “the question was ask-

ed, not only how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also how long the *vision* shall last; so the answer is to be understood, and these 2,300 days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. The sanctuary is not yet cleansed, and consequently these years are not yet expired. * * * It is difficult to fix the precise time, when the prophetic dates begin and when they end, till the prophecies are fulfilled, and the event declares the certainty of them."*

But let us proceed to examine some passages of Scripture which are *supposed* to point definitely to the period of Christ's second Advent.

Daniel ii. 31,-35; and the interpretation which we have in verses 37-45. In this prophecy, there are four monarchies mentioned, the last of them is the Imperial government of Pagan Rome. The "*little stone cut out of the mountain*" smites this fourth monarchy and demolishes it; then the "*little stone*" is spoken of as increasing till it fills

* Dis. on Prop., p. 290.

the whole earth,—and it shall stand for ever.” But the prophecy does not say *when* this “little stone” shall fill the whole earth; it merely speaks of the *fact, that it shall be*. This prophecy then proves *nothing as to the time* when Christ’s second Advent shall take place.

The next general prophecy, is Daniel vii. 1-14; and its interpretation in verses 16-28. In this prophecy, Daniel has *another view* of the same subject, with the addition of a “*little horn,*” (ver. 8,) which is said to have “eyes like the eyes of a man, and a mouth speaking great things.” This “little horn” is understood to be the *Popedom*. The *continuance, trial, and final destruction* of the fourth beast; and the little horn which grew out of it, is described in verses 9-11: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the Books were

opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the *beast was slain*, and His *body destroyed*, and given to the burning flame." The eternal God is here represented after the manner of an eastern Judge sitting in a grand assize to judge the fourth beast, who is found guilty, and destroyed. This is not spoken of the general judgement of the great day, for it precedes the destruction of Antichrist: but it is a particular judgement upon the fourth beast and the little horn. This prophecy makes no mention *as to the time* when the fourth beast and little horn, popery, should be destroyed; but the *interpretation does*—(ver. 21, 22): "I beheld and the same horn made war with the saints, and prevailed against them; *until the Ancient of days came*, and judgment was given unto the saints of the most High; and the time came that the saints possessed the kingdom." Again, in verses 25-27, it is said of the little horn, "he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into His

hand *until a time and times and the dividing of time*. But the judgement shall sit, and they shall take away his dominion to consume and to destroy it unto the end." Not to dwell upon the obscurity of the words "time, times and the dividing of time;" we would ask, does this time, here mentioned, refer to the second Advent of Christ? we answer NO; but it refers to the *continuance* and *final destruction* of the "little horn," which we believe represents Popery. This is evident, for both in the vision, and in the interpretation of it, the continuance of *time* and *events*, are still spoken of; in verse 22, we find His continued existence is mentioned *until the Ancient of days came, and judgment was given*, that is, the sentence was pronounced,—then, *after that time*, the saints shall possess the kingdom, and its universal extent is speedily accomplished, for it is said, ver 27, "And the kingdom and dominion, and the great men 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." This prophecy, and its interpre-

tation shew that the "little horn" shall be destroyed after some period, here called "a time, times and the dividing of time." But they do not inform us *what time shall elapse after the destruction of the little horn, until all dominions shall serve and obey Christ*. Neither does the prophecy shew *when* our Lord will come, even after his kingdom has become universal.

The next general prophecy of Daniel, is chap. viii. 3-14, and the interpretation is in verses 15-26. This prophecy refers to the same great monarchies and events already alluded to in the preceding prophecies; but it also speaks of *taking away the daily sacrifice, and the time of its discontinuance*. The prophet heard one angel ask another, (ver. 13.) "How long shall be the vision of the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The answer given, (ver. 14), is unto 2,300 days; again, (ver. 19), the angel said to Daniel, "I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." These 2,300 days are to

be taken for prophetic days, that is, for years. But the question is, when did these 2,300 years begin? This question is not at all settled by the learned; and even the Adventists themselves are not agreed as to when the first part of this prophecy was fulfilled, and when the latter part of it shall be accomplished. Mr. Berick says: "But we turn again to Daniel viii., where the inquiry is made, "*How long the Vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? and he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*"

"Now, if this period of time is to commence with the restoration of the daily worship or offerings under Nehemiah, B. C. 445, or, according to some chronologers, 446, it will terminate in A. D. 1855, or, at the latest, in the spring of 1856, when we may expect the sanctuary to be cleansed.

"In the above arrangement, it will be seen that the event that marks the commencement of the 2,300 days, is the restoration of

the Jewish worship, or daily sacrifice, B. C. 445."*

You perceive that the above calculation is based upon a mere *supposition*, that the 2,300 days began with the restoration of the daily worship or offerings under Nehemiah, B. C. 445, or 446. But, as the author of the Grand Crisis says, "this position was first suggested by those now preaching the coming of the Lord in 1854." And so far as we know, this commencement of the 2300 days has not been applied to the time of Nehemiah by any other class of writers. That the beginning of the 2,300 days is still uncertain, from the fact, that the daily sacrifice was taken away at *other periods* besides the one when Israel was carried into Babylon. For instance, it was taken away by Antiochus Epiphanes, when he pillaged the temple; and as Josephus says, "he forbade the Jews to offer those daily sacrifices, which they used to offer to God according to the law." Daniel speaks of its discontinuance to be 2,300 years, which cannot be applied to its cessation during the Babylonish captivity, as it was restored and

* Grand Crisis, p. 94.

taken away subsequently to that time. *Mr. Miller* himself thought the "daily sacrifice," referred to here by Daniel, was *Paganism*, and A. D. 508, to be the period when it was "taken away," and believing "the abomination of desolation" to be Popery, he deemed the decree of Justinian, to be the point where it was set up.* Thus, we have a difference of opinion among the Adventists themselves, as to the commencement of the 2,300 days; *Mr. Berick* making it 445 years *before the birth of Christ*, and *Mr. Miller* reckoning it 508 years *after the birth of Christ*: thus they are 953 years apart from each other upon this point.

Dr. Cumming applies this prophecy to *Mohammedanism*, by several arguments, in which he shews that the "little horn" here mentioned could not be Antiochus Epiphanes, nor the Roman Power; and that the people who were to suffer, were not the *Jews*, but *Christians*. Concerning the 2,300 days, he says: "When did the 2,300 years, at the end of which, this "little horn" was to fail, begin? and at what period, therefore, may it be sup-

* *Grand Crisis*, p. 82.

posed that its prosperity closed? It is not the date of the *rise* but of the *decay* of Mahomedanism that is here indicated. The two dates, at one of which the 2,300 must commence, are either the year 538 B. C., when the supremacy of the Persian and Macedonian empire began, or the year 480 B. C., just prior to the defeat of Xerxes on his invasion of Greece. The one period is the commencement of the Persian dynasty; the second, is the era of its meridian, or its noon-tide power and glory. . . . Take the meridian glory of Persia as its commencement; and then we shall find that the end of the 2,300 years will bring us down to A. D. 1820.*

Bishop Newton says, "When these (2,300) years shall be expired, then their end will clearly shew from whence their beginning is to be dated, whether from the vision of the ram, or of the he-goat, or of the little horn." The uncertainty of the date when the 2,300 years began, renders it impossible to say when they shall end; hence the great obscurity of this prophecy respecting the time of its fulfilment.†

* Lectures on Daniel, p. 270.

† Dis. on Prop., pp. 289, 299.

As it is not necessary that we should settle this point, and fix the beginning and end of the 2,300 years, we proceed to observe the great object of this prophecy, is to shew, that although the enemies of Christ shall prevail for a long time, yet they shall ultimately be vanquished. This prophecy, then, refers to the *destruction of Christ's enemies, and not to the time of his second Advent.*

Another prophecy, is Daniel xi. 40: "And at the time of the end, shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow, and pass over." Mr. Berwick says, on these events: "And the king of the north shall come against him." It is obvious that the power to be pushed against, is, that "*certain king,*" namely, Turkey, for it is spoken of as distinct from "the king of the south" and "the king of the north." After tracing the history of the Western empire, the prophet returns to the Eastern empire, and planting his feet on the seat of government, the metropolis of that vast Em-

pire, now under the dominion of the Turks, and viewing the kingdoms from that point of observation, he calls Egypt "the king of the south," because it is the only kingdom lying in that direction; and Russia, "the king of the north," because it is the only power situated toward that point of the compass. Without going into the minutæ of its history, (Egypt), from that time until the present, we would observe, that it continued much in this condition until the war of 1832, when Mehemet Ali, Pacha of Egypt, attempted to make himself independent of the Ottoman Porte, in the event of which the declaration of the prophet was fulfilled: "the king of the south shall push at him:" namely, at Turkey; for Syria, at this time, belonged to the Turkish empire. And "the king of the north shall come against him like a whirlwind;" the word usually translated "whirlwind," says Kitto, means, more properly, a *storm*. But who is to come like a storm? Gog and Magog, or as one writer expresses it, "the Prince of Kosh," that is, Russia. The two leading characteristics of a whirlwind are: 1st. Velocity; 2nd. Irre-

sistible violence. Hence, we conclude, in respect to this fulfilment, "a short work will the Lord make upon the earth." The position here taken, has been objected to by some, from the idea that it would require too much time for the accomplishment of the work, and consequently place the coming of our King too distant in the future. But it may be remarked, that a greater work was performed by Bonaparte in a less period than three months; and can we not rely on the word of God, when He declares it *shall* be done?*

In the above extracts, we see the writer applies "the king of the south pushing at him;" the certain king, to the Pacha of Egypt and his efforts in 1832. "The king of the north coming against him as a whirlwind, to the empire of Russia, the present war; the writer thus making these two attacks to be 21 years apart, whereas Daniel speaks of them as being *simultaneous*; besides, in the present war, the Pacha of Egypt is actually *aiding*, and not *pushing against* Turkey.

But again, so far as the war has progressed,

* Grand Crisis, pp. 131, 134.

almost every result has been obtained *in favor* of the Turks, and the Russians have *retreated*, whereas Daniel says, "the king of the north" . . . shall *enter into the countries. and shall overflow and pass over.* He shall also enter into the glorious land, and many countries shall be overthrown, but there shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."—Daniel xi. 40, 41, 42, 43.

According to the Adventists' theory, this extensive conquest has to be accomplished in *this year* of 1854; but where is there the least prospect of it?

We are inclined to think with Bishop Newton, that these predictions respecting the kings of the south and of the north had their fulfilment, *when the Othman got possession of Greece, Constantinople, Ju sea and Egypt.* But to show more clearly how exactly Daniel's

prophecy was fulfilled in all its details by the conquests of the Mohammedans, we shall give a quotation from the Bishop's Dissertation, pp. 350, 351: "And at the time of the end," that is, (as Mr. Mede rightly expounds it), "*in the latter days of the Roman Empire*; shall the 'king of the south push at him;' that is, the Saracens, who were of the Arabians, and came from the south: and under the conduct of their false prophet, Mohammed and his successors, made war upon the Emperor Heroclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces. They were only to push at and sorely wound the Greek empire; but they were not to subvert and destroy it. "And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over;" that is, the Turks who were originally of the Scythians, and came from the north; and after the Saracens seized on Syria, and assaulted with great violence the remains of the Greek empire, and in time rendered themselves absolute mas-

ters of the whole. The Saracens dismembered, and weakened the Greek empire, but the Turks totally ruined and destroyed it; and for this reason, we may presume, so much more is said of the Turks than of the Saracens. Their chariots and their horsemen are particularly mentioned, because their armies consisted chiefly of horses. Their ships, too, are said to be many; and, indeed, without many ships, they could never have gotten possession of so many islands and maritime countries, nor have so frequently vanquished the Venetians, who were at that time the greatest naval power in Europe. The words "shall enter into the countries, and overflow, and pass over," give us an exact idea of their overflowing the western parts of Asia, and then passing over into Europe, and fixing the seat of their empire at Constantinople, as they did under their Seventh Emperor, Mohammed the Second.

Among his other conquests, this king of the north was to take possession of the Holy Land, and to subdue the neighbouring countries, but the mixed people of Arabia were to escape out of his hands. "He shall enter also into

the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the Chief of the children of Ammon:" (ver. 41.) Now, nothing is better known, than that the Turks took possession of the Holy Land, and remain masters of it to this day.

The last prophecy in Daniel, which we shall now consider, is found in chapter xii. 5-13: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that *it shall be* for a time, times, and an half; and when He shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And He said,

Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 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. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days." The author of the "Grand Crisis," says upon this passage: "The daily sacrifice shall be taken away," that is, the true worship removed, "and the abomination that maketh desolate set up." This refers to the same power that is brought to view in Daniel vii. 24, 25; xi. 31; and Matt. xxiv. 15, namely, the *Papal power*. This power was established in the sense of the prophecy in A.D. 519. It was then that the Catholic Church was nationalized, and the mode of faith held by that body adopted as the religion of the empire.

In this chapter (Daniel xii.) the Angel declares there shall be "time, times, and an half." This the prophet did not understand. He then enquires: "What shall be the end of these things?" To this, the Angel replies: (ver. 11.) "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination which maketh desolate set up, *there shall be* a thousand two hundred and ninety days." On turning to history, we find this has been exactly fulfilled. In the year 519, the abomination was set up. The Emperor Justin, by a decree, caused the Catholic Faith to become the dominant religion, and the Church became incorporated with the State; but in 1809, just 1,290 years after this union, Bonaparte deprived his Holiness of his temporalities, since which time, the power of the Pope, as a temporal Prince, has been but a second-rate power. (p. 177.)

But some of the Adventists themselves differ from the above writer, in the application of the words "the abomination of desolation;" they believe it to be the *Imperial Roman Power*, and that the prophecy recognizes it from the time it became connected with

the history of God's people, until the end of the chronological period. They view it as *one abomination of desolation*, whether Pagan or Papal,—that it first desolated the sanctuary—(Jewish); and secondly, the host—(Christian); that it was the “little horn” which “waxed exceeding great,” (Dan. viii.); and secondly, the “little horn,” “*whose look* was more stout than his fellows,” (Daniel vii.); that first in its Pagan state, it caused the saints to flee out of Judea, as described in Matt. xxiv., Mark xiii., and Luke xxi.; and secondly, it caused the saints to “flee into the wilderness,” in its Papal form. (Grand Crisis, p. 187.)

This prophecy is applied to the *Eastern* or *Greek Church*; and to Mohammedanism, in its *rise, progress, effects, and termination*, by Bishop Newton, and others. One angel asks another, (ver. 6,) “How long shall it be till the end of these wonders?” to which the other angel replied: “For time, times, and an half,” (ver. 7.) Daniel did not understand this answer, so he prayed, “O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are

closed up and sealed *till the time of the end.*" The time, times, and a half time, are said to be 1,260 prophetic days or years, at the end of which, Mohammedanism is to be destroyed. But when did the 1,260 years begin? The author of the Grand Crisis we have seen, applies the prophecy to *Popery*, and fixes upon the date A. D. 519, as its commencement, and 1809 as its close. Bishop Newton supposes the prophecy refers to the *rise of Mohammedanism*, about A. D. 606; and its continuance will be 1,260 days, which would bring its close to 1866. But the learned Bishop does not give the date of its overthrow. He says, "here" (Dan. xii.) "are three different periods assigned: 1,260 years, 1,290 years, 1,335 years, and what is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events which will take place at the end of each period, we can only conjecture; time alone can, with certainty discover."

Dr. Clarke says, "I believe, with Bishop Newton, the words *abomination that maketh desolate*, is a *proverbial phrase*; and may be applied to any thing substituted in the *place*

of, or set up in *opposition* to, the ordinances of God, His worship, His truth, &c. Adrian's temple, built in the place of God's temple at Jerusalem, the Church of St. Sophia turned into a Mohammedan mosque, &c. &c., may be termed *abominations that make desolate*. Perhaps Mohammedanism may be the abomination, which sprung up A. D. 612. If we reckon 1,290 years (ver. 11,) from that time, it will bring us down to A. D. 1,902, when we might presume, from this calculation, that the religion of the *false prophet* will cease to prevail in the world."

There is but one argument directly drawn by Mr. Berick, from the Book of Daniel, to shew that the second Advent will take place A. D. 1854; it is as follows: "But how long is he (Dan.) to rest?" "*Till the END BE!*" The end of what? *The 1,335 days!* For thou shalt rest, "and stand in thy lot." Thou shalt RISE UP, and stand in thy lot. (Ger. text.) Prof. Stuart renders the Hebrew thus: "*Thou shalt stand up for thy lot.*"—Now, when is Daniel to stand up for his lot? or when is he to be resurrected? "*At the end of the days!*" End of what days? It can be

no other than the 1,335 days. The resurrection of the dead marks the end of those days. * * * * Thus it is written, and thus it will be fulfilled.—The 1,335 days, (years) extend just 45 years beyond the 1,290. In the margin of the Bishop's Bible, is placed the following note: "In this number (1,335 days) we have a month and a half added to the former number, viz.: 1,290 days. In a month and a half (Jewish time) there are just 45 days, and this, added to the 1,290, makes 1335 days, which we believe will end in 1854."

Probably the shortest and best refutation of the above assumptions, for they can scarcely be called an argument, will be the actual close of 1854, which we believe will take place without realizing Christ's appearance amongst us, or Daniel's resurrection from the dead.

But, again, we observe the angel's object was *not to disclose the date of Christ's second Advent, but to foretell with certainty the destruction of Christ's enemies, and the full and final triumphs of the Gospel.*

From a careful and deliberate examination of the foregoing prophecies, we are led to the

conclusion, that the precise time of Christ's second Advent is not stated in any of them ; and that the interpretations of those prophecies, whether supplied by Daniel, or Gabriel, refer to the destruction of Christ's enemies, and not to the period of His second Advent ; and how long after the destruction of these enemies it may be before Christ comes, we cannot tell. Bishop Burnet says : " We now proceed to the Christian prophecies concerning the end of the world. I do not mention those in Daniel, because I am not satisfied that any there (excepting that of the fifth kingdom itself) extend so far."

The 24th chapter of St. Matthew is a part of Scripture which was given to a few of the disciples, by our Lord on the Mount of Olives, in answer to the following questions : (ver. 3,) " Tell us, when shall these things be ? and what *shall be* the sign of Thy coming, and of the end of the world ?" The signs spoken of in this chapter, are understood and applied by different writers each according to his respective theory, and a good deal of diversity in their opinions consequently exists. Mr. Berick applies the chapter from verse 5 to 14, to calami-

ties and events, which have occurred during the whole time since Christ's death, to the end of the world. Ver. 15, 16: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place: * * * * * Then let them which be in Judea flee into the mountains." These he applies to the setting up of the Papacy, A. D. 519; and he says, "The abomination is *to be set up for 1,290 years*. But Daniel xii. 11, to which he evidently alludes, does not say the abomination is to *continue 1,290 years*; his words are: "*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, it appears to us, that the prophet here speaks of the *setting up* of the abomination, and not its *continuance*. And the time that is to elapse between the setting up and some particular period, not mentioned, is to be 1,290 years.

But to which abomination in the Book of Daniel does Christ allude? for there are three places which speak of the abomination, viz.: chap. viii. 11-13, xi. 31, xii. 11. We feel un-

able to answer these questions with any degree of certainty, and we consider it better not to add our conjectures to the statements of others, lest we should increase the number of errors. OTHER ADVENTISTS believe the abomination of desolation to be the Imperial Roman Power, as before intimated.

But other writers apply this prophecy to the siege of Jerusalem, A. D. 69-70. Dr. Cumming says, "down to this," (ver. 23) "he seems to me to refer especially to the downfall of Jerusalem;" then from verse 23 onward he guards them against misinterpreting the signs of His Advent. From verses 23 to 29, and from verses 30 to 41, he describes his own second coming and the end of the age.*

Dr. Clarke says, "this *abomination of desolation*, (St. Luke, chap. xxi. 20, 21) refers to the Roman kings; and this *abomination standing in the holy place* is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy,—and in reference to this event they are understood by the Rabbins. The Roman

* Apoc., 2nd series, p. 431.

army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says, the Romans brought their ensigns into the temple, and placed them over against the eastern gate and sacrificed to them there. The Roman army is therefore fitly called *the abomination*, and the *abomination which maketh desolate*, as it was to desolate and lay waste Jerusalem."

It is to be particularly noticed here that our Lord gives no chronological answer to the question, "tell us when shall these things be." He mentions the SIGNS which are to precede the two great events, the fall of Jerusalem and his second Advent; but when these signs should appear, and what time should elapse between these signs, we are not informed, and consequently the date of our Lord's appearing cannot be gathered from this chapter.

Matt. xxv. 13: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." These words are the application which Christ made of the parable of the ten virgins. That parable refers to Christ's second coming to judge the world, (Dr. Clarke) and it illustrates the con-

dition of the church, in which some will be found wise and ready for their Lord, but others will be found foolish or neglectful, and consequently they will be punished. The duty Christ urges is *not to find out the time of his coming, but to be ready for it.*

Mark xiii: In the preceding part of this chapter, Christ had given the signs which should precede the destruction of Jerusalem; verses 1-23. He then proceeds to speak of His second coming in verses 26, 27, 32 and 33; He says, "then shall they see the Son of Man coming in the clouds with great power and glory. And then shall He send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. But," says he, "of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not the time." Now does Christ here state the *time* or *date* of his second coming; or does he set the disciples to work to find out that hidden secret, which the very angels in heaven could not know? Nothing of the kind; but he says,

“take ye heed, watch and pray.” Verses 34-37: “For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.” Is not the whole scope and design of this parable to show that the disciples and all Christian professors should be ignorant of the time when Christ should come; and that *all* should *watch* for it, in consequence of their not knowing the time.

Luke xii. 35-40: “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and

serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Here Christ speaks of his second coming as resembling a man returning from a marriage feast; the time of his return being so uncertain that they could not tell whether he would come in the second watch or in the third watch of the night, but like good servants they were to be ready for him. Again our Lord speaks of the uncertainty of the time in *which a thief might enter the house* as resembling the uncertainty of his coming; the thief might know the hour when he would enter the house, but surely he would not inform the occupants of that house when he would come. Our Lord thus compares the uncertainty of his own second coming to the coming of the thief, which could not be known. Here also Christ urges the duty of watchfulness.

Upon the *Book of the Revelations of St. John*, Bishop Burnett says, p. 412, "But in the Apocalypse of St. John, which is the last revelation we are to expect, there are several prophecies that reach to the consummation of this world and the first resurrection. The seven seals, the seven trumpets, the seven vials, do all terminate upon that great period. But they are rather *historical* prophecies than chronological; they tell us, in their language, the events, but do not measure or express the time wherein they come to pass. Others there are that may be called *chronological*, as the treading under foot the holy city, forty and two months, Apoc. xi. 2. The witnesses opposing Antichrist, 'one thousand two hundred and sixty days,' Apoc. xi. 3. The flight of the woman into the wilderness for the same number of days, or for a 'time, times and half a time,' Apoc. xii. 6 and 14. And lastly, the war of the beasts against the saints 'forty-two months,' Apoc. xiii. 5. These all, you see, express a time for their completion; and all the same time, if I be not mistaken; *but they do not reach to the end of the world: or if some of them did reach so far, yet because*

we do not certainly know where to fix the beginning, we must still be at a loss *when*, or in *what year*, they will expire. As, for instance, if the reign of the beast, or the preaching of the witnesses be 1,260 years, as is reasonably supposed, yet if we do not know certainly when this reign or this preaching began, neither can we tell when it will end." There are several passages in this book, which will come under consideration in subsequent lectures, and therefore we shall not introduce them here.

1. We observe, in conclusion, that none of these passages give us any reason to think that the coming of our Lord will be known to the Church *till he is actually announced from heaven*; * and therefore we believe that those persons who spend their time and energies to find out the day or year Christ shall come, have got upon the *wrong track*; "*they have switched off*;" as one of them humorously said of other churches; and when they have thus switched off they have soon come to a stand still; while the chariot of the Lord has gone forward, and is still going forward in

Grand Crisis, p. 256.

the right direction, watching and praying till Christ shall say, it is enough.

2. Another point to be observed is, that Christ, in every one of these passages, urges upon his disciples to *be ready for his coming*; not to spend their days in prying into those times and seasons which the Father hath put in his own power; trying to find out what he has *not* revealed, and what cannot be found out. We think, therefore, it is much better to be *working* in the vineyard while it is day, than to be loitering and lounging for the night, expecting the reward, though we neglect the work.

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LECTURE III.—PART I.

THE WORK TO BE DONE BETWEEN CHRIST'S ASCENSION TO HEAVEN AND HIS SECOND ADVENT.

DISCIPLING ALL NATIONS.

MATT. xxviii. 19, 20.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo ! I am with you alway, even unto the end of the world. Amen.

Our last discourse in this series was confined to the *time* or *period* of Christ's second Advent, in which we were led briefly to review some of the *errors* upon this subject, into which persons and parties have fallen from the days of the Apostles to the present time. And then to examine passages of Scripture which have been supposed to refer to *the time* when Christ shall come ; but we found that these passages did not allude to the *period* or date

of our Lord's return, and scarcely any of them referred even to the *event* itself.

We then examined *other passages*, which are undoubtedly applied to the second Advent of Christ; but these passages did not disclose to us the *time* when Christ should appear; but they seemed studiously to keep the *date* out of sight, and they all strongly urged the necessity of being ready for it,—not to find out *when* it should take place; but “to take heed, watch and pray.”

Let us now proceed to consider the *work which was to be done between the ascension of Christ to heaven, and His return from thence*. That work comprehends chiefly, *the discipling of all nations; the restoration of the Jews; the destruction of Christ's enemies, viz., Antichrist and the false prophet*. At present, we can only direct your attention to the *discipling of all nations*. In the text, we find, Christ said unto the disciples: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even

unto the end of the world." This grand purpose of Christ to disciple all the world, had its origin in the comprehensive scheme of human redemption,—hence we find it set forth:—

I. In the NEW COVENANT INTO WHICH GOD ENTERED WITH THE HUMAN FAMILY, in Isaiah xlii. 6, we read: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." This passage is an address to Christ by the Father, in which we see He was appointed to be *the covenant sacrifice*. This covenant is alluded to in Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." These words are altogether of a *general kind*. But this covenant was more clearly mentioned to *Abraham* and *Isaac*, and no less than *four* times it was said, that in them and their seed "*all nations should be blessed*."—Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4.

In Heb. viii. 10, 11, St. Paul shews that

this covenant of grace comprehends not only all nations, collectively, *but all persons individually*. "For this is the covenant, that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." Guided by the light of this inspired Apostle, we look forward and see that a time has yet to come, when all nations shall be so disciplined that every neighbour, and every brother will "*know the Lord*," and that Christ in His commission to the disciples, was only carrying out the provisions of that covenant. But we proceed to consider—

II. Secondly, some PROPHECIES which refer to the discipling of all nations:—

Ps. xxii. 27: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him."

It is, we believe, universally admitted, that

this Psalm concerns *the Messiah Christ*; His *Passion*, and *His Kingdom*; and that the passage we have read, foretells a period when all nations shall be so far disciplined, that they shall remember, and *turn unto the Lord*, and all kindreds of the nations shall *worship* before Him. The word rendered *kindreds*, means *families*; that is, all the families of all the nations, *shall embrace the Gospel for their salvation*.—Dr. Clarke.

Ps. lxxii. 8, 11, 17: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish, and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him." "His name shall endure for ever, His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." And after this, David offers up an inspired prayer in which these words occur: "And let the whole earth be filled with His glory. Amen and Amen." (ver. 19.)

This Psalm too, refers primarily to Christ, and the passages we have read, shew that the dominion of Christ is to be *as extensive as man's habitations; that it is to stretch from sea to sea, and from the river unto the ends of the earth:—All nations shall serve Him,—all nations shall call Him blessed.* The Psalmist anticipated the time when one simultaneous shout of hallowed praise, shall arise from every nation to the glory of Christ; “all nations shall call Him blessed.”

Isa. ii. 2–4: “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 plough shares, and their spears into pruning hooks; nation shall

not lift up sword against nation, neither shall they learn war any more." Here we have a prophecy of that *supremacy*, to which Christ's kingdom shall be raised,—and the success of His government is such, that from thence *they shall learn war no more*. But this part of the triumphs of Christ is not yet accomplished; for how to destroy most lives in battle, is a study to which men now apply themselves most assiduously. As the poet has it:—

"How to dislodge most souls from their frail shrines,
By bomb, sword, ball and bayonet, is the art
Which some call great and glorious."

Isaiah ii. 1-9: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord, and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall He judge the poor,

and reprove with equity for the meek of the earth ; and He shall smite the earth with the rod of his mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed : their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 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." We have the authority of St. Paul for applying this prophecy to the final and peaceful triumphs of Christ's kingdom upon earth. In Romans xv. 12 : he says, " Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles ; in Him shall the Gentiles trust." The peaceful state of things mentioned in the

prediction, is attributed to the universal spread of the Gospel: "*for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"

Dan. ii. 34, 35: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. * * * * And the stone that smote the image became a great mountain, *and filled the whole earth.*" This little stone, that was to become so great and fill the whole earth, is the kingdom of Christ, as we see by the interpretation. (ver. 44.)

Dan. vii. 26, 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 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.*

In the context, we find that Antichristian power and authority should become very *great*; but its day is limited, the shades of its

night have began to gather around, its end draws nigh, its destruction is determined upon. But the sovereignty of Christ's kingdom is everlasting and all dominions shall serve and obey Him.

The few prophecies we have referred to, most clearly shew *that all the nations, families and individuals* of the world are, at some period, to *profess Christianity*,—to be *the disciples of Jesus*, to *know the Lord*. We proceed to consider—

III. Thirdly, some STATEMENTS AND PARABLES OF CHRIST, which refer to the discipling of all nations:—

Matt. xxiv. 14: “And this Gospel of the kingdom shall be preached *in all the world*, for a witness unto all nations, and THEN SHALL THE END COME.”

Do not the words “all the world” clearly convey the idea of all *nations, families and individuals*, and that the gospel has to be preached to them, *and then shall the end come*, but not before.

Matt. xxviii. 19, 20: “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world. Amen." The word "*teach*" here means "*make disciples of all nations*;" (Dr. Clarke), bring them to an acquaintance with God; and for the accomplishment of this work, Christ promised to be with them, *even unto the end of the world.*" Let us now look at some of our Lord's PARABLES which have reference to the work to be done between His ascension to heaven and His return.

Matt. xiii. 24-28: "Another parable put He forth unto them, saying. The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto Him, Wilt thou then that we go and gather them up? But He said,

Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." It has been said elsewhere that the wheat represents the good; and the *tares the wicked, or non-professors*. The parable is acknowledged to refer to the state of the world at some period or other, but as there has not been a time in which all men professed the religion of Christ, *such a time is yet to come*. But the tares here mean *degenerate or bastard wheat*, as critical Greek scholars all admit, so far as I am acquainted with them. The tares then, resemble *degenerate* professors of the Christian religion. Dr. Clarke says "every Christian society, how pure soever its principles may be, has its *bastard wheat*—those who bear a resemblance to the good, but whose hearts are not right with God."

Matt. xiii. 33: "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was

leavened." Does not this parable teach that the gospel will work its widening way through the mass of human society *until it leaven the whole?*

Matt. xxv. 1-13: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept, And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord,

open to us. But he answered and said, Verily I say unto you, I know ye not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

These two classes of virgins resemble the human race, as it will be found when Christ the bridegroom comes. Dr. Clarke, says: the "virgins denote the purity of the Christian doctrine and character. In this parable, the bridegroom is generally understood to mean *Jesus Christ*. The *feast*, that state of felicity, to which He has promised to raise his genuine followers. The *wise* or *prudent*, and *foolish virgins*, those who *truly enjoy*, and those who only *profess* the *purity* and *holiness* of religion. The *oil*, the grace and salvation of God; or, that faith which works by love. The *vessel* the *heart* in which this *oil* is contained. The *lamp*, the profession of enjoying the burning and shining light of the Gospel of Christ. *Going forth*, the whole of their sojourning upon earth." This parable then teaches that *the human race will all profess the Christian religion, although some will be wise and prudent, others foolish and careless.*

Matthew xxv. 14-30: As this parable is

lengthy, we have not transcribed it. You observe that all the persons to whom the talents were entrusted, were *servants*, they belonged to the *same master*, and they all had goods entrusted to them for improvement.— And that servant who was punished, was not punished for *rebellion* and *opposition* to his master,—but for indolence; he was a *slothful servant*. This parable, too, leads us to the same conclusion, namely, that when Christ shall come, *all persons will be His servants— all will have had talents to improve*; but some will be found *slothful* servants, while others have been *diligent*.

There are other parables, such as the *fish-ing net*, and the *mustard seed*, which refer to a similar state of things, when Christ shall come. But these are enough! We think nothing can be clearer, from the words of the Son of God, than that *all nations, families and individuals, will profess the Christian religion before Christ's second coming*.

IV. Fourthly: The APOSTLES lead us to expect the same state of things as being accomplished, before the second Advent of Christ:—

Romans x. 18: St. Paul, referring to the preaching of the Gospel, says: "Have they not heard? Yes, verily; their sound went into all the earth, and their words unto the ends of the world." The Apostle here says of the Gospel, what the Psalmist had said of the heavenly bodies. Their sound went into all the earth, and their words unto the end of the world. As those celestial luminaries have given testimony of the eternal power and godhead of the Deity, *to all the habitable world*, so the Gospel of Christ is *intended*, and shall *ultimately bear testimony of His eternal mercy and goodness as extensively over this earth as the light of the sun itself*.

Phil. ii. 10, 11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." We quoted this text, several months ago, and gave the words "*should bow*," "*should confess*," in the sense of promise—they *shall do it*. One person, in particular, with some degree of tact, gave a most *wretched and unscriptural* criticism to the word

"*should*," he said *they ought to do it*, and not, they *shall* do it; and thereby he tried to shew that we had *perverted* the passage, giving a meaning to it, which, Paul the writer, did not intend. Now, that way of arguing, may take with persons who are unable or unwilling to examine the matter. If you look to the margin of your Bible, you will find a reference to Isaiah xlv. 22, 23, to which St. Paul evidently alludes. The passage reads thus: "Look unto me, and be ye saved, all ye ends of the earth; for I am God and there is none else. *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee SHALL bow, every tongue SHALL swear.*" Thus, you see that our interpretation of that passage is supported by the *word*, yea, by the oath of God himself.

Then St. Paul quotes these words in Rom. xiv. 11, where he uses the words in the same way. He says: "It is written, As I live, saith the Lord, every knee *shall* bow to me, and every tongue *shall* confess to God." We therefore look upon these passages, in Isaiah, and in Romans; quoted also by St. Paul in the

epistle to the Philippians, as shewing most positively and conclusively, that the time will come, *when every knee SHALL bow to the name of Jesus, and every tongue SHALL confess, that Jesus Christ is Lord to the glory of God the Father.*

On reviewing the spread of the Gospel, and its blessed results, we would say, in the language of the eloquent Dr. Cumming: "When the Gospel has been preached as a witness to all, then shall Messiah come in the clouds of heaven, with power and great glory; and the end shall come—the end of our disputes, quarrels, pride, sectarianism, selfishness, vain glory; the end of despotism on the part of the rulers, and of insubordination in the subjects; the end of the toils of slavery, and the sufferings of martyrdom; the end of Popery, Puseyism, Paganism, and Mohammedanism,—the Missal, the Breviary, the Shaster, and the Koran. That great rainbow of the covenant, that starts from the cross, vaults into the sky, and sweeps over the throne, shall complete its orbit, and rest again upon the ground, and Christ and Christianity shall be all and in all. Then shall the desert rejoice and blossom as

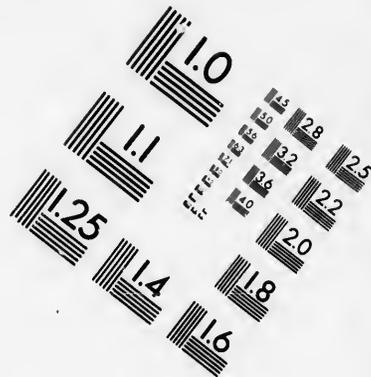
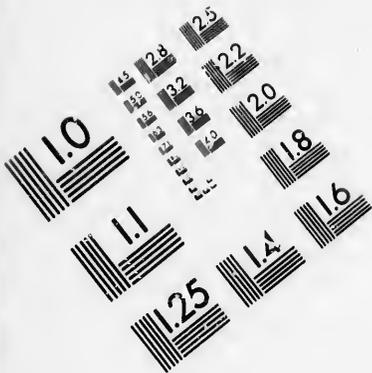
the rose. Then the tree of life shall be where the cypress is. Then shall nations sing God's praise, and Zion recount God's marvels. Then shall history retrace, with new joy, God's footprints. Then shall the glory of Jesus sparkle in the dew-drop, and in the boundless sea; in the minutest atom, and in the greatest star; and this earth, re-strung, re-tuned, shall be one grand Æolian harp, swept by the breath of the Holy Spirit, pouring forth those melodies which began on Calvary, and shall sound through all generations.*

In conclusion:—1st. You observe by the foregoing Scriptures, that all nations have to be so far disciplined to Christ, that every *family* and every *individual* in the world will, at some particular time, profess the religion of our Lord Jesus Christ. *Mark you*, we do not say they will all be *converted* to God, *born of His spirit*, and *lead a sober, godly, and righteous life*. But we do say, *they will all profess the Christian religion*.

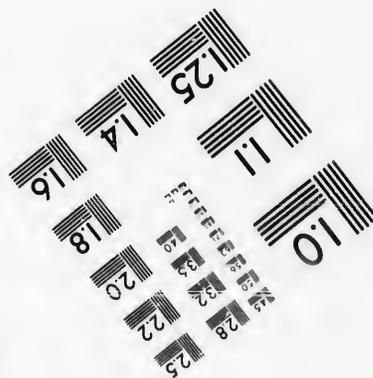
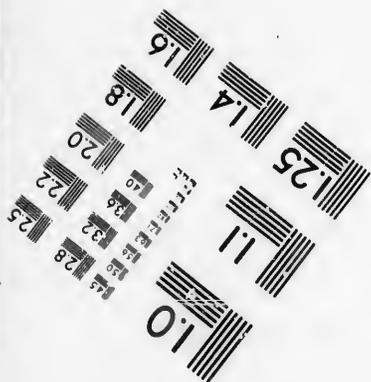
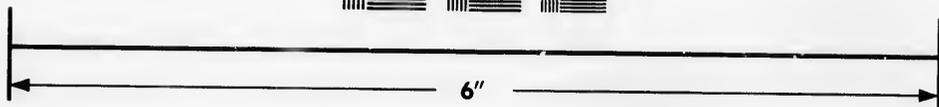
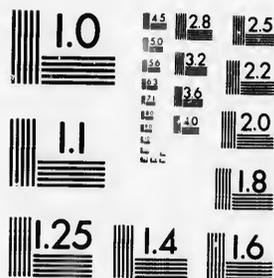
But it has been said, *the Gospel has been preached to all nations*. If even that were true, which we do not admit, yet has there

* Preface to Lectures on Daniel.





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ever been a time when *every nation, family and individual* in the world, professed the Christian religion? NEVER! then *that time has yet to come*; the *work of discipling all nations is still unfinished*.

2nd. Consider the present state of the world with respect to the *religion they profess*:— Taking the world's population at the lowest estimate, 800 millions; of that number, there are:—

455 millions of Pagans,

140 “ of Mohammedans,

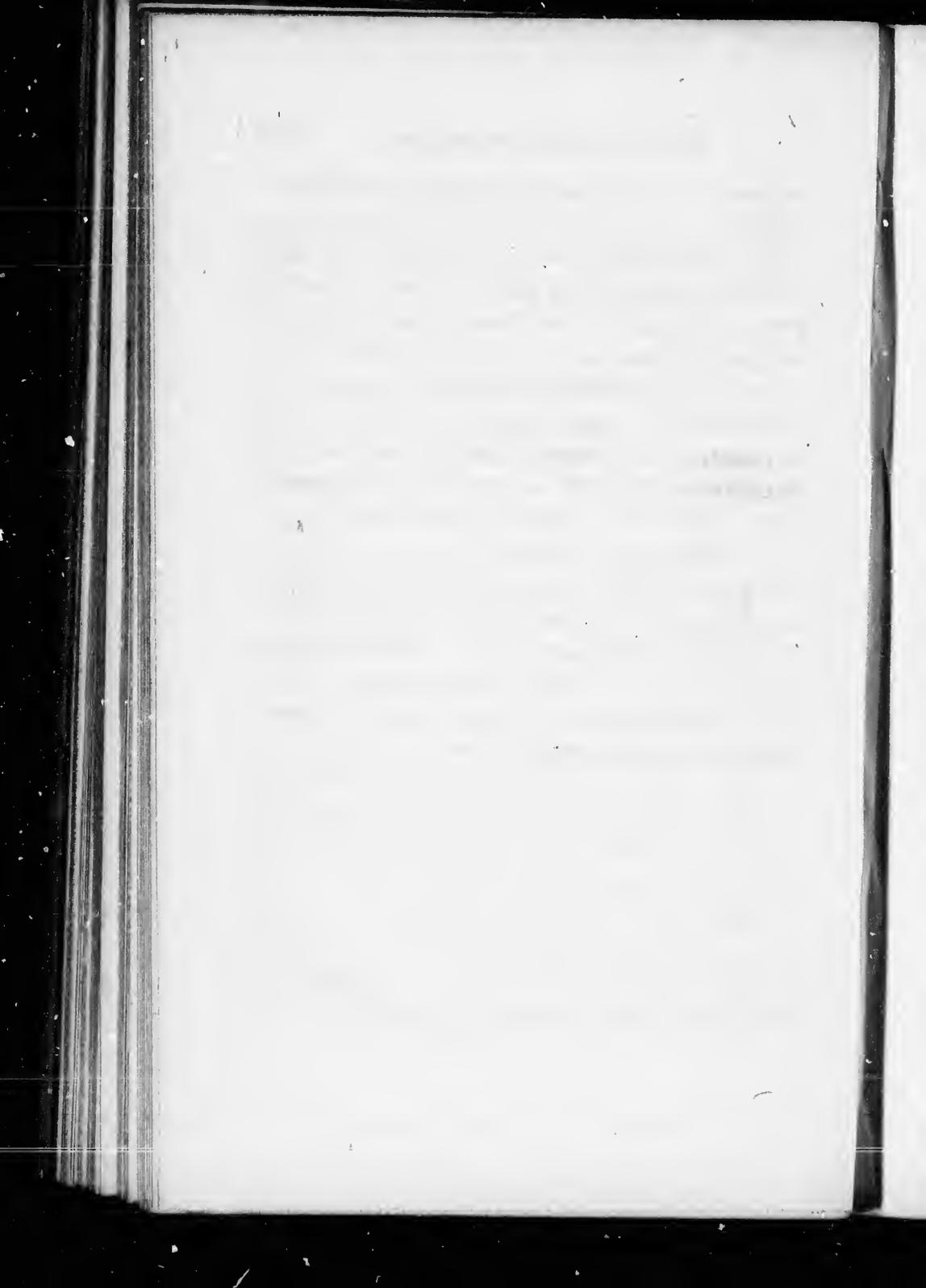
5 “ of Jews; and but

200 “ who profess the Christian

religion—in the Roman Catholic, the Greek, and the Protestant Churches. Thus, you see, that at this period of time, only about *one-fourth* of the world's population, profess the Christian religion. But how *soon*, or how *long* it may yet require to win the other *three-fourths* over to Christ, even in name, *none can tell*; but they *must* be won,—they *will* be won: for the mouth of the Lord hath spoken it. A time will come, when some pure and happy spirit will announce from heaven, the great fact, that *the kingdoms of this world have*

become the kingdoms of our God and of His Christ.

3rd. A conclusion to which these remarks naturally bring us, is, that to expect Christ's second coming to take place *to-night, to-morrow*, or even *this year*, is to expect, *the bridegroom to come, before the bride is prepared to receive him, to expect the host to invite us to the feast of fat things, before the animals are slaughtered—to invite us to wines well refined, before he has even gathered the grapes; or it is to announce the arrival of harvest before the seed time is ended.* But *it will not be so*; when the messenger calls us to the marriage feast, he will say, "*all things are ready, come ye to the marriage.*" When he commands the angel to thrust in his sickle, it will be *when the harvest of the world is ripe.*



LECTURE IV.

THE WORK TO BE DONE BETWEEN CHRIST'S ASCENSION TO HEAVEN AND HIS SECOND ADVENT.

PART II.

THE DESTRUCTION OF ANTICHRIST.

1 Cor. xv. 25.

"For he must reign, till he hath put all enemies under his feet."

"THE carnal mind is enmity against God; it is not subject to his law, neither indeed can be." This is spoken of man as a fallen being, whose degenerate state is so bad that it cannot be sufficiently mended to fit him for heaven; but he may be *created anew in Christ Jesus*; hence the Apostle says, "and you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouable in his sight." (Col. i. 21, 22.)

But the Scriptures speak of Christ's enemies, as being *large in numbers, forming combinations, or societies*, which set themselves in formidable array against the "Prince of Peace;" the Psalmist inquires of such, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us; he that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." These were enemies *outside* of the Church of Christ, but the Church has had her enemies *within*, and the greatest and most deadly of these has been the Papacy. Daniel speaks of this enemy as being remarkable for its *origin*, springing out of the very bosom of the church itself, remarkable also for the *degree of its ambition, and the extent of its power*. But its career is limited, its end will assuredly come; the same Being that foresaw its rise, has fore-

told its fall. Another enemy is the *false prophet* or *Mohammedanism*; that system arose from obscurity, by the ambition and cunning of one man; it spread itself by the destroying elements of fire and sword, and it was firmly seated for hundreds of years; but its foundations are sapped, and its structure will fall to the ground; and probably the *sword*, by which it arose to eminence, will be employed for its overthrow. These two, *Popery* and *Mohammedanism*, are the great enemies of Christianity; but the light of inspiration discloses the symptoms of decay, and points to their final dissolution; for Christ "must reign till he hath put all enemies under his feet."

There are several prophecies in scripture which speak of Antichrist, the Man of Sin; and the resemblance between them and the Popedom is such, that writers are almost all agreed that these prophecies speak of that great degeneracy in the Church which we commonly call Popery. To this enemy we shall first direct your attention.

POPERY, we say, is *the great enemy of Christ, spoken of in scripture* as a "little horn," and as a "beast." Let us look first to its *rise*.

The plenitude of Popery, in its power and grandeur, was not contemplated by its early promoters, they dug the foundations upon which others gradually reared the edifice, and in doing so they never dreamt that its top should reach to heaven, or that their successors should oppose and exalt themselves above all that is called God, or that is worshipped: But the Divine Being foresaw its commencement, traced the outline of its future extent and operations, beheld its towering ambition, and then resolved upon its final overthrow. The leaven of Popery began to operate in the days of the Apostles. St. Paul, after predicting its career, says, "*the mystery of iniquity doth already work.*" This enemy to Christ was predicted by Daniel (vii. 8) as a "little horn having eyes like the eyes of a man, and a mouth speaking great things." But its progress in the Church was comparatively slow till the time when Constantine took Christianity under his protection and patronage; then, by the worldly honours which that emperor heaped upon it, corruption came in like a flood, its growth became rapid, and it continued to spread for several centuries.

Daniel speaks of Popery as a "little horn" which grew up *among the ten horns*, and that this little horn plucked up three of the other horns by the roots, that is, Popery grew up among the ten kingdoms into which the Roman empire was divided; but there is great difference of opinion among writers concerning these ten kingdoms. There is also great difference of opinion as to what *events* the little horn's plucking up the three horns by the roots is to be applied; one writer of considerable celebrity, Grotius, supposed the little horn was *Antiochus Epiphanes*, and that the three horns plucked up by him were his three elder brothers. Another writer would apply the plucking up those three horns to a particular conquest obtained in Africa in the year of Christ, 534, by the forces of the Greek government, because at *that time the State nationalized* the Church, that is, made Christianity the religion of the State. (Grand Crisis, p. 34.) Another writer would apply the rise of the "little horn," and the uprooting of these kingdoms, to the time *when the Popes became temporal Princes*, and that the first kingdom was plucked up in the year 755, by Pepin,

king of France, first conquering, and then giving the exarchate of Ravenna to Pope Stephen II. The second kingdom was given to Peter by Charlemagne in 774. The third, the State of Rome, was vested in the Pope in temporals as well as spirituals, and confirmed to him by *Lewis the Pious*; these, says this writer, are the three horns which were plucked up from the roots before the little horn.— (Dr. Clarke, quoted from Bp. Newton, p. 241.)

Where historians and learned men differ so much, as to the *time* when the little horn arose, and the kingdoms represented by the three horns, it would be presumptuous for us to decide, and it might lead us into an error similar to that into which others have fallen, when they have fixed particular dates to the events predicted by Daniel, and from thence made their calculations as to when Christ is to come. The fact is, Popery arose GRADUALLY, little by little, and therefore to date the time of its rise from any particular day, is impossible.

Let us now proceed to consider :

Secondly, some of his *characteristics* :—

This little horn we understand to be, not one individual person, *but a system or succes-*

sion of rulers; the great things said to be done by this little horn, and the continuance of his power until the discipling of all nations is effected, puts it beyond all question, that a long succession of persons is meant, and not one individual only.

His uncommon penetration and sagacity, and his high pretensions to superiority above the other horns, are implied in the words: (Dan. vii. 8, 20 :) "in this horn were eyes like the eyes of a man, and a mouth speaking great things; and his look was more stout than his fellows," that is, the other horns.

His possessing *temporal power or dominion*; he plucks up three of the other horns which preceded him, and their kingdoms become his. But notwithstanding this, he is never called any other than a "little horn;" nor is it said of him, that it waxed exceeding great. The greatness of this little horn does not consist in the *extent of temporal government*, but of *great works and looks*, of *great ambition and demands*.

His *opposition to the true religion* is described by his "making war with the saints, and prevailing against them; his speaking great

words against the Most High ; his wearing out the saints of the Most High ; his thinking to change times and laws, which would be given into his hand until time, times and the dividing of time." The history of Popery is the strongest confirmation of this,—for in what country has she fixed the heel of her despotism without changing the laws, crushing the civil liberties of the people, and wearing out the saints of the Most High, either by tedious torture or horrible massacre ?

Speaking words against the Most High, is another of these characteristics mentioned in prophecy. This signifies opposition to the truth as it is in Jesus ; professing and authorizing corrupt doctrines and practices in worship ; yea, speaking great words against the Most High denotes a sacrilegious claiming of authority in government, entrenching on the prerogatives of the Divine Being. And do not their own authorized publications show that every part of this prediction is but *too true, impiously and blasphemously true*.

We cannot conclude this part better than by quoting the words of Bishop Newton, (Dis. on Prop., p. 682.) " I say, the spirit of

prophecy hath signified before hand, that there should be such a power as that of the Pope and Church of Rome usurped in the Christian world ; and these predictions are so plain and express, that, was not the contrary evident and undeniable, they might seem to be penned after the event, and to describe things past, rather than to foretell things to come. For instance, hath there now for many ages subsisted, and doth there still subsist, a tyrannical and idolatrous and blasphemous power, in *pretence* Christian, but in reality Antichristian. It is the very same power that is portrayed in the ' little horn,' and the blasphemous king by Daniel ; in the man of sin, the son of perdition, by St. Paul ; and in the ten-horned beast and the two-horned beast, or the false prophet, by St. John. Hath the Church apostatized or departed greatly from the purity of Christian faith and worship ? It is the very same thing that St. Paul hath foretold, (2 Thess. ii. 3.) ' The day of the Lord shall not come except there come a falling away,' or the apostacy *first*. St. John foresaw the Church so far degenerated as to become (Rev. xvii. 5) ' the mother of harlots (or whoredoms) and abominations

of the earth.' Is the same Church notorious also for enjoining celibacy to her clergy, and engaging her nuns to enter into vows of leading a single life? Doth she make a distinction of meats, and command and institute certain times and days of fasting, wherein to taste flesh is judged a mortal sin? Nothing can more fully accomplish the predictions of Daniel and Paul. Doth the Pope make himself equal, and even superior to God, in affecting divine titles, attributes and honors, in assuming a power of dispensing with the immutable laws of nature and the gospel, in substituting for the commandments of God the traditions of men."

The above (and a great deal more so minute and so full, that to avoid being tedious we have abbreviated) so clearly and constantly point us to Popery that we have no doubt whatever that that system is the man of sin, the son of perdition whom the Lord will destroy with the brightness of his coming. This leads us to consider, thirdly, the *duration* of Popery.

Daniel said it should be "until a time, and times, and the dividing of time" (Dan. vii. 25.)

Again, (Dan. xii. 11,) "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days, that is, prophetic days or years.* The duration of Popery for these 1290 years, from some particular date which writers cannot yet agree upon, has been thought by the *Adventists* to terminate in 1809. One of their writers says, "as we learn from different historians that the extinction of the *civil* power, wielded by the Papacy, was consummated in 1809, is not this the probable terminus of the 1290 days of Daniel; believing this," he adds, "we look for the coming of our Lord in 45 years from that period of time. The present year, viz., 1854, we hope and trust is the glorious year of release to the people of God." (Grand Crisis, pp. 370, 371.)

The author of the "*Coming Struggle*" says, "the next great error of our interpreters is in regard to the time, and times and half a time, or the duration of the beast. They

* If it were known when this Antichrist became the "little horn," the time of his overthrow could be ascertained to a year. But as it rose *gradually*, from step to step, till he acquired his strength, it is impossible to say, at present, when he will be destroyed.

do not understand that it means a period of 1260 solar years, and they have failed to find the true commencement of the era. The general theory dates it from the year 606, when Phocos proclaimed the universal supremacy of the Bishop of Rome. This fixes the secondary termination of the 1260 years in 1866. But the time, times and half a time, began by its primeval epoch earlier than this. The year 606 is the period of the *ecclesiastical* constitution of the beast, or the time when the dragon gave to its Lion-mouth his authority. Its civil constitution dates 75 years earlier, or from 531, when the Justinian code was completed and published. These two epochs were the real beginnings of the 1260 years. *The victorious reign of the beast ought then to terminate about the years 1791 and 1866, or two years earlier or later.*" (Coming Struggle, p. 13, 14.) This writer adds, "It is a mistake to suppose that the 1260 years limits the *existence* of the beast, it merely limits his unwaning power. The full power of his civil and ecclesiastical pre-judicial existence, as a Roman power, is 1335 years, and this terminates in 1866."

Dr. Clarke, in his commentary upon Dan. vii. 26, says: "If the Papal power, as a *horn*, or temporal power, be intended here, which is most likely, (and we know that that power was given in 755, to Pope Stephen II., by Pepin, king of France); counting 1,260 years from that time, we are brought to A. D. 2,015. But I neither lay stress nor draw conclusions from these dates."

Bishop Newton says: "To fix the time exactly when these 1,260 years began, and consequently when they will end, is a matter of some niceness and difficulty, and perhaps we must see their conclusion, before we can precisely ascertain their beginning. The truth is, these 1,260 years are not to be reckoned from the beginning of these corruptions, from the *rise* of this tyranny,—but from their full growth and establishment in the world,—from his coming to the throne; and, in my opinion, the beginning of the 1,260 years cannot be fixed, consistently, sooner or later than the eighth century. If, then, the beginning of the 1,260 years of the reign of Antichrist is to be dated from the year 727, their end will fall near the year 2,000 after Christ." (Dis. on Prop., pp. 696, 697.)

By the preceding quotations, you perceive what a difference of opinion exists as to the continuance of Popery, or when the 1,260 years shall end. The Adventists say, those years ended in 1,809. The author of the "Coming Struggle" supposes the end will be in 1,866; Bishop Newton thinks about the year 2,000. Dr. Clarke thinks about 2,015.

I, however, am not so much concerned as to *when* Popery shall end, as I am in the certainty of its overthrow. Popedom still exists, and it cannot be denied that this apostacy is making the most strenuous efforts to regain its former power; but in spite of those spasmodic efforts for enlargement, Popery is in its "dotage;" and all its struggles to regain its former power, shall prove only like the convulsive throes of a dying man, for sure as the unerring word of prophecy, Antichrist is destined to fall, and the signs of the times indicate that the day cannot be very far distant, when the shout of joy and exultation shall be heard, "BABYLON THE GREAT, IS FALLEN! IS FALLEN!"

Look next to the DESTRUCTION of this Antichrist:—In Daniel vii. 9, 10, 11, we have an

account of the Grand Assize, before which Antichrist is arraigned, judged and condemned: "I beheld" says the prophet, "till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Dr. Cumming says: "But the question is, who is the "Ancient of days?" Some think it is a description of God the Father * * * * I think * * * * that the Ancient of days—great as may be the difficulty on this hypothesis of reconciling this with the statement in ver. 13, is none else than *the Lord Jesus Christ.*"*

* Lectures on Daniel, p. 247.

The arguments produced in favor of this opinion, are far from being conclusive; but as they are lengthy, instead of transcribing them, we shall proceed to notice an insurmountable difficulty to this interpretation, a difficulty which the learned Doctor himself felt. It is this: in ver. 13, it is said, "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." The difficulty lies here: The title, "*Son of man*," is undoubtedly applied to our blessed Lord Jesus Christ; and if the designation, "*Ancient of days*" is also to be applied to Him? as the Doctor thinks, how can it be said, that the "Son of man" came to the Ancient of days, and they brought him near before him? that is, he came to himself, and was brought near before himself? The author referred to, says most candidly, "*I admit and feel the difficulty; I cannot explain it.*"*

We are inclined to think, that the embarrassment felt in the above interpretation, is

* Lectures on Daniel, p. 249.

one result of an error into which the eminent author unhappily fell, viz.: the theory of a *pre-millennial* Advent. If we lose sight of the second Advent, with which we think the passage has nothing to do, and look upon it as a *particular* judgment, for a specific purpose, —and as the Doctor himself says, "*this is plainly not the last judgment*, for it precedes the destruction of Antichrist." If, then, we look upon this passage as representing a particular judgment for the purpose of arraigning Antichrist, it will free us from the above difficulty. The Ancient of days is the Eternal Father, arrayed in the symbols of awful purity and justice, flaming with vengeance against his adversaries. The beast is convicted, and the sentence pronounced; he is to be slain, and his body destroyed, and given to the burning flame. By the "beast," we understand the temporal government of Rome. By the "*little horn*" of that beast, the *ecclesiastical* power which is called Popery.

Passing over ver. 12, in which the prophet speaks of the other beasts, in ver. 13, we find the Saviour is brought before the Ancient of days; while he sat upon the judgment seat,

and the great usurper, Antichrist, is dethroned and destroyed ; then there was given unto Christ, " 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." (ver. 13.) Upon these passages, Dr. Cumming says, " chronologically viewed, the order of proceeding is this : Christ comes first ; Christ's foes are depressed and destroyed next, and the millennium is immediately established upon earth." We admit this chronological order ; but what do we understand, by the words ? "*Christ comes first.*" Certainly, not the second Advent : but Christ the Son of man coming before the Ancient of days at the particular judgment which tries and condemns Antichrist : and the dominion of the church being rescued from the hand of the enemy, it is given to Christ, and under his rule it became universal.

We are naturally led to ask, *what is implied* in this destruction of Antichrist ? to which we answer, first, its *temporal power* ; hence Daniel, speaking of its destruction, says : " the

judgment shall sit, and they shall *take away his dominion*, to consume and to destroy it unto the end." (Dan. vii. 26.)

Historians are agreed that Napoleon Bonaparte deprived the Pope of his temporal power, A. D. 1809; since which time it has been exceedingly feeble, and at present he is sustained as a sovereign by foreign bayonets;* but the prophecy says, "they shall take away his dominion, to consume and to destroy it unto the end." (ver. 26.) This destruction may be gradual, commencing in 1792, by the French Revolution; a still heavier blow was struck by the hand of Napoleon, in 1809, and its final destruction will take place at some period, and by some event yet in the future.

But the destruction of his *Ecclesiastical* power is spoken of with equal precision. It is said in Dan. vii. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came

* While this sheet is passing through the press, the telegraph informs us that the French troops are to be withdrawn from Italy.

that the saints possessed the kingdom." I think we are not mistaken in applying this to the *Ecclesiastical* power of the "little horn;" for that kingdom which is taken from him is given to the *saints*. The destruction of Antichrist is predicted by St. Paul in the following words: "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (2 Thess. ii. 8.) This indicates a gradual overthrow of his organization; he shall be consumed, or wasted away, till the last moment when he shall be suddenly destroyed. This consumption of his power began with the Reformation, and has manifested itself by several symptoms of decline, in the expulsion of the Jesuits from all European nations, till the Order was suppressed A.D. 1773, by "His Holiness" Pope Clement XIV.* It is true, the "man of sin" has, since that time, made great efforts, and is now exerting himself to the utmost, to recover his ecclesiastical health, but the means he is using as a medicine to heal him, will operate as a poison; enfeeble his constitution and hasten his decease. Or, in other

* *Manu. His. of the World*, vol. 1, p, 374.

words, the means he is employing in Italy, and other Popish countries, in Protestant England, and America, to support his tottering throne and system, will eventually contribute to his own final destruction. Then the kingdom will be given to the saints—revived Christianity will have the *sovereignty of the world*. Going forth in its life-giving, penetrating, all-transforming virtue, it moulds the institutions and affairs of men to its own blessed character, making God's will be done on earth even as it is done in heaven. We would close this part of the subject by a quotation from the "Grand Crisis." The author says, "Now, then, let the harlot vaunt herself, let her exclaim, 'I sit a queen, and am no widow, and shall see no sorrow.' Let her boast of her anticipated supremacy of the world; let her breathe forth anathemas against the Church of Christ; let her popes and cardinals, her bishops and priests, revel in the vatican, and dream of pleasures to come, yet shall her plagues come in one day, for the ten horns and the beast shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." (P. 371.)

Let us next consider by *what means will* the destruction of Antichrist be accomplished. Daniel says (vii. 11) concerning his end, "his body shall be destroyed and given to the burning flame;" in ver. 18 he says, "but the saints of the Most High shall take the kingdom." St. Paul says, (2 Thess. ii. 8) "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." In the book of the Revelations it is said of this Antichrist, "and the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. xix. 20.)

Writers upon the prophecies vary much in their opinions upon the means of destruction made use of against Popery. Bishop Newton says, "the fall of Rome is delineated in Rev. 17 and 18 chapters, as of another Babylon; and it is declared she shall be *destroyed by fire*, and her destruction shall be a complete and

total destruction, such as has never yet been the fate of Rome. Some of the *Princes*, who were once of her communion, 'shall hate' her as much as they (formally) loved her, *and burn her with fire*. It is farther intimated that she shall be swallowed up by a *subterraneous fire*, shall sink like a great millstone in the sea, and her smoke shall rise up for ever and ever; and the soil and situation of Rome and the neighboring countries greatly favor such a supposition. After the subversion of the capital city, (Rev. xix.) 'the beast and the false prophet,' the powers, *civil and ecclesiastical*, with those who still adhere to their party, shall make one effort more; but it shall prove as *weak and vain* as it is *impious*; they shall both be taken and cast alive into a lake of fire burning with brimstone. The destruction of Antichrist, therefore, of himself, as well as of his seat, shall be in a terrible manner, BY FIRE." (Dis. on Prop. p. 698.)

Dr. John Gillies, a Scotch Divine, writing upon Babylon's fall, says, "the prophetic account of the instruments shows they were *to be the same ten horns that formerly had been the instruments of her rise and continuance,*"

(p. 234.) The meaning of which is that those ten kingdoms represented by the ten toes in Nebuchadnezzar's image, which encouraged and fostered Popery in its rise, shall yet be the instruments in destroying that very system. Brown, in his work on the second Advent, says: "Nebuchadnezzar's vision exhibits the fall of Antichristianism, as resulting from a *blow* given to it by the kingdom of Christ. Daniel sees that too, in the saints of the Most High, *taking* the kingdom and possessing it. When his day of visitation comes, those who are on the Lord's side will find him an easy prey." (p. 347.)

Dr. Cumming says: "It will be consumed by the preaching of the Gospel; it will be exhausted by the hostility of a thousand kings who once were charmed with its grandeur, and made drunk with the cup of its intoxication; but it will be utterly and completely destroyed and broken up by the brightness of the Redeemers coming."†

† Lect. on Apoc., p. 246.

Now we think it highly probable that *war*, *fire* and *sword*, may destroy the *city* of Rome and the remaining temporal power held by the

Pope ; yet we think that *spiritual agencies* will be employed to destroy the *system* of Popery, until all that is antichristian in it, will be purged away : we have come to this conclusion by a careful examination of those prophecies which speak of its destruction, and we think that both the *carnal* and the *spiritual* means will be employed in the hand of God ; consequently the destruction of the city may be sudden, but the destruction of the system will be *gradual*, and not some mighty revolution to tear the system into shreds in a moment of time, or like an earthquake to swallow it up bodily at once.—This will appear if we look at some of the prophecies which speak of its termination. Daniel says : “ they shall take away his dominion *to consume and to destroy it.*” (Dan. vii. 26.) Again, “ In the days of these kings shall the God of heaven set up a kingdom,—*It shall break in pieces and consume all these kingdoms.*” (Dan. ii. 44.) Now the kingdom of Christ not being “ of this world ” and so not “ bearing the sword,” does not break in pieces and consume all these kingdoms in any such *pitched* battle as the armies of men do ; I believe in no such way

of deciding the question between Christ and Antichrist ; we believe that the weapons of our warfare are not carnal, but they are, for that reason, mighty to the pulling down of strongholds. There may be much carnal warfare in connection with it, but the conflict is chiefly of another kind. St. Paul, speaking of the downfall of Popery, says : *Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*" (2 Thess. ii. 8.) This, we think, refers to *spiritual* agencies. We are of opinion, then, that with regard to the government, the *head* of Popery, its destruction may be *sudden* ; but with regard to the *system*, in all its ramifications, streams and branches, the destruction will be *gradual*, and yet it may be *rapid*.

But we see no *necessity* for the second Advent of Christ to take place immediately Babylon has fallen. We are rather disposed to expect that his kingdom will then extend over this earth with much greater rapidity than before ; but *when* it shall achieve its conquests, we know not ; we know not when Babylon will fall ; we know not when the

kingdoms of this world will all have become the kingdoms of our God and of his Christ; but believe all this work will be finished before Christ's second Advent.

We come secondly to direct your attention to MOHAMMEDANISM as an *enemy to Christ* and as the *subject of Scripture prophecy*.

The prophecies of Daniel and John undoubtedly foretold the rise, progress and extension of Mohammedanism; but in which of their predictions do we find these particulars set forth? are they in *one* prophecy only, or in *several*? If we may judge by the expositions of learned Commentators, we shall be led to conclude that the origin of the false prophet is more than once spoken of by the Jewish captive, in different parts of his writings. Dr. Cumming thinks that Daniel viii. 9-12,* refers to its rise; he says: "In my judgment, therefore, and in the judgment of those who have studied and written at length upon the subject of this prophecy, it is the Turkish or Mohammedan power that is here represented by the little horn * * * * the features delineated by the prophet, and the facts

* Lecture on Daniel, p. 263.

thrown up in the history of Mohammedanism, so completely tally, that the inference is almost irresistible, that it is the 'Turkish or Mohammedan power that is here intended.'

The same learned writer, in an exposition of Rev. xi. 1-11, speaks of the fifth trumpet as representing the rise of Mohammedanism; he says: "In the year 629, the Saracens first issued from the desert; and in A. D. 636, they came down upon Damascus and Jerusalem, like a resistless and overflowing torrent; and before A. D. 637, a Mohammedan mosque was built upon the very site of the ancient temple of Solomon, and the cry of the Muezzim was heard where the voice of inspiration had been uttered before; the Crescent waved victorious over Egypt, Spain, Persia, and India. In ten years, that is, from A. D. 634, to A. D. 644, the Saracens reduced 3,060 cities, destroyed 4,000 churches, and raised 1,400 mosques; and, as if to shew how truly the punishment they inflicted was as the torment of a scorpion, when he striketh a man; and that in "those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from him," the Christians

they spared were tormented with the most cruel and protracted oppression,—their rites were mocked at,—their worship degraded,—their persons assailed,—and insults, without ceasing, were heaped upon their churches, and the common language addressed to them, was, “Ye Christian dogs; ye know your option,—the Koran, the tribute, or the sword!”

The *origin of its power in the Eastern or Greek Church*. The degeneracy of that church was such that the divine Being was resolved to punish it. A prediction of that punishment is found in Dan. xi. 40–42. “And at the time of the end, shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but there shall escape out of his hands, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.”

“ *The time of the end*” when this prophecy should be fulfilled, was the latter days of the Roman Empire. The “ *king of the south*” as we have noticed before, was the Saracens who were of the Arabians and came from the south : and under the conduct of their false prophet, Mohammed, and his successors, made war upon the emperor, Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces. They were only to *push at*, and sorely wound, the Greek Empire, but they were not to subvert and destroy it. *The king of the north*, that is, the *Turks*, who were originally of the Scythians, and came from the north ; and, after the Saracens seized on Syria, assaulted with great violence the remains of the Greek empire, and in time rendered themselves absolute masters of the whole. Their chariots and their horsemen are particularly mentioned, because their armies consisted chiefly of horse ; their *ships*, too, are said to be *many* ; and, indeed, without many ships, they could never have gotten possession of so many islands, nor have so frequently vanquished the Venetians, who were, at that time, the greatest naval power

in Europe. By these means, the Turks got possession of Constantinople, as well as other parts of Europe and Asia, including the holy land, and also Egypt.

How long shall Mohammedanism bear rule over the Eastern Church, is a question we may very naturally ask? Dr. Cumming supposes that the "little horn" in Dan. viii. 9-12, refers to Mohammedanism, and that it was predicted to spring up in after ages; and the end of its duration was to be 2,300 years from a date which preceded the birth of Christ, 538 or 480 years; one period being the commencement of the Persian dynasty, the other the era of its meridian, or noontide power and glory. He also thinks the 2,300 days terminated A. D. 1820; he says, "every thing in the history of Turkey, up to the spring of 1820, was powerful, peaceful, prosperous; now just notice what begins to take place at that period. In the summer of that year Ali Pacha revolted against the dominion of the Sultan, and intestine war began. In October, 1820, the Greek insurrection took place, and Turkey was crippled in its strength and reduced in its territory. And from 1820, down to the present hour,

(1848) plague, earthquake, fire, revolt, destruction, have not ceased continually to lay it waste, till, in the language of Lamartine, 'Turkey is dying rapidly for want of Turks.'**

Daniel mentions one angel as asking another "how long shall it be to the end of these wonders?" The other angel, lifting up his hands to heaven, solemnly sware "by him that liveth for ever and ever, that it shall be for a *time, times, and an half time*, and *when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Again, it is added, "*and from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days.*" Again, "*Blessed is he that waiteth and cometh to the 1335 days.*" (Dan. xii. 6, 7, 11, 12.) We had occasion to show before, that a time, times, and a half time are, $3\frac{1}{2}$ prophetic years, or 1260 years.

You perceive, then, the same length of time is allowed for the desolation and oppression of the Eastern Church, as was allowed for the tyranny of the little horn in the Western Church. Daniel, not sufficiently understand-

* Lecture on Daniel, p. 271.

ing the answer, inquired "what," or how long shall be the end of these things? he was answered, that from the time of taking away the daily sacrifice, and setting up the abomination that maketh desolate, there shall be 1290 days, that is *years*. Dr. Clarke says, Mohamedanism sprung up in A. D. 612, and if we reckon 1290 years from that time, it will bring us down to 1902, when we might presume, from this calculation, that the religion of the *false prophet* will cease to prevail in the world. And "then," as Bishop Newton says, "a great and glorious revolution will follow; perhaps the restoration of the Jews, perhaps the destruction of Antichrist. But another still greater and more glorious will succeed, and what can this be so probably as the full conversion of the Gentiles to the Church of Christ, and the beginning of the millenium, or reign of the saints upon earth." (P. 363.) In this prophecy, three different periods are mentioned, 1260 years, 1290 years, and 1335 years; "and what is the precise time of their beginning," says Bishop Newton, "and consequently of their ending, as well as what are the great and signal events, which

will take place at the end of each period, we can only conjecture, time alone can, with certainty, discover," (p. 363.) The Bishop says afterwards, (p. 700) "It is, I conceive, to these great events, the fall of Antichrist, the re-establishment of the Jews, and the beginning of the glorious millenium, that the three different dates in Daniel of 1260, 1290 and 1335 years are to be referred."

Other writers bring their calculations to a nearer close than the above; the author of the "Coming Struggle" applies the prediction respecting the king of the south and the king of the north, coming against a certain king, to Mehemit Ali pushing at the Sultan, and says, "this was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavoured to seize Constantinople itself. The king of the north," says he, "or Russia, it is stated, shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overthrow and pass over. Here we read at once the doom of Turkey; notwithstanding the assurance of assistance from France and England, the Otto-

man empire will soon be no more, and ere long the news will doubtless come, that he is at the gates of the Sultan's capital. We have no date by which to determine the exact time of its occurrence, but, considering the number and character of the events to succeed it, and the short space allowed for their performance, it must, of necessity, be almost immediately," (p. 20, 21.) That book was published in 1849. But the writer appears to be in too much haste; besides, he builds his whole theory upon a prophecy which we think belonged to the Turks *getting possession of Constantinople, and not their being driven from it.*

In the above extracts, it will be observed that a difference of opinion exists as to the time when this enemy to Christ shall be destroyed; this difference of opinion arises partially by confounding, as we think, the overthrow of the Turkish empire, and the annihilation of Mohammedanism; and also from supposing Daniel's dates to take their commencement from different periods according to the respective theory of each writer.

The *destruction of Mohammedanism* next claims our consideration. Mr. Berick sup-

poses that the present year is the time of Christ's second advent; and is the Turkish empire to be destroyed prior to that event? He supposes that the armies of Russia will overrun Europe, depose the Sultan, and extend their conquests as far as Jerusalem, before the present year of 1854 closes. This extravagant supposition, he informs us, has been objected to from the shortness of time to accomplish it in; his words are, "the position here taken has been objected to by some, from the idea that it would require too much time for the accomplishment of the work, and consequently place the coming of our king too distant in the future. But it may be remarked that a greater work was performed by Bonaparte in a less period than three months; and can we not rely on the word of God, when he declares it shall be done?" * Now, while we are ready to rely on the sure word of prophecy which God has given, we are not prepared to believe what the "Adventists" write respecting the fulfilment of these prophecies and the second appearing of Christ.

Let us carefully look at the prophecies

* Grand Crisis, p. 132.

which speak of the downfall of Mohammedanism. Dan. xi. 44, 45: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; *yet he shall come to his end, and none shall help him.*" If we are right, as we think we are, in applying the four preceding verses to the Turks getting possession of Constantinople and the countries mentioned, then we conclude this passage refers to the *destruction* of the Turkish empire. The tidings from the east and the north that shall trouble him may come from Persia and Russia. These nations shall arouse him to the utmost, and he shall go forth to war against them with great fury; but he shall not prevail, but shall be obliged to retreat before them; then he shall make his last stand in Judea, or, as it is expressed in the prophecy, "he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; and then he shall come to his end and none shall help him." Now, if we are right in this conjecture,

then we think the present trouble in the east will come to an end, and the Turkish empire be preserved for a time, and the allied forces of England and France be withdrawn from the country. But, after that, fresh troubles will arise between Russia and Persia on the one hand, and Turkey on the other; and Turkey not then being aided by the western, or any other powers, for the prophecy says, "none shall help him," then he, the Turk, shall be driven from Constantinople, till he takes up his position in Judea, and there, as the prophecy has it, "*he shall come to his end.*" Bishop Newton supposes the Ottoman, or Turkish empire, will be overthrown *in opposing the settlement of Israel in their own land in the latter days*, p. 697. This opinion the Bishop seems to have formed from a prophecy in Ezekiel, 38 and 39 chapters, concerning Gog and Magog, whom he says, "we believe to be the Turks or Othimans, and they shall come up against the children of Israel in the latter days, to oppose their re-settlement in their own land; and they shall fall, in some extraordinary manner, upon the mountains of Israel, they and the people that are with them."

Again the Bishop quotes the words, "he shall prosper till the indignation," that is, God's indignation against the Jews, "be accomplished." From these, and other prophecies, he thinks Mohammedanism will be overthrown *in its opposition to the restoration of the Jews to their own land.*

In the "Coming Struggle" I find that the author supposes that Russia will conquer Germany and France, and the whole of continental Europe will be in his grasp, and that he is, thus formed, the Gog and Magog of Ezekiel's prophecy, and that the heart of the empire will be lifted up by success, and, in his pride and arrogance he will endeavor to make the world his slave. Having succeeded in dethroning the Sultan, he will endeavor to take possession of Palestine, he lays seige to the holy city Jerusalem, and thus plants the tabernacle of his palace between the seas in the glorious holy mountain; he has now reached the farthest limit of his conquering mission; the decree peels forth from the eternal throne, "hitherto shalt thou come, but no farther." This writer supposes that Great Britain, joined by the United States of

America, will proceed from Britain's eastern possessions in India, till the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine, and that their being joined by the Jews, will be prepared for the greatest battle that ever was fought on this struggling earth. On the one side, the motley millions of Russia and the nations of continental Europe, are drawn up on the slopes of the hills and the sides of the valleys towards the north; while, on the other, are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of the sons of Abraham, determined to preserve their newly recovered city, or perish, like their ancestors in a former age, in its ruins. All is ready! That awful pause which ensues before the work of death begins, is broken by the clash of arms; and while yet the contending hosts are plunging incessant fire upon battallions of bleeding and quivering flesh, a strange sound.—'The voice of the archangel and the trump of God,' outroar the din of battle,—he calls for a sword against Gog; the scene that follows baffles description. Amid earthquakes and showers of fire,

the bewildered and maddened multitude of the Autocrat, rush, sword in hand, against each other, while the Israelites and Anglo-Saxon allies become Jehovah's sword upon the enemy." (Pp. 21-32.)

The above is a very graphic description, but it looks more like the conjectures of a politician, or the despatches of a conquering general, than the sober exposition of scripture prophecy. Besides, the writer expects the conquest of Europe by Russia, the overthrow of Mohammedanism, and this great battle of Armageddon, all to take place within thirteen years from the time that he wrote in 1849. Five of these years are already passed away; Russia has not yet subdued *one* of the continental nations; besides, when Turkey will come to its end, "none shall help him;" but we find England and France in close alliance with Turkey. We think, then, this theory of the "Coming Struggle" is *based upon the misapplication of prophecy.*

If we consider the events connected with Turkey since 1820, we are unavoidably led to the conclusion, that its decline is *gradual*, and it will probably continue to diminish until

some occurrence, yet in the future, puts an end to its existence as a nation. Mohammedanism, the religion of the Turks, the scourge of the Christian Church in the East, has its destinies interwoven with the Ottoman Power, —and the downfall of the Sultan will vibrate to the extremity of its religious organization; and from thence we may safely expect that Christianity will make rapid inroads upon that system of error, till the light of Divine Revelation has caused the Koran to disappear from our earth. Dr. Cumming, speaking of 1820, says: “From that time the Turkish nation has rapidly wasted; the last streamlet is barely discernible in the once full and overflowing channel of the great Euphrates. The shadows of Russia and Britain are at this moment (1848) by a strange combination, spread over it to prevent its entire evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment. Yea, all efforts to arrest, will only precipitate the sure catastrophe. The crescent must give way to the cross—the mosque must one day resound with the name, and shine with the glories of Jesus.

That river, whose streams make glad the city of our God, shall flow when Euphrates has long rolled its flood. 'There is one God,' will then, as now, be the Turkish faith; but there will be this, to its professors, new and happy addition—'and Christ is the brightness of his glory, and the express image of his person.' The decay and waning is almost complete; the day also of its regeneration cannot be far distant." *

All expositors of prophecy are agreed in this, *that the "false prophet" shall be dethroned, that the days of Mohammedanism are numbered and its end draweth nigh.*

In conclusion, we observe that while the destruction of Antichrist, and the false prophet is a settled question, the *time* when it shall be completed is to us *yet uncertain*. The angel said to Daniel, "*the words are closed up and sealed till the time of the end,*" and we think that the seal has not yet been broken, nor the closed roll of the prophecy yet unfolded; and consequently they cannot at present be so understood as to say, with certainty, when these enemies of Christ shall be destroyed.

* Lect. on Apoc., p. 388.

How far Christianity may have extended in the world when these enemies are finally destroyed, we cannot say ; but when they shall be taken away, "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." Dan. vii. 27.

How long after these events (the destruction of Christ's enemies and the universal diffusion of Christianity) it may be *before the second Advent of Christ, we do not profess to know.* We still think "of that day and that hour knoweth no man, no not the angels in heaven, neither the Son, but the Father;" and we would much rather be laboring in the vineyard than spending our time in idle conjectures as to when Christ shall come.

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LECTURE V.

THE WORK TO BE DONE BETWEEN CHRIST'S ASCENSION TO HEAVEN AND HIS RETURN FROM THENCE.

PART III.

THE RESTORATION OF THE JEWS.

ROMANS xi. 26.

"And so all Israel shall be saved."

THE covenant into which God entered with Abraham, reads thus: "And I will establish my covenant between me and thee, *and thy seed after thee in their generations*, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land where-in thou art a stranger, *all the land of Canaan*, for an everlasting possession; and I will be their God."—Gen. xvii. 7, 8.

With regard to this covenant, Matthew Henry says: The *continuance* of this covenant is intimated in three things. 1st. It is *established*,—not to be altered or revoked; it is fixed; it is ratified; it is made as firm as the Divine power and truth can make it. 2ndly. It is *entailed*,—it is a covenant, not with Abraham only, but with his seed after him; not only his seed after the flesh, but his spiritual seed. 3rdly. It is *everlasting*,—in the councils of it; and *to everlasting* in the consequences of it.” In the commencement of the chapter, where our text occurs, the Apostle asks the question: “Hath God cast away his people?” that is, *finally*. “*God forbid,*” says the Apostle. “God hath not cast away his people which he foreknew. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. 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: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the Father's sake. For the gifts and calling of God are without repentance."

Brown says (p. 434): "In this chapter, the Apostle teaches that the rejection of God's ancient people, under the gospel, is to be taken with two limitations: first, that even at this present time (the period of rejection) there is a remnant according to the election of grace;" and next, that *the people at large*—the bulk and body of the nation, as *contradistinguished from this elect remnant*,—shall yet be brought in. In proof of this, the Apostle carries us back to the Abrahamic covenant itself. "As touching the election, (of Abraham and his seed) they are beloved for the Father's sake—dear to God, because of their ancestral connections, their lineal descent from, and oneness in covenant with those fathers with whom God originally established his covenant."

Their *continuance*, as a church and as a na-

tion, in that superior eminence to which God raised them, was strictly *conditional*; and because they did not perform the conditions God required, they were *scattered abroad*. In the days of Rehoboam (Solomon's successor) ten tribes revolted, and followed Jeroboam, a man of the tribe of Ephraim, and on that account they were sometimes called Ephraim. Concerning these ten tribes God said by Isaiah, "within three score and five years, shall Ephraim be broken, that it be not a people." (Isa. vii. 8.) In 2 Kings, xvii. 6, 22, 23, we read: "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria." Thus the Lord caused to cease the kingdom of the house of Israel." —Hosea i. 4, 5.

The tribes of *Judah* and *Benjamin*, which remained with Rehoboam, were afterwards carried away captive by Nebuchadnezzar into Babylon, where they remained for seventy years. Under the Medo-Persian government, they were permitted to return, and probably they were accompanied by many individuals belonging to the ten tribes who were now incorporated with Judah and Benjamin.

About forty years after the death of Christ, Jerusalem was destroyed by the Romans, and the Jews who survived that catastrophe, were scattered abroad, and since that time they have been a bye-word and a proverb among all nations.

The *preservation* of the Jews, as a *distinct* people among all the nations, whither they have been scattered, was foretold in several prophecies, which show that, though God would make an end of other nations, he would not make an end of them ; and these prophecies are still fulfilled in our day, for although the Jews mingle with all nations, yet they are not amalgamated with them, but remain as distinct as they were 1800 years ago. And does not this distinction not only mark a special preserving providence, but also it intimates that there is yet some particular object to be gained by it? Keith says, "and viewing only the dispersion of the Jews and some of its attendant circumstances, how their city was laid waste, their temple levelled with the ground, and ploughed over like a field, their country ravaged, and themselves murdered in mass, falling before the

sword, the famine, and the pestilence ; how a remnant was left, but despoiled, persecuted, enslaved, and led into captivity, driven from their own land, not to a mountainous retreat, where they might subsist with safety, but dispersed among all nations, and left to the mercy of a world that everywhere hated and oppressed them, shattered in pieces like the wreck of a vessel in a mighty storm, scattered over the earth like fragments on the waters ; and instead of disappearing or mingling among the nations, remaining a perfectly distinct people, in every kingdom the same ; meeting everywhere the same insult, mockery, and oppression ; finding no resting-place without an enemy soon to dispossess them ; multiplying amidst all their miseries, so that although they were left few in numbers, were they now to be restored, the land would overflow for the multitude of men ; surviving their enemies, beholding unchanged in themselves, the extinction of many nations, and the convulsions of all ; robbed of their silver and gold ; often bereaved of their very children ; disjoined and disorganized, but uniform and unaltered ; ever bruised, but never bro-

ken ; crushed alway, but not utterly destroyed ; weak, fearful, sorrowful, and afflicted, often driven to madness at the spectacle of their own miseries ; the taunt, and hissing, and infamy of all people ; and continuing ever what they are to this day, a proverb and a bye-word to the whole world. How did every fact, from its very nature, defy all conjecture ; and how could mortal man, overlooking a hundred successive generations, have foretold any one of these wonders that are now conspicuous in these latter times ? Who but the Father of spirits could have revealed their unbounded, and yet unceasing wanderings, unveiled all their destiny, and unmasked the minds of the Jews and of their enemies, in every age and in every clime ? Who does not see that the sufferings of the Jews have not been by chance, but by judgment."

But shall the Jews always remain so ? will the vail never be taken from their hearts ? is there no time when the Father of mercies will say, it is enough, and then restore them to his favor, and to their own country ! Upon this subject, very different opinions have been

formed. We shall proceed to consider some of them—

The first theory is, that THE JEWS NEVER WILL BE RESTORED TO GOD'S FAVOR, NOR TO THEIR OWN LAND:—

The strongest reason with some is, to use their own words, "*it is obvious to all, that if this doctrine be true*" (that is, the restoration of Israel) "*the coming of Christ is not near, but is an event far in the future.*"* Because the restoration of the Jews, and the speedy coming of Christ, clash together, are doctrines that cannot be reconciled, the Adventists have set themselves to work to sap and undermine this tower of strength, whose foundations have been laid in the divine councils, and whose superstructure is composed of prophecies and promises delivered by prophets and apostles yea, by the sacred persons of the Holy Trinity. But they cannot succeed; God has laid its foundations too deep for such artificers, and he defends it against all the attempts of strong nations, and futile men; attempts have been made to falsify Scripture prophecy respecting Jerusalem and the Jews, but they have all

* Advent Tracts for the Times, No. 4.

signally failed. It is but reasonable, however, that we should look at the arguments of those who think the Jews shall never be restored.

The first argument is, "*Because of the marks of Chronology which some of those passages bear, which are supposed to teach such a restoration.*"

"According to Usher's chronology, all the prophets, with the exception of Malachi, prophesied before or at the restoration of the Jews from captivity in Babylon. This is a point which has not been sufficiently observed by the advocates of the future return of the Jews. For doubtless many predictions, which are by them applied to the future, ought to be applied to the past."

To this we reply, that not a few prophecies of Scripture have more than one application; they apply to different events, one illustrating the other; and some of the very prophecies which actually referred to the restoration from Babylon, appear to have a much more comprehensive meaning, and can, nay must, be applied to Israel's return before the second Advent of Christ. Take the very first passage which a certain writer produces as

belonging exclusively to the return of Israel from Babylon, viz., Isa. xiv. 1, 2: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, *whose captives they were*; and they shall rule over their oppressors." This passage the said writer tries hard to make us think belongs to the restoration of Israel from Babylon; we don't doubt it, but we think it contains promises which were not realized at the return from Babylon, for instance, the names of both Jacob and Israel here appeared to be used with design as comprehending the twelve tribes, whereas only two tribes, Judah and Benjamin, were captives in Babylon. Again it is said, "strangers shall be joined with them, and they shall cleave to the house of Jacob." Now the history of Judah and Benjamin's return does not show us that the Chaldeans, to such an extent as is

here spoken of, returned with the Jews to Palestine, and cleaved to them. Again, the prophecy says, "they (the Jews) shall take them captives, whose captives they were, and they shall rule over their oppressors." Now this was not in any sense nor in any degree fulfilled when the Jews returned from Babylon. Thus, while we admit the passage referred to their return from Babylon, it refers in a stronger sense, to another return much more glorious to the Jews than the former was. When they returned from Babylon, it was by an *act of clemency* on the part of Cyrus, king of Persia. But when they *return the next time*, they will come from some parts as *conquerors, bringing their oppressors with them as captives.**

But then there are other passages also which refer to Israel's return, which cannot with any propriety be applied to their return from Babylon. For instance, 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

* Dr. Clarke on text, also on Isa. xlv. 13, 14.

from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”

Dr. Clarke says this verse contains a prophecy, *which certainly remains yet to be accomplished*. Dr. Gillies says: “This dispersion is distinguished from the Babylonish dispersion by several characters, for it is called a *second* dispersion, or the restoration from it is called a *second* restoration; and both the dispersion and restoration here spoken of, are mentioned as *cotemporary with the enlightening of the Gentiles*, by the *root of Jesse*, which indeed is the chief subject of this chapter. The tenth verse speaks of the enlightening of the Gentiles: “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.” Then, in the prophecy, it is added, “and it shall come to pass in *that day*,” viz: when the fulness of the Gentiles shall be brought in; “that the Lord shall set his hand the second time to recover his people.”

Their second argument for not believing in the restoration of the Jews, is: “*Because of*

the conditional nature of the national prophecies."* Now, this argument, in our estimation, is of *no force at all*. Admitting that the promises of the Jews' restoration are *conditional*, what then? can they not comply with those conditions, when that "blindness which has happened to Israel, until the fulness of the Gentiles be come in" is removed? take away that judicial blindness, which is limited in its duration, and what is to hinder the Jews being grafted in again?

Their third argument, is: "*Because of the fearful curses pronounced on that apostate nation.*" To this objection, we might retort the writers own argument, viz: that those curses were delivered before Israel was carried into Babylon,—and why might they not have their fulfilment in that captivity? But we are not driven to such a subterfuge as this. But would reply, with the use of their second argument, that these curses as well as the prophecies, are *conditional*; and if their curses are conditional? why may not the Jews comply with those conditions, and be restored.

* Advent Tracts for the Times.

Their fourth argument, is: "Because the middle wall of partition between Jews and Gentiles, was broken down by Christ, never more to be rebuilt."

But who that longs for the restoration of the Jews, even dreams of building a partition between converted Jews and converted Gentiles? nay, do we not labour to throw down partition walls that now exist, in keeping up the distinction between Jew and Gentile; are we not sending them the Gospel, and Christian Missionaries, the Christian as well as the Jewish Scriptures, have we not opened our communions for their reception and our hearts to their affection and confidence,—nay our pulpits to their ministry and our highest ecclesiastical offices to their converts who are capable of filling them. While those on the other hand who disbelieve in their restoration, and use no means to recover them, are trying ineffectually to keep up the distinction between Jew and Gentile to the end of the world.

I should have been glad to take up all the arguments of those who oppose the restoration of the Jews, but the limits of a lecture require

that nothing be introduced but what is really necessary to prove the point in hand.

Another theory is, THAT THE JEWS SHALL BE CONVERTED, SO AS TO BELIEVE THAT JESUS IS THE MESSIAH; BUT THEY WILL NOT BE RESTORED TO THEIR OWN LAND:—

“ But if we be content with a conversion of the Jews, without their restoration, and of those two tribes only which are now dispersed throughout the Christian world, and other known parts of the earth: that these should be converted to the Christian faith, and incorporated into the Christian commonwealth, losing their national character and distinction; if this, I say, will satisfy the prophecies, it is not a thing very difficult to be conceived; for, when the world is reduced to a better and purer state of Christianity, and that idolatry, in a great measure, removed, which gave the greatest scandal to the Jews, they will begin to have better thoughts of our religion, and be disposed to a more ingenuous and unprejudiced examination of their prophecies, concerning the Messiah: God raising up men amongst them, of divine and enlarged spirits, lovers of truth more than of any particular

sect or opinion; with light to discern it, and courage to profess it." *

Such passages as the following refer to their *conversion*, but the mere absence of any reference, in those passages, to their return, does not preclude the possibility of that return, especially when other passages clearly refer to that event. The passage in question is Zechariah xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jérusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

Now, this prophecy undoubtedly refers to the conversion of the Jews, to believe in Christ whom they pierced, and to repent of their sins. As this subject will be considered more fully in the last theory, we shall not enlarge here.

The third theory is, that the Jews shall be partially, or wholly restored to their own land, *but not converted, so as to believe Christ is the Messiah.*

* Bishop Burnett's Notes, p. 415.

The author of the "coming struggle" says, "the restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. When Gogoe comes to be lord of Europe, like Pharaoh of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the north will obey the command to give up, and the south to "keep not back;" and even Israel must fight their way to Palestine, as in the days of old. The truth is, there are two stages in the restoration of the Jews, the first is *before* the battle of Armageddon; and the *second after* it; but both pre-millennial; God has said, "*I will save the tents of Judah first.*" This is the first stage of restoration. Judah's submission to the Lord Jesus, will give them no right to eternal life, or to the glory and honor of the kingdom; it justly entitles them to the blessedness of living in the land under the government of Messiah and the saints.— (pp. 91, 92.) "There is, then, a partial and primary restoration of the Jews before the Advent of Christ, which is to serve as the nucleus, or basis, of future operations in the

restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adv-
ventual colonization of Palestine will be on
purely *political* principles, and the Jewish
colonists will *return in unbelief of the Mes-*
siaship of Jesus, and of the truth as it is in
Him. They will emigrate thither as agri-
culturists and traders, in the hope of ulti-
mately establishing their commonwealth, but
more immediately of getting rich in silver
and gold, by commerce with India, and in
cattle and goods, by their industry at home,
under the efficient protection of the British
power." These statements will be best met
by considering,

Fourthly: the last theory which we intend
to mention, viz.: THAT THE JEWS WILL BE
BOTH CONVERTED, SO AS TO BELIEVE IN JESUS,
AND RESTORED TO THEIR OWN LAND.

The Scripture proofs that the Jews will be
ultimately converted to the faith of Christ,
are so numerous, that we can only make a
selection of them, and add to each such re-
marks as may convey the force of the passage
more effectually to the mind.

In Isaiah lxii. 4: "Thou shalt no more be

termed forsaken; neither shall thy land any more be termed desolate, but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Now, if this prediction belonged to the return from Babylon, it could *not be true*, for it says, "thou shalt *no more* be termed *forsaken*; neither shall thy land any more be termed *desolate*." But did not Christ utter a lamentation over Jerusalem, and declare their house was left unto them *desolate*, and that they should not see him until they should say, "Blessed is he that cometh in the name of the Lord."—Luke xiii. 35. Let their history before Christ came, be compared with their history since,—they crucified the Lord of life and glory; and tell us whether they have not been forsaken—whether their house, the temple, and their city, yea, and their very country, have not been desolate for nearly 1800 years,—desolate in such a way as they never were before, and whether they are not, *even yet, desolate*. Now, as this cannot be denied, we look for *another restoration* to their own land, that shall never be followed by another dispersion; for Israel shall

be called Hephzi-bah: that is, "my delight is in her," and Palestine shall be called "Beulah," that is, married. Thus God speaks of Israel again becoming *his delight*, and the connection of Israel with Palestine, he compares to the *bonds of matrimony*, which nothing shall dissolve but *death* itself. Besides, this restoration is spoken of as being *cotemporaneous* with the *conversion of the Gentiles*, (verse 2.) "and the Gentiles shall see thy righteousness, and all kings thy glory."

In the book of Hosea, iii. 4, 5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Dr. Clarke, upon this passage, says: "hitherto this prophecy has been literally fulfilled. Since the destruction of the temple by the Romans, they have neither had *king*, nor *prince*, nor any *civil government of their own*, but have lived in different nations of the earth as *mere exiles* ;

they have neither priests nor sacrifices, nor *urim*, nor *thummim*; no *prophet*—no *oracle*,—and no communication from God of any kind.” This was to continue “many days,” and it has continued now nearly 1800 years, and it will continue till they acknowledge Him as their *Saviour*, whom they crucified as a *blasphemer*. But the prophecy assures us that these days of destruction shall pass away, “and the children of Israel shall return and seek the Lord their God, and David their king,” that is, Messiah, the son of David; “and shall fear the Lord and his goodness in the latter day.”

Again, in Zechariah, xii. 10, 11, and xiii. 1, we read: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. In that day there shall be a fountain

opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." We shall quote the words of Brown upon this passage, as being better than any thing of our own. He says: "The first step in the wondrous process here described, is the descent of the Spirit upon them *nationally*,—and, first, he comes upon them as a "Spirit of *grace*;" this will bring them into a convinced, humbled, anxious state, prompting them to confess their iniquity, and the iniquity of their fathers, and that they have walked contrary to the Lord; but, along with this, he shall come as a "spirit of *supplication*," leading them to cry unto God for mercy. In this frame, their heart, now turned to the Lord, *the veil drops from their eyes*, and an object of surpassing glory, yet to them of startling and heart-breaking aspect, stands confessed before their view: *It is JESUS*. "They look (by faith) on Him whom they have pierced; and discern now in that bleeding Saviour, *their own very Messiah*, their heart melts within them, their repentings are kindled together, and they mourn for him, as one mourneth for an only son, and are in *bitterness* as for a *first*

born. And, oh! what an unexampled mourning will that be! for its *intensity*,—as the mourning of Hadadrimmon, when their forefathers wept so bitterly at the death of Josiah,—for its *universality*, “the land shall mourn;” for its *individuality*, “all the families that remain, every family apart, and their wives apart.” But the most glorious, will be its *evangelical character*. It will be the pure fruit of a believing *look* upon Him whom they have pierced. And, O! when they see that blood which, as a nation, they murderously shed, turned into a fountain open to themselves for sin and for uncleanness, how will they be disposed to exclaim to their Gentile brethren every where, “come, hear, all ye that fear God, and I will declare what he hath done for my soul.”

Let us now look into the New Testament, and see if there is nothing here to warrant the expectation, that Israel will be restored. Matt. xxiii. 39: Christ said unto the Jews, “Ye shall not see me henceforth, *till ye shall say, Blessed is he that cometh in the name of the Lord.*” Does not, then, this passage teach us, that as soon as the Jews shall acknow-

ledge Jesus to be the Messiah, then they shall see him by that faith which bringeth salvation. Again, in Luke xxi. 24—where Christ is speaking of the destruction of Jerusalem, and the dispersion of the Jews, he says, “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.*” This passage also limits the time of the Jewish dispersion, *till the times of the Gentiles be fulfilled.*

In 2 Cor. iii. 15, 16, we read, “but even unto this day, when Moses is read, the veil is upon their heart, nevertheless when it shall turn to the Lord, the veil shall be taken away.” That is, when the writings of the Old Testament Scriptures are read by the Jews, their minds are so blinded that they cannot see Jesus to be the Messiah; but when they turn to the Lord Christ, then the veil will be taken away, and they shall see clearly that this Jesus is the prophet of whom Moses did write.

Rom. chap. 11. In this chapter, says Dr. Clarke, St. Paul “discourses concerning the *extent and duration* of the rejection of his

countrymen, to prevent their being insulted and despised by the Gentile Christians.—1st. As to the *extent* of this rejection, it is not absolutely *universal*; some of the Jews have embraced the Gospel, and are incorporated into the Christian Church, with the believing Gentiles; upon the case of these believing Jews, he comments in the first seven verses. He says: ‘Hath God cast away his people? *God forbid*’ he solemnly exclaims, and proves, by his own case, that they were not unconditionally reprobated, even *then*, when they had but lately perpetrated the crime of murdering the Just One.”

Again, the Apostle says, ver. 25–27: “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: For this is my covenant unto them, when I shall take away their sins.”

In this passage, the Apostle teaches that *partial* blindness, or blindness *to a part of them*, had happened to Israel; and even that blindness is *limited in its duration* “until the

fulness of the Gentiles be come in ;" that is, till a multitude of nations or Gentiles shall be converted to Christ ; and then this blindness shall be removed, and the Jews will embrace the faith of Christ. He says further : " *And so all Israel shall be saved !* That is, they shall be brought into *the way of salvation* by acknowledging the Messiah. We do not suppose the Apostle here means that every Jew, young and old, shall be converted to God, and born of His spirit, but they will be brought into the way of being saved."

The Apostle says still further : " As it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." St. Paul, in quoting these words from *Isaiah*, has committed a serious blunder, according to a writer already referred to, because he quotes a passage from a prophet who *wrote before Israel's return from captivity*, and applies the passage to Israel's restoration before the second coming of Christ. But we need not say, that St. Paul knew better how to apply prophecies to certain events, than those modern prophets, who have made so many mistakes.

We have thought it desirable to *dwell* upon this theory, and shew at large, that we believe the restoration of the Jews will comprehend their restoration to *the Church of God*, by believing that Jesus Christ is the Messiah, and also their restoration to *Palestine*, their *own land*. We have made a very *small selection* of those passages which refer to these glorious results. A quotation from Dr. Cumming will conclude this part of our subject: "I anticipate, then, the restoration of the Jews to their fatherland, and that, too, speedily. Many texts are my witnesses here. Nor is it in vain that their hopes still converge, and kindle as they converge, from a thousand points, to Jerusalem; and that their affections nestle, even amidst its ruins, as in their beloved and congenial home. It is true, there is much superstition associated with their veneration for the city of David; but there is also much that is truly significant. * * * * The captives on the banks of the Euphrates did not present a more touching spectacle, nor do the words of the Psalm, 'Thy servants take pleasure in her stones, and favor the dust thereof,' receive a more striking illustration. The out-

casts of Jerusalem cling to its ruins, and cherish its very dust. Like ivy plants, they announce the wreck, while they labor to arrest it. How rooted is Judaism in the heart of a Jew! what terrible assaults has it withstood! what fiery elements has it survived! Satan has corrupted it, indeed, but he has not conquered it. He has overshadowed it with superstition, but he has not destroyed it.— Even after the lapse of eighteen centuries, bright sparks of the live glory start up at intervals from the encompassing rubbish—rays of the *Shecinah* occasionally leap, like lightning splendors, athwart the clouded canopy which once glowed with stars as the city of God. * * * * May it not be, that the tidings which have lately come so often from Judea, are the deepening echoes of the returning footsteps of Jehovah, to reign over all the earth—to close the days of Zion's mourning—to shine before His ancients gloriously—to re-kindle on Mount Zion that pyramid of light that shall flame to heaven, and wrap Europe, Africa, Asia, and America, in one glorious apocalypse? Many and multiplying are the signs of its appearing.”*

* Lect. on Apoc., p. 394.

Let us now proceed to consider—

Fifthly : the TIME when this restoration may be expected :—

The author of the "Coming Struggle" says : "The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. The truth is, there are two stages in the restoration of the Jews ; the first is, before the battle of Armageddon ; and the second, after it ; but both pre-mil-lennial." (p. 91.) This writer, you remember, expects the great battle of Armageddon to take place before 1866 ; and before that, he expects a partial restoration of the Jews to be brought about.

Bishop Newton says : "*about the time of the fall of the Othman empire, and of the Christian Antichrist, the Jews shall turn to the Lord, and be restored to their own land.*" The Bishop also expects their return to take place about the time of the great battle of Armageddon ; but he supposes the Gog and Magog of that battle, to be the Turks, and he quotes the words, and "they shall come up against the children of Israel in the latter days," to oppose their settlement in their own land, "and they

shall fall," in some extraordinary manner, "upon the mountain of Israel, they and the people that are with them, so the house of Israel shall know that I am the Lord their God, from that day forward."*

Again, it is expected the Jews will be restored about the time when *Antichrist shall be destroyed*; that is, the system of Popery.—The Bishop already quoted, says: "The restoration of the Jews, and the fall of Antichrist, shall happen about the same time. If the 'sixth vial' (Rev. xvi. 12,) which is poured out on the great river Euphrates, whose waters are dried up to prepare a passage for the kings of the East, is to be understood, as Mr. Mede, and others think, of the return of the Jews,—then the return of the Jews is one of the *seven last plagues of Antichrist*. But this notion is expressed more clearly in Daniel xi. 36: 'He shall prosper till the indignation,' that is, God's indignation against the Jews, 'be accomplished.' And again, afterwards, (xii. 7,) 'When God shall have accomplished to scatter the power of the holy people, all these things shall be

* Dis. on Prop., p. 699.

finished.'” * In consequence of, and in conformity to this doctrine, a tradition hath prevailed among the Jews, that “the destruction of Rome, and the redemption of Israel shall fall out about the same time.” †

Again, it appears, from some of the predictions which refer to the restoration of the Jews, that the event shall occur *about the time of the general conversion of the Gentiles.*

Isaiah xi. 10, 11, a passage we have already quoted: “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 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,” &c. “This passage,” says Dr. Gillies, “seems plainly to make the restoration of the Jews, which it describes, cotemporary with that happy period, the bringing in of the fullness of the Gentiles, which it describes.” Again, “The end of the dispersion of the Jews, is not only made cotemporary with the

* Dis. on Prop., p. 700.

† Ib.

end of the prophetic wonders in general, but more particularly with the end of what is called *time, times, and an half*;" (Dan. xii. 7,) and this we have shewn, will be "the end of the apostacy, delusion, and persecution, and the time of the universal conversion of the nations, so that this affords another proof, that the final restoration of the Jews should be cotemporary with the conversion of the fulness of the Gentiles."*

"Let me notice another fact," says Dr. Cumming,† "namely, that at the close of the destruction of Rome, there is heard a new and remarkable song, 'Hallelujah, for the Lord God omnipotent reigneth!' And again, it is added, they said, 'Hallelujah, and her smoke rose up for ever and ever;' and, 'I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God.' I showed you that the drying of the Euphrates is to prepare the way for the conversion of the Jews. Now notice here, the first Hebrew word, in the songs of the redeemed in the

* Essay on Prop., p. 170.

† Lect. on Apoc., p. 438.

Apocalypse, occurs in this very passage, namely, Hallelujah: all the expressions have been Greek before; but now a Hebrew voice is heard in the canticle of harmony, sounding Hallelujah. I believe this is just the fulfilment of the promises of the conversion of the Jews, their restoration to their own land, and their worshipping him on Zion, whom their fathers crucified on calvary. And it is a most remarkable corroborative proof of this, that Kimchi, a very celebrated Jewish commentator, makes the following observation: 'when Papal Rome shall be desolated, then shall come the redemption of the people of Israel.' A Jewish commentator is led to the conviction, that the desolation of Rome shall precede the immediate conversion of his people; and how glorious will that song be, when Jew and Gentile shall combine to raise it: 'Hallelujah, for the Lord God omnipotent reigneth.' "

I shall refer but to one author more, the Rev. Patrick Fairbairn, who, in a lecture on the Future Prospects of the Jews, says: "There is, indeed, no denying it—all are obliged to admit, that Israel, as a people, shall

be saved!—the only question may be, *when?* The time when this return of the natural Israel into the bosom of the Church of God shall take place, is by many postponed to such a late period as deprives them of all the practical benefit which should grow out of the hopes we are thus permitted to cherish concerning them. They are looked upon as so peculiarly depraved, so deeply sunk in intellectual and moral degradation, and especially as so riveted in alienation from the blessed truths of the Gospel, that no rational hope, it is supposed, can be entertained of their being, by any ordinary means, converted to the faith of Christ, and so the era of their restitution to the state and privileges of God's people is thrown back to the very close of time, mingled up with the throes of the world's dissolution, and reckoned among the physical and moral wonders, with which the present constitution of things is to be wound up. It is not my intention to enter into any minute inquiry regarding the precise period of the complete conversion of the Jews, as predicted to take place in the latter days; but I do say, there are purposes to be served by the Jewish peo-

ple *after* their conversion, which both presuppose the existence of a state of things substantially the same as at present, and will require to be prosecuted through a considerable lapse of time,—for instance, “That the Jews, when converted, shall be *the main instrument of God in carrying forward and completing* the conversion of the Gentiles.”*

In conclusion, we would say, that these great events, *the destruction of Antichrist, the overthrow of the Turkish Empire, the restoration of the Jews, and the universal spread of the Gospel*—appear, by the prophecies, to be accomplished about the same time; but whether one of these shall be a little before the rest, or whether the work will go on simultaneously, and be fully completed about the same time, are matters of detail which, to us, do not appear to be stated in the prophecies themselves, and probably the fulfilment alone will show their order.

We are fully persuaded that all these things are comprehended in *the work to be done* between Christ's ascension to heaven and his return from thence; but as this work is not

* Lecture on Jews, p. 379.

yet accomplished, and there appears no possibility of completing it in the present year, we do not, we cannot, bring ourselves to believe Christ's second Advent will take place A. D. 1854, as the "Adventists" assert.

After all the work spoken of is completed, is the second Advent *then* immediately to take place? this is a point we cannot determine; we think it is not for us to know the times or the seasons which the Father hath put in his own power; let us, therefore, take heed, watch and pray, as we know not the time.

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LECTURE VI.
THE MILLENNIUM.
PART I.

PRE-MILLENNIAL VIEWS.

REV. XX. 4.

“ 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.”

“ MILLENARIANS are those persons who believe, according to an ancient tradition in the Church, that our Saviour shall reign a thousand years with the faithful upon earth, after the first resurrection, before the full completion of final happiness.” *

* Nat. Theo. Dict., p. 691.

The name "Millennium," is derived from the words "*mille*," a thousand, and "*annus*," a year, and signifies the space of a thousand years; it is applied to a future paradisaical state of the Church upon earth.

This doctrine is supposed to be of *Jewish* origin. The tradition which fixes the duration of the world, in its present imperfect state, to six thousand years, and announces the approach of a Sabbath of one thousand years of universal peace and plenty, to be ushered in by the glorious advent of the Messiah. This tradition has been traced up to Elias, a rabbinical writer, who flourished about two centuries before the birth of Christ. The Jews understood several passages of the prophets as referring to this millennium, in which, according to their carnal apprehensions, the Messiah is to reign on earth, and to bring all nations within the pale, and under subjection to the ordinances of the Jewish church. This view is still entertained by the Jews unto the present day.

This doctrine of the Jews has been adopted, with modifications, by some *Christian writers*. Justin Martyn, the most ancient of the Fathers,

was a great supporter of it; he believed that our *Saviour shall reign with the faithful upon earth, after the resurrection, for a thousand years.* But this opinion is not generally followed; for though there has been, perhaps, no age of the church in which this doctrine was not admitted by one or more divines of the first eminence, it yet appears, from the writings of Eusebius, Irenæus, and others among the ancients, as well as from the histories of Mosheim, and other moderns, that *it was never adopted by the whole church, nor formed an article of the established creed in any nation.**

The London Encyclopedia supplies us with a succinet view of the Millennium, as it was believed in the fourth century.†

“About the middle of that century, the Millenarians held the following tenets: 1st. That the city of Jerusalem shall be re-built, and that the land of Judea shall be the habitation of those who are to reign on earth a thousand years. 2ndly. That the first resurrection is not to be confined to the martyrs;

* Nat. Theo. Dict., p. 691.

† Vol. xiv., p. 620.

but that after the fall of Antichrist all the just are to rise, and all that are then on the earth are to continue for that space of time. 3rdly. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. 4thly. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise." Modern pre-millennialists have partially adopted these views, and yet among these moderns there is but little harmony in their opinions. We shall briefly state some of their views, and then proceed to examine the articles of their creed.

Bishop Newton* says: "When these great events shall come to pass, of which we collect from the prophecies this to be the proper order, —the Protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth, and of the tyranny of the beast, shall end together, the conversion and restoration of the Jews succeed, then follows the ruin of the Ottoman Empire, and then the total destruction of Rome and of Antichrist. When these great events shall come to pass —I say, shall come to pass—then shall the

* Dis. on Prop.

kingdom of Christ commence, or the reign of saints upon earth. So Daniel expressly informs us that the kingdom of Christ and the saints will be raised upon the ruins of the kingdom of Antichrist—Dan. vii. 26, 27. So likewise St. John saith, that upon the final destruction of the beast and of the false prophet, ‘Satan is bound,’ &c.—Rev. xx. 2–6. It is, I conceive, to these great events—the fall of Antichrist, the re-establishment of the Jews, and the beginning of the glorious millennium, that the three different dates in Daniel, of 1260 years, 1290 years, and 1335 years, are to be referred. And as Daniel saith, ‘Blessed is he that waiteth and cometh to the 1335 years.’—Dan. xii. 12. So St. John saith, ‘Blessed and holy is he that hath part in the first resurrection’—Rev. xx. 6. Blessed and happy, indeed, will be this period; and it is very observable, that the martyrs and confessors of Jesus, in papist as well as pagan times, will be raised to partake of this felicity. According to tradition, these thousand years of the reign of Christ and the saints, will be the seventh millenary of the world, for as God created the world in six days,

and rested on the seventh, so the world, it is argued, will continue six thousand years, and the seventh thousand will be the great Sabbath, or holy rest of the people of God. According to tradition, too, these thousand years of the reign of Christ and the saints are the great day of judgment, in the morning, or beginning whereof, shall be the coming of Christ in flaming fire, and the particular judgment of Antichrist, and the first resurrection; and in the evening, or conclusion whereof, shall be the general resurrection of the dead, small and great."

But the most remarkable of modern opinions on this subject was much spoken of a few years ago, as espoused by several evangelical clergymen of the Church of England, and the Rev. Mr. Irving. This gentleman delivered his opinion upon the subject, which I shall abridge from the London Encyclopedia:*

"That the present visible church of the Gentiles, which hath been the depository of the oracles and the sacraments, since the Jewish state was dissolved--I mean the mixed multitude who have been baptized in the

* Vol. xiv., p. 621.

name of the Trinity, viz : Protestants, Roman Catholics, Greek Church, Armenians, &c., and all the sects of each,—that this body of baptized men, which I call the Gentile Church, standeth threatened in the holy scriptures, because of its hypocrisies, idolatries, superstitions, infidelity, and enormous wickedness, with such a terrible judgment as hath not been, nor ever shall again be seen upon earth : in the which deluge of wrath she shall be *clean dissolved*, as the synagogue was heretofore in the destruction of Jerusalem, when she, in like manner, had filled up the measure of her iniquity—which fearful consummation I judge to be close at hand, both by the signs of the times and from the prophetic numbers expressly given to guide us in the anticipation of these great Gentile judgments, which are mentioned in scripture, wherever and whenever the coming of the Lord is mentioned.

“ When the Lord shall have finished the taking of witnesses against the Gentiles—and the execution is proceeding, he will begin to prepare another ark of testimony, or rather to make the whole earth an ark of testimony ; and to that end will turn his Holy Spirit unto

his ancient people the Jews, who, with the election according to grace, who still are faithful among the Gentiles; though I believe it will chiefly be by the sending of Elias, who is promised before the terrible day of the Lord, and by other mighty and *miraculous* signs.

“That these judgments upon the Gentile nations and all the earth, he will finish by his own personal appearance in flaming fire, taking vengeance on those who know not God, and obey not the Gospel of our Lord Jesus Christ; raising those who sleep in Jesus, and changing those of the Gentile church who still abide in life; and preserving the mourning Jewish church; and when the promised land shall have been cleared of all intruders, and they themselves, by suffering, perfected for the habitation of it, he shall lead them into it with a mighty and outstretched arm: and sit upon the throne of David, judging and hastening righteousness—and rule among the nations, and be the prince of universal peace; using, in this judgment and government of the earth, his risen saints, who shall be his ministers to execute his pleasure. And thus Satan,

being cast out, and the prince of light, and the heavenly Jerusalem, with the house of Jacob, and all the nations shall enjoy that fulness of peace and joy, that millennial reign of righteousness for which we all hope and pray."

If our space would admit of it, we could easily multiply these quotations, but in doing so we should have to repeat substantially the same things, in some more and in others less, than what we have already given; there are also several shades of difference among the millenarians upon almost every point in the doctrine of the millennium. The *Adventists* of our own day have culled as many of the millenarian flowers as they thought could adorn their own creed, and as appeared consistent with the coming of Christ at *their appointed time*; and the rest they have endeavoured to disprove.

We shall now proceed to consider some of those views which the pre-millennialists hold respecting the millennium.

That Christ's kingdom has not yet begun in this world, neither will it begin until the second Advent of Christ at the millennium.

One of the millenarian writers says, "We maintain that *Christ has not yet received any kingdom which he can deliver up.*" *

"The notion," says another, "that the kingdom of Christ signifies the present visible Christian Church, or the Christian religion in the hearts of God's people, or both,—and *that it has been manifested to the world ever since the establishment of Christianity*, is, in the main, erroneous, inasmuch as it mistakes the *means* for the *end*, and substitutes what may be considered as the *preparation* for the kingdom, for the *establishment and manifestation of it.*" †

We now proceed to show, in opposition to the above, that *Christ's kingdom is already in being.*

When John the Baptist announced Messiah's approach, every thing concurred to give weight to his testimony. Guided by the signs of the times, and by the chronological predictions, expectation was every where awake for the first sound of Messiah's steps. From all parts of the country they flocked to the man of God, who cried aloud in the wilderness,

* Quoted by Brown on second Advent, p. 126.

† *ib.*

“Repent ye, for the kingdom of heaven is at hand: Prepare ye the way of the Lord; make his paths straight.” Thus heralded, crowds followed the Saviour, “trusting that it was he who was to redeem Israel—saving them from their enemies, and from the hand of all that hated them.” But the discourses of our Lord convinced them that *he was not such a king* as they had expected,—hence they finally crucified him as an impostor.

But how did the *Apostles* speak of Christ’s kingdom in their addresses to the Jews? Look at the famous Pentecostal Sermon.

“Men and brethren,” says Peter, “let me freely speak unto you of the patriarch David. Being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins he would *raise up Christ to sit on his (David’s) throne*. He seeing this before, spake of the resurrection of Christ. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this. Therefore, let all the house of Israel know assuredly, that God hath made

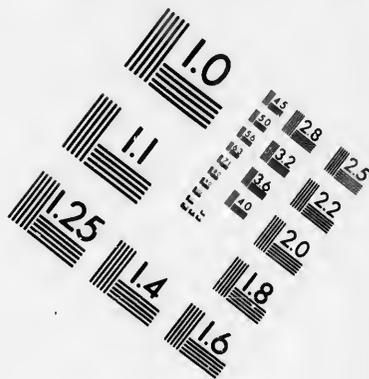
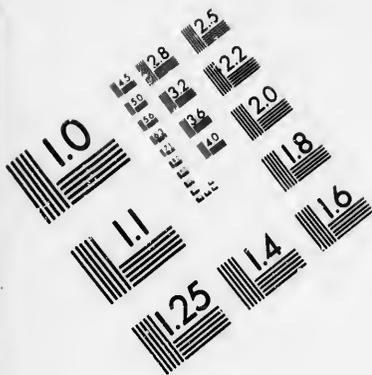
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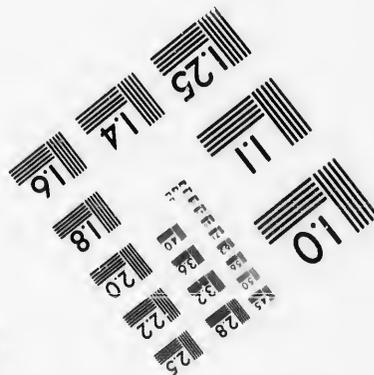
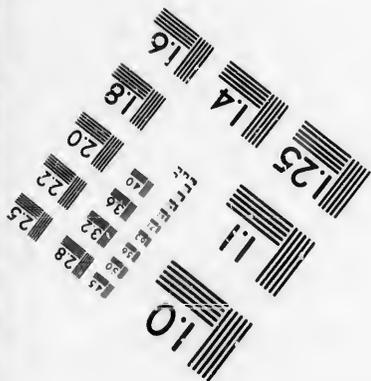
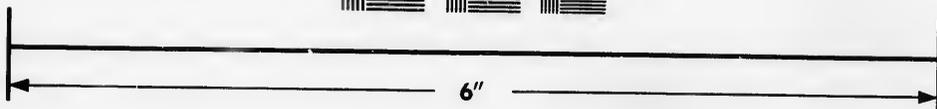
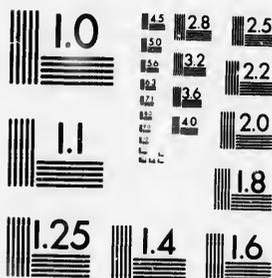
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that same Jesus, whom ye have crucified, both LORD and CHRIST."—Acts ii. 29–36.

Here it is stated, as explicitly as words can do it, that the promise to David of Messiah's succession to his throne *has received its intended accomplishment*—that God has raised up Christ to sit upon that throne,—and that his first exercise of regal authority from the throne of Israel was to send down the Spirit, as had that day been done. He also states that God hath made that same Jesus both LORD and CHRIST, that is, he affirms that Christ's present exaltation was his proper lordship or *royalty*, as Messiah; he hath made him both *Lord* to RULE, and *Christ* to SAVE you.

Again, in Rev. iii. 7, 8, 12: "These things saith he that is holy, he that is true, he *that hath the key of David*, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold I have set before thee an open door, and no man can shut it: Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," &c. Here Christ speaks of using the key of the house of David in his administration of the church, so that the house

of David evidently means the Church of the Redeemer, which he governs with royal authority.

But let us look back to the writings of the inspired prophet, Isaiah ix. 6, 7, who, in anticipating the birth of Christ, says: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." Here the sovereignty of Christ is most clearly and strongly set forth, and its *righteous character, progress and perpetuity*, distinctly stated. *

Another article in the pre-millennial creed is, that *the saints shall reign on this earth in glorified bodies, with Christ, during the millennium.* †

These pre-millennialists are not agreed as to *what saints* shall be associated with Christ

* Brown.

† *Ib.*

in his millennial reign. "The early Chiliasts," says Brown, "so far as I have been able to gather their views, thought that those whom Christ will find *alive* at his coming would be left below during the thousand years, and only such as had *died* before his coming, would appear with him in glory. But the majority of modern pre-millennialists hold that the saints of both classes—the dead by resurrection, the living by instantaneous transformation—will appear with Christ in glory at the beginning of the millennium."

In answer to this we have to say, the errors which it contains arise from the supposition of Christ's *personal* reign in the millennium. That the "kingdom shall be given to the people of the saints," Daniel informs us with sufficient clearness; but he does not convey the idea that the Saviour shall *first return to our world*, and *personally* reign upon earth. What we understand by the kingdom being given to the people of the saints, is, *that Christianity shall so far extend in the world, that all nations, kindreds and people, will profess it to be their religion, and thus it will supplant and destroy all others; and then shall*

the kingdoms of this world become the kingdoms of our God and of his Christ.

Look at living, spiritual piety, as it has been in the world; it was not in favor, it was barely tolerated; it had not the ascendancy in human affairs which it ought to have obtained; it was not the governing principle in either private or public transactions. But in the millennium, the tables will be turned; *religious principles will govern the conduct of men*, obtain *the ascendancy over private conduct and public transactions*, from the highest to the lowest, thus bringing all into captivity to the obedience of Christ. Living Christianity exercises *the sovereignty of the world*, it moulds the *institutions and affairs of men*, to its own blessed character, making "God's will to be done on earth, even as it is done in heaven." We shall conclude this section in the words of Brown: "The difference between the two states of the kingdom—before the millennium and during that period—is a difference merely of *prosperity and extent*—the difference between the presence and the removal of certain gigantic obstructions to its progress and supremacy in the world; and the removal of

which, at the appointed time, will be attended with no change of constitution, form or *dispensation*, but will merely set free its latent energies, and make way for the development of its internal resources to the benediction of a miserable world. As the *birth* of a man, all puny though he then be, is the manifestation of his life; and the manhood, to which he ultimately attains, is but the same life developed and matured; so the millennial state of the kingdom of Christ will be *but the full expansion and bright development of it*. This kingdom of Christ is already begun, the Sovereign is on his throne, his conquests are proceeding,—the little leaven will yet leaven the whole lump of humanity; the grain of mustard seed may grow to be a tree sufficient to overshadow the whole earth; but the mass is the same, and the tree is the same, at every stage; the whole is there from the first. *Expansion and development, growth and maturity, are all the difference.***

The next point for our consideration is, the view entertained of *the resurrection* by the pre-millennialists. They say, “when Christ

* Brown, p. 351.

appears, at the beginning of the millennium, he will raise all the saints that shall have died before that time, and change all that shall then be alive."—(Brown, 167.)

We shall here introduce a quotation from Dr. Cumming*: "The dead that fell asleep in Jesus, and have slept many thousand years, shall hear, when he comes, the approach of his footfall, and recognize the sound of his voice, and shall rise and meet him in the air. The living that are in Christ shall hear his approach, too, and recognise the tones of his voice, and shall rise and meet him, and the risen, and quickened dead, in the air; and reign with him a thousand years. Abraham, and Noah, and Job, shall hear his voice in their silent sepulchres, and join him in the air.—Paul, and Peter, and John, and Luther, and Wilberforce, and Simeon of Cambridge, and Venn, and Williams, and Chalmers,—shall obey his summons from their sequestered and separate tombs, and gather around their glorious Lord. One grave shall cleave in twain, and its buried tenantry shall rise and meet the Lord, and the other grave, that looks equally

* Lect. on Apoc., p. 473.

green, beside it, shall fail to be pierced by that sound, or its dead dust to be moved. The cemeteries of stone and the monuments of bronze shall rend, and the dead saints that are there shall come forth—its sleeping dust shall be quickened in every sepulchre; and the stones of cathedrals, and the vaults of churches, and the green turf and the marble mausoleum shall alike explode, and pour forth into the air their troops of awakened dead. Nor less startling will be the scenes that occur among the living: some families shall be met together speaking of the things of this world—in an instant, and without warning, one shall hear a sound significant to his heart, of glory, and rise, as upon the lightning's wing, and with its splendor, and leave, without a farewell, the rest that know not Christ, and remain astonished behind."

The pre-millennialists also hold that the wicked are to rise in a body, not at the end of the millennium, but *at the end of another period to succeed the millennium*. The only direct passage which is produced to support this opinion is Rev. xx. 4-6:—"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 such as 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. The rest of the dead lived not again until the thousand years were finished. This is 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."

We would remind you, that this passage occurs in the most figurative book in all the bible, and is "hard to be understood." But it is certain this doctrine of two resurrections, one at the commencement of the millennium, and another after its close, is not supported by other parts of scripture. We would say, with Brown, (p. 219): "It is very strange that the resurrection of the righteous a thousand years before the wicked, if it be a revealed truth, should be announced in *one* passage only, when the subject of a resurrection is so often mentioned,—the resurrection is a theme upon

which the apostles delighted to expatiate, yet while they point out the nature, grounds and connection of the resurrection with the second coming of Christ, the doctrine of a *first* resurrection has not dropped from their pens." If we look to those passages of scripture which plainly refer to the resurrection, they convey but one idea upon the subject, viz., that the resurrection of the just and the unjust will be simultaneous.—Dan. xii. 2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John v. 28, 29.—Our Lord says: "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." It is scarcely possible to express in plainer words, the statement that the resurrection of both classes will take place at the same time.

But it may be desirable here to add that the first resurrection spoken of in Revelation is not to be understood *literally*, but *figuratively*, of a *spiritual* resurrection; this will

appear pretty evident if we remember that this reigning with Christ is said to be but a thousand years, whereas the righteous dead are "*ever with the Lord*,"—they are to enjoy *eternal life* with him. But this subject will be more fully considered in a subsequent lecture.

Another peculiarity in the pre-millennial view, which requires our investigation, is the *judgment* of the great day.

Finding it impossible to deny that the *immediate purpose* of Christ's second coming is to *judge the world*, and postponing the last judgment till a thousand years after his coming, they require to find *judicial employment* for the Saviour, onwards from the time of his coming till the period of the final judgment arrives. For this purpose, the expedient by which the *judgment day is spread over the thousand years has been adopted*; but this looks like a very forced effort to save a sinking cause; for those passages, which refer to the millennium, speak of it not as a day of judgment, in which the wicked are tried and condemned, but as a time when the righteous shall flourish.

But the scripture very clearly teaches, *that*

the righteous and the wicked will be judged together, and both at the coming of Christ. The passages which express this truth are very numerous, and amongst the plainest in scripture, requiring no comment. For instance: "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven;" that is, "when he cometh in the glory of his Father with the holy angels."—Matthew x. 32, 33; Mark viii. 38.

Here the acknowledging of the one class, and the disowning of the other, are expressly said to take place at the same time, namely, "when Christ comes in his glory." Again, in Matt. xvi. 27: "For the Son of Man shall come in the glory of his Father with his angels, *and then he shall reward every man according to his works.*"

Here we see that *both classes*, and of *all ages*, will be judged together.

We shall select but one passage more upon this point, namely, Matt. xxv. 31–46: "When the Son of Man shall come in his glory, and

all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal."

This passage most obviously teaches, that both parties, the righteous and the wicked, are gathered before the throne in one mass, at the summons of the king, next he separates them into two parties; and having judged and passed sentence upon each, finally disposes of both, according to their sentences.

The pre-millennialists also believe that *Satan shall be so bound during the millennium, that he will be unable to exert any influence upon men.*

The following passage of scripture is the sole prop to their theory, viz., Rev. xx. 1-3, 7: "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 when the thousand years are expired, Satan shall be loosed out of his prison."

If there really is a time when Satanic influence shall cease upon earth, we may reasonably expect to find it referred to in other and plainer parts of scripture; but you may search, and you search in vain, to find any such inference, or even the smallest hint of it, any where, save in this solitary passage. And such is the figurative character of this book, that it is confessedly the most difficult to be understood in the whole bible. There are other parts of scripture which clearly teach, that those who are not the children of God

are the children of the devil, and the works of their father they do. St. John says: (1st Epis. iii. 8-10) "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." This passage speaks of men as consisting of *two* classes, the children of the devil and the children of God. When the apostle says, "he that committeth sin is of the devil, for the devil sinneth from the beginning." The meaning plainly is, that every sinful child of Adam is not only the seed of the old serpent, but is actuated by him in all the sin which he cherishes and commits. In short, nothing can be more evident than that the apostle, in this passage, makes it out that the devil is *an inseparable part of the fallen system and reign of sin*, the parent of all its hateful brood, and the life of all its black fruit; and that all who

are not born of God are the children of the devil. Now, it is evident enough, that there will be tares among the wheat until the *harvest*, which is the end of the world, and consequently the wicked will be actuated by Satan during that time.

But what are we to understand by this *binding of Satan*? In Rev. ii. 3, we find it said of Pergamos, that "*Satan's seat*," or *throne*, was there, and that there Satan *dwelt*. This certainly refers to the powerful *party* which Satan had in that place, and the dominant influence which, through them, he exercised in opposition to the gospel,—a party made up of persecutors and licentious corruptors of the truth. Now, the unseating or dethroning of Satan, then, must mean the loss of that party or power by which he did so much mischief. By binding Satan, during the millennium, we understand, to quote from Brown,—“That during that happy period, the cause of Christ shall carry it everywhere, and Satan be allowed no lodgment in any part of the globe, to form a public party, in opposition to Christ: that in this sense, *his trade will be at an end*; he will have no repre-

representatives or tools for doing his work ; living Christianity will probably be the instrument by which Satan's power will thus be chained for a thousand years, and Satan will not be permitted to gain *an inch of ground to plant his foot on over the wide world.*"

Perhaps the best refutation we can give these errors will be, by supplying, in the next lecture, what we consider to be true and scriptural views of the millennium.

We shall now proceed to direct your attention to the *time* when the millennium shall begin. This has been a subject of dispute for many years—the pre-millennialists holding that Christ's second Advent must first take place, and then the millennium will begin. We shall proceed to consider their statements and arguments, for the views they entertain.

Dr. Cumming gives it as his opinion—“That Christ will *personally come prior* to the millennium.” He admits this theory has its difficulties. He says:—“It is the law of God that, in this dispensation, there shall be no truth that projects not a shadow around it ; the leaves of the tree of knowledge are not

to be altogether luminous in this dispensation ; in the better world these leaves will be all luminous—truth will have no shadow—the Sun of righteousness will be naked—we shall meet with no difficulty—all will be so plain, that he that runs may read and understand.”

But let us proceed to consider his argument : “ That Christ’s Advent is to be pre-millennial, I think is evident from Matt. xiii. alone. Now, I infer from this, that the wheat, or true believers, and the tares, or apostate and unrighteous, will grow together until the end of this dispensation come ; the tares are to be first consumed, the wheat is then gathered into happiness—*i.e.*, the saints are raised from the dead, and reign with Christ a thousand years.” *

Now we admit that the tares represent “ apostate and unrighteous” persons, that is, false and wicked professors of the Christian religion, and that they will be found among the righteous “ until the end of this dispensation come ;” but how this proves that Christ’s Advent is to take place before the

* Lect. Apoc., p. 470.

millennium, we are at a loss to understand ; for we are inclined to think that, during the millennium, they will not be all Israel who are of Israel ; that there will be some unsound professors,—but we have reason also to believe that, after the millennium, there will be a “ little season” of apostacy, when the tares will shew themselves more prominently, and at the close of that period the second Advent will take place, and the tares be burned. This will be more fully considered in a subsequent lecture.

The next argument made use of by Dr. Cumming is founded upon 2 Thess. ii. 8 : “ And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” The Dr. asks : “ What does this passage prove ? That the great apostacy, predicted by St. Paul, is to prevail during the whole period from Christ’s first to his second Advent, and that this hoary apostacy is to be consumed and utterly destroyed only by the personal Advent and appearance of the Son of God.” *

* Lec. on Apoc., p. 471.

It will be admitted that the whole force of the argument here depends upon the meaning of the words, *“the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”* That this passage predicts the destruction of Antichrist is admitted; that subject has already been considered in a previous lecture, and we were led to the conclusion, by examining those prophecies which refer to its final doom, that the city will probably be consumed by fire and sword, but that the system will be destroyed by spiritual agencies. The above passage from 2 Thess. is in harmony with such an interpretation, and the words “consume with the spirit of his mouth,” may refer to the destruction of the city,—and the words “destroy with the brightness of his coming,” may be understood of the fulfilment of such prophecies which speak of the great spiritual influences, under the figure of light, which are to be brought to bear upon the world, through the church, at the beginning of the millennium; and thus the “man of sin,” as a system, be destroyed by the brightness of Christ coming in his Gospel.

The Dr. also supposes that our Lord speaks of "the resurrection of the just, (Luke xiv. 14) as if that resurrection were totally distinct from the general resurrection, and to take place at Christ's pre-millennial appearance."*

The absence of any reference, in this passage, to the resurrection of the wicked, does not imply that the just shall be raised *first*, and the wicked afterwards; the passage might as well be employed to show that the wicked will not be raised at all. The fact is, our Lord had no occasion to refer to the wicked at that time, his object being to show that relief given to the poor (other things corresponding) should have its reward in the day of judgment.

Phil. iii. 11, is dwelt upon by the Dr., as if his position were impregnable; in the words "if by any means I might attain unto the resurrection of the dead," the apostle is made to speak of a first resurrection, because "no man need *wish* to attain the resurrection of the dead, because it is a matter of certainty that all will attain it: the apostle, therefore, evidently had before his eyes the *first* resur-

* Lec. on Apoc., p. 471.

rection, and the peculiar phraseology he employs on this occasion proves it to be so—‘if by any means I might attain *the* resurrection *from among* the dead.’” *

There is no need to dispute the doctor’s translation of the Greek, which he emphatically renders “*the* resurrection *from among* the dead,” for that translation conveys the apostle’s meaning more fully. But what does St. Paul mean? We answer, it was *not* the general resurrection common to both classes that he wished for; it was a resurrection peculiar to believers—a resurrection different from the ungodly, not with respect to its *time*, but its *nature*; and the happiness which should follow it—a resurrection “*from among*” the dead, in which his body should be fashioned like unto Christ’s glorious body, (ver. 20, 21.)

As the above contain the most weighty arguments used in support of a pre-millennial Advent, we shall now place before you a difficulty which greatly perplexes its advocates, viz., how to account for the existence of so large a number of wicked persons in the world at the end of the thousand years of

* Lec. on Apoc., p. 472.

Christ's personal reign upon it. They admit that the conflagration is to take place at the time of the second Advent; but how the wicked are to survive that all-consuming fire, is with them this great difficulty. We shall not attempt to notice all the schemes that have been thought of for their preservation or reproduction, but shall direct your attention to one which, I believe, originated with Perry, early in the last century, * and which is produced by Dr. Cumming. He says: "It may be my own delusion, but it does strike me, that I have found the explanation of a universally perplexing point—a confessed difficulty: if there is to be a millennium of a thousand years with Christ, and his own people, in the midst of the earth, how is it that when Satan shall be loosed, that there shall be found a people in the four corners of the earth called Gog and Magog, who shall be gathered together in battle, and war against the saints of God, in the resurrection body? Now, I admit there is great difficulty about this. I will give what I think the probable solution of an admitted and perplexing difficulty. Do

* Brown, on second Advent, p. 68.

you perceive that it is here stated, that when the dead in Christ have risen and ascended to the Lord, the rest of the dead lived not till the thousand years were finished? I suppose, then, that the rest of the dead, that is, the unconverted, are raised from their graves just at the moment that the thousand years are completely closed, and that 'the rest of the dead,' raised in their bodies, *are those enemies* who make war with the saints in their resurrection bodies. * * * I suppose—and I believe it is the true solution of the difficulty—that the enemies that come from the four corners of the earth are just 'the rest of the dead,' raised at the close of the millennium, and then and there, with all their vices unextirpated, their natures unregenerated, their hearts in the gall of bitterness, they shall be headed by the archangel's energy, and the arch fiend's hate, and shall make one last, dying, and desperate attack, upon the saints of God that dwell in the New Jerusalem." *

To the above we would reply, that the accounts we have in scripture, representing the judgment as taking place immediately

* Lec. on Apoc., p. 683, 684.

after the resurrection from the dead, are decidedly at variance with the above "solution of the difficulty;" so that, when the dead arise they immediately appear before the judgment seat of Christ,—from whence the wicked depart into everlasting fire.—They have, therefore, no opportunity to persecute the church and fight against the cause of Christ. At present, we would only say, the post-millennial theory entirely removes this difficulty, as will be seen in a subsequent lecture.



LECTURE VII.
THE MILLENNIUM.
PART II.

POST-MILLENNIAL VIEWS.

REV. XX. 6.

"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."

In our last lecture, we were led to point out some errors into which we think the pre-millennarians have fallen, and to shew the unscriptural character of them, but in the conclusion of that address, we intimated that the best refutation of those errors, would be, to present what we believe to be, scriptural views of that glorious time—the millennium.

By the millennium, then, we understand that a time is to come when the kingdom of

our Lord Jesus Christ will so far obtain the ascendancy in our world, that its enemies, Antichrist and the false prophet, will be destroyed; the Jews and Gentiles throughout the whole world will profess the Christian religion; and as Satan will be bound, or restrained, the truly pious will be happy, honorable and numerous, far beyond any thing they have ever before been, so that they will occupy the highest places amongst men, and thus the saints will rule the world. But I will quote the views of others upon this subject. Richard Watson, in his Theological Dictionary, says: "Others are inclined to believe that, by the reign of Christ and the saints for a thousand years on earth, nothing more is meant than that, before the general judgment, the Jews shall be converted, genuine Christianity be diffused through all nations, and mankind enjoy that peace and happiness which the faith and precepts of the Gospel are calculated to confer on all by whom they are sincerely embraced. The state of the Christian church, say they, will be, for a thousand years before the general judgment, so pure and so widely extended, that, when

compared with the state of the world in the ages preceding, it may, in the language of Scripture, be called 'a resurrection from the dead.' "

A writer in the London Encyclopædia, says, "The most common modern opinion confines all the predictions respecting what has been called the millennium, to a spiritual reign of Christ by means of the universal reception of the Gospel, and has been thus stated: 1st. That the Scriptures afford no ground to believe that the church will arrive to a state of prosperity which it never has yet enjoyed. 2nd. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, the world will be filled with real Christians, and continue full, by constant propagation, to supply the place of those who leave the world; there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years, so that if they who shall be born in that thousand years shall be all, or most of them, saved, (as they

will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost. 3rd. This will be a state of great happiness and glory." Observe, we do not profess to endorse every expression or every idea contained in these quotations; we give them to shew the sentiments of writers upon the subject.

The Millennium is said by Brown, to be "*just the full development of the kingdom of grace in its earthly state.*" This he proves by a variety of arguments and illustrations, extending over twenty pages in his book. Let us now proceed to consider the *nature* of the millennium somewhat in detail.

The *binding of Satan* is spoken of in connexion with the millennium. Rev. xx. 1-3: "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."

I shall here furnish you with Matthew Henry's remarks upon this passage :

" We have here a prophecy of the *binding of Satan*, for a certain term of time, in which he should have much less power, and the church much more peace than before. The power of Satan was broken in part by the setting up of the Gospel kingdom in the world ; it was further reduced by the empire becoming Christian ; it was yet further broken by the downfall of the mystical Babylon ; but still this serpent had many heads, and when one is wounded, another has life remaining in it. Here we have a further limitation and diminution of his power ; where, observe, 1st. To whom this work of binding Satan, is committed ? *To an angel from heaven !* It is very probable that this angel is no other than the Lord Jesus Christ. The description of him will hardly agree with any other ; he is one who has power to *bind the strong man armed, to cast him out, and to spoil his goods ;* and, therefore, must be stronger than he. 2nd. The means he makes use of in this work : he has a *chain*, and a *key* ; a great chain to bind Satan, and the key of the prison.

in which he was to be confined. Christ never wants proper powers and instruments to break the power of Satan, for he has the powers of heaven, and the keys of hell. 3rd. The execution of this work, He *laid hold on the dragon*, that old serpent, which is the devil and Satan. Neither the strength of *the dragon*, nor the subtlety of the *serpent*, was sufficient to rescue him out of the hands of Christ. He *cast him into the bottomless pit*, cast him down with force and with a just vengeance, to his own place and prison, from which he had been permitted to break out, and disturb the churches, and deceive the nations; now he is brought back to that prison, and there laid in chains. *He is shut up, and a seal set upon him*; Christ shuts and none can open; he shuts by his power, seals by his authority, and his lock and seal even the devils themselves cannot break open. 4th. We have the term of this confinement of Satan,—a thousand years; after which, he was to be loosed again for *a little season*. The church should have a considerable time of peace and prosperity, but all her trials were not yet over.”

Now, we shall give our ideas of this vision

in as few and plain words as possible. Satan has been walking about seeking whom he might devour; he has done much mischief in the church of Christ, and ruined multitudes of persons; at the millennium, he will be put under such restraint that he cannot deceive the nations any more; he will not be permitted to "sift as wheat" the children of God;—nor to lead captive at his will unsound or cold-hearted professors of religion; and that this restraint will be continued for a long time, here called a thousand years.

The first resurrection, (ver. 5,) refers to the *subjects of Christ's kingdom* in the millennium. "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.

We do not understand that there shall be a literal resurrection of bodies from the dead, of persons who had suffered martyrdom, or any others. We understand that, about the beginning of the millennium, popery will be

destroyed ; but before its destruction, it will have made great efforts to recover its former power and influence, and not a few may have been led to fall in with it,—but others, by such a noble spirit of fidelity to Christ, as dwelt in the martyrs of old, will not yield to the demand of the man of sin, they would neither worship the beast nor his image, nor receive his mark upon their foreheads, or in their hands ; that is, they would pay him no homage, shew no respect to him at all, and neither publicly in their foreheads, nor privately in their hands, have any connection with this enemy of Christ ; these persons are particularly marked out as reigning with Christ a thousand years. We understand, then, that when the millennium shall begin, those faithful servants of Christ who have endured a great fight of affliction for him, and have been trodden down by the oppressor, shall then rise to dignity, honor, happiness and influence ; in a word, they shall occupy the highest post of honor, sitting on the thrones of our world ; and that this rise from oppression to power, from ignominy to honor, from sorrow to happiness, will be so great, that

it is called the *first resurrection* in the millennium, and that persons, saints similar to these; a succession of them shall continue thus exalted for a long time, called a thousand years. Probably this change in the affairs of the Church will be attended with a great revival of religion, in which many shall be converted to God; for the word resurrection, and others of similar import, are used in Scripture, in connection with, or as setting forth that *spiritual* change. For instance: St. Paul speaks of the conversion of the Romans from Paganism to Christianity, as a resurrection from the dead. He says: "Yield yourselves unto God, *as those that are alive from the dead.*"—Rom. vi. 13. Again, in his Epistle to the Ephesians, he quotes the words: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (v. 14.) And did not our blessed Lord teach the same great truth, when he said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, —and whosoever liveth, and believeth in me, shall never die."—John xi. 25, 26. To be converted to God, through faith in Christ, is

to be raised from the dead,—and then it may be said to a multitude, “and you hath he quickened, who were dead in trespasses and sins;” and that multitude may respond, “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.”—Eph. ii. 1, 5.

Another feature in that millennium, will be, the *universal prevalency of the Gospel*.—“The earth shall be full of the knowledge of the Lord as the waters cover the (bed of the) sea.”—Isa. xi. 9. This is a most expressive figure, which shews that no part of this habitable globe, where man is, will be destitute of the true knowledge of God; or, as President Edwards says, “as there is no part of the channel or cavity of the sea any where but is covered with water, so there shall be no part of the world of mankind, but what shall be covered with the knowledge of God.” What a change from the present state of the world! the darkness that covers large and densely peopled regions of the earth, and gross darkness the peoples, will fly before the light of the truth, the dark places of the earth to

be irradiated by the beams of the sun of righteousness, and have light in all their dwellings. "And he will destroy in this mountain the face of the covering, that covereth all peoples, and the web that is woven over all the nations."—Isa. xxv. 7. This manifestly contemplates an illumination of the world, which has been in progress of fulfilment ever since the Gospel went forth out of Zion, and it will have its full accomplishment only when the darkness which every where broods over the world is dispersed, and the day spring from on high, shall pour its noontide splendor over this wretched world.

The Gospel will prevail not merely in form, but in power; not only as the *creed* of all, but as the rule of life to each. The glorious promises of the inspired word, lead us to expect this great result. "Ask of me," says God, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 7. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness (probably the wild, untamed savage tribes) shall bow before

him, and his enemies shall lick the dust; (that is, shall be constrained to bow); the kings of Tarshish, and of the isles, shall bring presents; the kings of Sheba, and Seba, shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."—Ps. lxxii. 8-10, Zech. ix. 10. "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."—Isa. ii. 2, 3. "And THE LORD SHALL BE KING OVER ALL THE EARTH: in that day shall there be ONE LORD, and HIS NAME ONE."—Zech. xiv. 9. What prospects for the world are these! All the Polytheism of the Pagan nations, with its cruel, licentious, and degrading rites, and its myriads of lying vanities, utterly abolished; the Mahomedan imposture, by which millions are enslaved,

brought to an end ; the obstinate unbelief of the Jews, with the curse of God upon them gloriously removed ; the soul-destroying errors, blasphemous superstitions, idolatrous rites, and cruel despotism of Popery, which have sat like an incubus upon Christendom for ages, together with all deadly heresies, and professed infidelity, *swept away*. Then there will be but "ONE LORD, one FAITH, one BAPTISM, *for the whole world!*" Not that we are warranted to look for a universality of *vital* religion, or the *saving conversion of all mankind*. But the *outward reception of the truth*, and *professed subjection to Christ*, will be universal.

The millennium will also be distinguished by much *spiritual power and glory*." Under this general expression, is included copious effusions of the Spirit, converting sinners on a scale hitherto unparalleled since the day of pentecost. There will be ecclesiastical unity and peace in the churches of Christ, when we shall see eye to eye. Instead of looking upon each other as rivals or antagonists, we shall find each to be a Christian brother, whose authority we shall not question, and whose principles we shall not suspect.

The purity of visible Church-communion worship and discipline, will then be restored according to the primitive apostolic pattern. During the reign of Antichrist, a corrupted form of Christianity was drawn over the nations, and established in political constitutions of the kingdoms which were subject to that monstrous power. By this means the children of God were either mixed in visible religious communion with the profane world, or persecuted for their conformity. But when the millennium shall arrive, the "sanctuary shall be cleansed."—Dan. viii. 14. The visible communion, worship, order, and discipline of the house of God will then be restored to their primitive purity. So it is promised to Zion: "Henceforth there shall no more come into thee the uncircumcised and the unclean."—Isa. lii. 1. "The 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."—Isa. lx. 21. Again, the *saints shall then have the dominion* of the world, and the wicked shall be in subjection. This is clear from the united voice of prophecy: "The kingdom and dominion, and the great-

ness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Dan. vii. 27. "The saints of the Most High shall take the kingdom, and possess the kingdom for ever."—Dan. vii. 18. "The meek shall inherit the earth," shall reign with Christ a thousand years. The saints are at present made kings and priests unto God, a kingly priesthood, (1. Pet. ii. 9.); but then they shall be more eminently so, when, by the holiness of their lives, the purity of their faith and worship, and their diligence in promoting pure and undefiled religion; the earth shall be filled with the knowledge of the Lord. With regard to the *nature* of their reign, it will undoubtedly correspond, in all respects, with the spiritual and heavenly nature of Christ's kingdom, to the promotion of which all their power will be subservient. In short, it is the prevalence and triumph of the cause of Christ in this world over that of Satan and all his instruments.—How delightful then the prospects which open upon the eye of faith in the prophetic vision! Christianity prevails universally, and the consequences are most blissful; our race as-

sumes the appearance of one vast virtuous and peaceful family. Our world becomes the seat of one grand triumphant, adoring assembly. At length, the scene mingles with the heavens, and, rising in brightness, is blended with the glories on high : " And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying : Alleluia ; for the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Further, as the saints shall possess the kingdom, we naturally suppose that *civil rulers and judges* shall then be all maintainers of peace and righteousness. Though Christ will put down all that rule, power, and authority, which opposeth the peace and prosperity of his kingdom, yet as rulers are the ordinance of God, and his ministers for good, as some form of government seems absolutely necessary to the order and happiness of society in this world ; it is thought that when the kingdoms of this world are become our Lord's and his Christ's, that promise will be fulfilled, where he says, " I will also make thy officers peace, and thine

exacters righteousness;" and, in consequence of this, 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." Peace and righteousness are the two great ends of government; Christ himself is king of righteousness, and king of peace, and the civil rulers, during that happy period, will resemble him in their character and administration.*

Under such circumstances, we may reasonably suppose that the inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crime and punishment be heard of no more. Governments placed on fair, just and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Jews and Deists, will not be found. Tyranny, oppression, persecution, bigotry, and cruelty, shall cease. Business will be attended to without contention, dishonesty, and covetousness. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best

* Nat. Theo. Dic., p. 696.

of purposes. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Universal peace will distinguish the epoch of the millennium. Persons naturally of the most savage, ferocious, and cruel dispositions, will then be tame and harmless, so it is promised, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 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."—Isa. xi. 6, 7, 8, 9. Whether we consider the persons represented by these hurtful animals, to be converted or not, it is certain they will then

be effectually restrained from doing harm.— Scott says, upon this passage: “the selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, will loose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent and affectionate; they will live together in harmony, hearken to instruction, and be guided by gentle persuasion and entreaties. So that the change would be as evident and surprising, as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals should learn to be gentle and harmless as the lamb, the kid, the calf, or the cow; that they should become so tractable that a little child could lead them.”

Then there shall be no *war*, nor *bloodshed* among the nations; for we are told, that in the last days, when 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; the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not

lift up sword against nation, neither shall they learn war any more.”—Isa. ii. 4. Though war has hitherto deluged the world with human blood, and been a source of complicated calamities to mankind, yet, when Satan is bound, his influence upon wicked men restrained, and the saints bear rule, it must necessarily cease.

All these glorious results are attributed by the pre-millennarians, to Christ's *personal* reign on earth; but we are disposed to maintain, that they will arise from the Lord's *special spiritual* presence among his people.—Christ hath said: “Lo! I am with you alway, even unto the end of the world.”—Matthew xxviii. 20. He has promised to “dwell in them, and walk in them.”—2 Cor. vi. 16, 17. That is, he will be constantly and intimately with them, communicating light, life and consolation to them by his Spirit. Great effects may be expected from the gracious manifestations of Christ to his Church, at the beginning of the millennium; one promise is, “and the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore.”—Eze.

xxxvii. 28. Thus, by the special presence of Christ, all oppression shall cease, every chain will fall off; religion, in its vitality, elasticity and force, will become signally manifest, its character developed, its limits extended, and it becomes at length all in all. The ship of the Church shall outride the storm, a storm of perhaps two thousand years' duration; the gates of hell shall not prevail; the cause of God, careering over the billows, shall reach the fair havens, 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."—Dan. vii. 27. And all this, we consider is just the triumph of *the now-existing church*; the stone cut out of the mountain without hands, *smiting* the image. No new weapon does the Church get with which to fight her enemies. No change of dispensation does she undergo. She is already all that she needs to be, complete in her living and ever-present Head, who has all power in heaven and in earth.

Having thus briefly stated our views of the

nature of the millennium, let us proceed to consider the arguments that may be produced for the opinion, that this millennium will take place before the second Advent of Christ.— We would first observe, that the kingdom of saints, foretold by Daniel, and the reign of a thousand years, spoken of by John, are identical. Mr. Mede's arguments upon this point, we think, cannot be overthrown. He says, "That the kingdom in *Daniel*, and that of one thousand years in the *Apocalypse*, are one and the same kingdom, appears thus :

First: "Because they begin *ab eodem termino*, namely, at the destruction of the fourth beast: that in Daniel, when the beast (then ruling in the wicked horn) was slain, and his body destroyed and given to the burning flame, (Daniel vii. 11, 22, 27.) That in the *Apocalypse*, when the beast and the false prophet (the wicked horn in *Daniel*) were taken, and both cast alive into a lake of fire, burning with brimstone.—Apoc. xix. 20, 21, &c.

Secondly: "Because St. John begins the *Regnum* of a thousand years from the same session of judgment described in *Daniel*, as

appears by his parallel expression borrowed from them:—

DANIEL says, chap. vii. ver. 9: *I beheld till the thrones were pitched down * * * * and the judgment (i. e., judges) sat.* Ver. 22: *And judgment was given to the saints of the Most High. And the saints possessed the kingdom, viz., with the Son of Man who came in the clouds.*

ST. JOHN says, chap. xx. verse 4: *I saw thrones, and they sat upon them. And judgment was given unto them. And the saints lived and reigned with Christ a thousand years.**

But while we cordially agree as to the *identity* of the above, we feel obliged to dissent from that able author in his application of those portions of scripture to the day of judgment, and that judgment being co-temporaneous with the millennium. But we shall allow Mr. Mede to state his own views. The following are his words: "Now, if this be sufficiently proved, that the thousand years *begin with the day of judgment*, it will appear further, out of the Apocalypse, that the judg-

* Quoted by Dr. Cumming, Lect. on Dan., p. 455.

ment is not consummated till they be ended ; for Gog and Magog's destruction, and the universal resurrection, is not till then ; therefore, the whole thousand years is included in the *day of judgment.*"*

This error has arisen from the supposition, that the judgment referred to by Daniel and John in the above passages, is the general judgment of all men. But that it is not, we think is sufficiently clear, from the following considerations :—

1st. That the *Judge* in Daniel, is the "Ancient of days," the eternal Father ; whereas, in the general judgment, Christ will judge the world, as is evident from many passages of scripture. See a subsequent Lecture.

2nd. Again, this particular judgment of Daniel and John, is followed, after a lapse of time, by the general judgment of all. Apoc. xx. 11–13.

3rd. Again, the judgment of Daniel and John, as above referred to, is held to try Antichrist, and on conviction to destroy him,—and after his destruction, the millennium proceeds.

* Quoted by Dr. Cumming, Lec. on Dan., p. 456.

4th. The millennium is no where represented in Scripture, as the time of the judgment, but as one of unparalleled happiness.

From the above and other reasons, we reject the opinion, that the millennium and the day of judgment begin at the same time, or run parallel to the same termination.

That the second Advent of Christ will be *post*-millennial, we think is evident, from those Scriptures which speak of it as containing "kingdoms, and languages, and people," and here we are happy to receive the support of Dr. Cumming, although we cannot come to the same conclusion to which he has arrived, viz., that these nations and languages will exist in the millennium *subsequently* to the advent of Christ. His words are: "This shews us, that after the Ancient of days" has come—after the thrones have been set * * * all nations, people, and languages, existing in all their diversity, and with all their distinctions, but individually and morally saints, though circumstantially nations, shall constitute that empire of peace and joy, over which he shall reign in glory and beauty. If this

be so, nations will exist in the millennial reign."*

The existence of "kingdoms and languages" during the millennium, is easy to be understood, if that millennium exist *before* the second Advent; but it is extremely difficult to see how there can be "kingdoms and languages" *after* the second Advent, when, as the Doctor supposes, Christ will reign personally with the risen and transformed saints; and when the kingdoms of this world shall have become the *kingdom* (in the singular) of our God and of his Christ.

Again, the second Advent of Christ is represented as being immediately followed by the resurrection of the dead, and the judgment day, at the close of which, the destinies of all will be unalterably fixed, so that there could be no possibility of the battle of Armageddon taking place after the millennium, as all admit it will. But if, as we think, the order will be, first the millennium, then the apostacy of the "little season," next, the battle of Armageddon, led on by Gog and Magog,—at the commencement of which, the second

* Lect. on Daniel, p. 253.

Advent will take place. This theory, which we think is the only true one, easily accounts for the appearance of so formidable an army as Gog and Magog, shall bring to make war against the saints.

Having thus hastily and briefly glanced at some aspects, which the millennium will bear, let us now consider *its duration*. In doing so, we shall supply a few quotations from the best authorities.

The first of these is our text: "Blessed and holy is he that had 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." A writer, in the London Encyclopedia, says: "The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be, in a manner, introduced years before that time.—The number of missionaries sent into different parts of the world, the translation of the Scriptures into so many languages of the earth,—the thousands of ignorant children,

who have been taught to read the Bible ; and the numerous societies, which are in operation for the purpose of spreading Gospel light throughout the earth, are all so many agencies in the hand of God for bringing about that great era."

Bishop Newton says : " Out of seven years, every seventh is the year of remission, so out of the seven thousand years of the world, the seventh millenary shall be the millenary of remission, that God alone may be exalted in that day." He then quotes a tradition, which is as follows : " The world endures 6000 years—2000 before the law, 2000 under the law, and 2000 under the Messiah." The Bishop then adds, " Of the Christian writers, *St. Barnabas*, in the first century, thus comments upon those words of Moses : ' And God made, in six days, the work of his hands, and he finished them on the seventh day, and he rested in it and sanctified it.' Consider, children, what that signifies, ' he finished them in six days.' This it signifies, that the Lord God will finish all things in six thousand years. For a day with him, is a thousand years ; as he himself

testifieth, saying: 'Behold, this day shall be a thousand years. Therefore, children, in six days,' that is, 'in six thousand years, shall all things be consummated. And he rested the seventh day.' This signifies, that when his Son shall come, and shall abolish the season of the wicked one, and shall judge the ungodly, then he shall rest gloriously in that seventh day."

Dr. Clarke says upon the words "reigned with Christ a thousand years: "I am satisfied that this period should not be taken *literally*; it may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the gospel spirit prevail, that it will appear as if Christ reigned upon earth." The Dr. also supposes the thousand years mentioned in our text are *prophetic* years, in which each *day* stands for a *year*, so that the thousand years, by that calculation, would be 360,000 years. This diversity of opinion throws but little light upon the subject, and leaves the mind as much bewildered as before. We think it highly probable that the introduction of the millennium will be *gradual*; that one of the most striking

features will be the final overthrow of some of its enemies, and then another and another of those systems which have long stood in the way of Christ's kingdom spreading in our earth; and about the same time that these systems of error are taken away, the Jews will be restored to the church of Christ and to their own land. When these projects are realized, then the millennium will be fairly set in; but how long it shall continue we are not prepared to say: at all events, we are inclined to think that *the second Advent of Christ will not take place till after the millennium is past, and the little season of declension is over.*

By what *means* is the millennium to be brought about? Brown has a paragraph which is as well adapted to us and our circumstances as anything that we can give. He says (p. 313): "The millennial conversion of the world to Christ is not expected to take place by the agencies now in operation, but altogether *in a new way.*" This, he states, as the view of the pre-millennialists; he then adds, "that upon which most dependence seems to be placed, is *the personal manifestation of*

Christ. On the agencies now in operation, they write with great looseness, and distressing are the sneers which they sometimes throw out at alleged attempts to convert the world by means of Bible and Missionary Societies; and their ill-disguised insinuations against the *Word* and the blessed *Spirit* themselves, as inadequate to accomplish the predicted evangelization of the world."

Now, we are satisfied that the *preaching of the gospcl*, and the *spread of scripture truth*, will continue to be the instrumentality which God will employ in bringing about the millennium. We do not say, for we do not know, whether the *present organizations* of the Church will be those instruments, or whether the Lord may raise up and employ others that will be better adapted for this work, and more self-denying and faithful in discharging the duties required for it. But this we do say, the Bible gives us no reason to expect any other agencies to be employed, than those instituted by Christ when he said unto the disciples, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations," or make disciples of all nations, as

the word properly means, "baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world; Amen." Thus, you see, the disciples were to evangelize the world, *before Christ's* second coming; and he promises to be with them, to prosper their work in discipling all nations; so *that the teaching of his word*, by which they will be enlightened, and *baptism*, by which they will be received into his church, are the only means to be made use of to "*the end of the world.*"

In conclusion, then, we observe, that as the church's *present resources* are sufficient, it becomes us all "to come up to the help of the Lord, to the help of the Lord against the mighty;" and that gospel which has converted us, can convert others; it can convert sinners upon a much larger scale than it has done in modern times. The *word*, in the hands of a faithful church, and the spirit to apply the efforts of that church, are quite enough to accomplish all the Bible holds out to us in the prospect.

Christ has suffered the church to lie for ages in ignoble ease, in pitiful leanness, in a state of carnality, which at once blighted its fruits, poisoned its streams, and tore it to pieces,—while the world, all unpitied, lay powerless in the enemy's hand, and its dark places were full of the habitations of cruelty. But when the time to favor Zion comes, it will then be seen that it only needed the energies of this *present dispensation* to be brought into full play, to accomplish all that is promised: and then will it appear what a mine of wealth, and what a magazine of power, for the spiritual recovery of a diseased world, *were in possession of the Church's Head,* and *were all along the dowry of his people.* And the instrumentalities for spreading the gospel may be indefinitely multiplied; all the missionary principle and energy of the church may be quickened from the base torpor of past ages; majestic steps in providence, starting men from their stupid slumbers, awing their spirits, and constraining their attention to long despised truths; these, and other such things, in connexion with direct and copious effusions of the Spirit, the heart delights to

think of, as destined to effect that universal submission to the sceptre of Christ, which is to characterize the latter day.*

Let us ponder the important question, *what part am I acting in this great drama?* Am I standing all the day idle, doing nothing in the vineyard of the Lord, either to support its present institutions, or to extend its operations to the regions yet beyond? Remember, oh! remember the Saviour's words, "that servant which knew his Lord's will, and did it not, shall be beaten with many stripes;" the master will say, "take ye the unprofitable servant and cast him into outer darkness, where there is weeping and gnashing of teeth."

* Brown, p. 323.

LECTURE VIII.

"THE LITTLE SEASON."

REV. XX. 7-10.

"And when the thousand years are expired, Satan shall be loosened out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

IN our last discourse, we were led to describe, somewhat in detail, the true nature of the millennium, viz., that it is the *maturity of the Christian Church*, in which all people shall profess the religion of our blessed Redeemer. We delight to linger while we view that spiritual landscape, in which there was nothing to offend the most refined taste, nor to

produce satiety in those who "hunger and thirst after righteousness;" a view in which "every prospect pleases," and even man is not "*vile*." But the history of man shows his *falls*, as well as his dignity; his career has been marked with some of the deepest degradations; his picture presents some of the darkest shades, which are but partially relieved by streaks of light emanating from the "sun of righteousness." We might, however, have supposed that when the knowledge of the Lord shall cover the earth as the waters cover the bed of the sea, that there would be no more material to work up into weapons of warfare against the Lord and against his anointed. "But the sun of that bright day is destined to set," a *cloud*, a *dark* cloud is seen to arise; it comes from the bottomless pit,— "*Satan is loosed out of his prison*," and although at first, his appearance does not alarm the church, in the end he makes a deadly assault upon the saints of God; but he *falls*, he falls to rise no more. The period of his career is called "*a little season*."

We propose to consider the *commencement*, *continuance* and *close*, of that little season.

First, then, its *commencement*. "And when the thousand years are expired, Satan shall be loosed out of his prison."

These words show us that when the *church's millennium* shall end, then the little season shall *begin*.

How remarkable is this, and yet how often has it happened, in the history of our race, that the greatest manifestations of the divine goodness have been speedily followed by the basest conduct on the part of man. When God created our earth, made it a *paradise*, a *province of heaven*, and made man in his own image, and gave him authority and rule, which was scarcely limited at all in its extent, yet how soon this vicegerent of God throws off his allegiance, and ambitiously seeks to become as God himself; but he fails, and in a short time he is doomed to degradation, sorrow and death. What a contrast is here, and how soon this ruin was brought about, in his body, in his soul, and in his habitation, our earth.

Again, when the Divine Being manifested his mercy in sending his Son to redeem us from all iniquity, this most stupendous of all God's acts, was immediately followed by the

most barbarous attempt to take the young child's life ; and, day after day, for thirty successive years, they planned and plotted against the Son of God, till finally they shed the blood of the Just One, and committed a murder to which there never was, and never can be, a parallel. Thus, after the brightest display of divine mercy, there was the greatest act of human barbarity. There is yet one more scene to be unfolded, when God shall have so far blessed this wilderness of our world, that it shall become "like Eden, our desert, like the garden of the Lord," and "joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. li. 3. Then Satan shall be again let loose, and man, multitudes of men, shall enlist in his service, and make war against the saints. Thus, at the close of the millennium, when the thousand years of unbounded good are expired, then the number of rebels against God shall be "as the sand of the sea" for multitude ; but the time is short, it is only for a "little season."

This little season shall be further remarkable for the *release of Satan*. When the thousand years are expired, *Satan shall be loosed out of his prison*—ver. 7.

The power of Satan is limited ; he could not touch the property, the family, or person of Job, till God gave him permission,—nor could he enter the herd of swine till Christ suffered him. During the millennium he is bound, so that he cannot injure the saints of God, nor even lead the wicked captive at his will. But when the “little season” begins, Satan is loosed from his chain, and comes out from his prison ; he deceives the nations and tempts the saints. Brown speaks of Satan’s liberty being brought to bear upon the millennial church in the following manner : “They are not all Israel that are of Israel,” even during the millennium ; and this will now be sadly seen. Settling upon her lees, her external prosperity proving a snare to her, —secularity in the church takes the place of spirituality, inconsistencies increasingly appear, and her influence for good upon the world at large grows less and less. The unconverted portion of the world, long constrained by the religious influences everywhere surrounding them to fall in with the spirit of the day, catching apparently its holy impulses, but never coming savingly under its

power. This portion of mankind which, we have reason to fear, will not be small, will never be freed from their irksome restraints, no longer obliged to breathe an atmosphere uncongenial to their nature, and 'feign submission.' Now, 'the lust of the flesh, the lust of the eyes, and the pride of life,' never slain—will re-assert their claims with an urgency proportioned to the restraints, till now placed upon them, by victorious spirituality, and with a success proportioned to the diminished power and inclination to resist them. Now Satan is at once *morally* and *judicially* free, and the extent to which he may carry his conquests over individual men cannot, at present, be ascertained." You perceive, by the above extract, that Satan's being let loose is understood to be his permission again to sift the church, in which, by that time, there will be a large proportion of chaff with the wheat; and the sifting process will so far succeed, that much of it will be obtained by him, until he and it are burned up with unquenchable fire.

Secondly, the *continuance* of this "little season." It is remarkable—

First, for Satan's efforts after his release :
" *Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle.*"
You observe, in verse 3, that Satan was "*shut up—that he should deceive the nations no more till the thousand years should be fulfilled.*"

We are led to think, from this statement, as well as from our text, that Satan will deceive the nations after the millennium, in a way similar to what he formerly deceived them, viz., *by organizing a new apostacy in the church*, and, by his dupes, make a new attempt against the church of Christ. Whether that new apostacy shall resemble the old one, Popery, or whether it will be dissimilar, we have no means of ascertaining; but it will be an apostacy in which the elements of fallen humanity will be brought into operation, and the world will hate the church; and this passion of hatred being fanned by the temptations of Satan, and not restrained by either the grace of God or the law of the land, will rise into a mighty and extensive flame of persecution, in which Satan and his

emissaries will try to destroy the church of Christ.

Secondly, Satan's *success* in this work of deceiving the nations which are in the four quarters of the earth, Gog and Magog: "the number of whom is as the sand of the sea."

We are not of opinion that the nations, whom Satan will deceive, are persons dwelling in *remote parts of the earth*; the expression seems rather to imply that he will try to deceive *the whole earth*, viewed as consisting of four quarters, particularly named "*Gog and Magog*."

The name Magog is first met with in Genesis x. 2, where we find he was one of the sons of Japheth, who peopled the country called *Syria*, from which his descendants spread into many other parts. Of *Gog* and *Magog*, together, we read, in the book of Ezekiel, 38. 39 chapters; but as these chapters are too lengthy to be transcribed, we shall here select a view of their contents from Dr. Clarke's commentary: "The sublime prophecy, contained in this and the following chapter, relates to Israel's victory even Gog, and it is very obscure. It begins with

representing a prodigious armament of many nations combined together, under the conduct of Gog, with the intention of overwhelming the Jews, after having been for some time resettled in their land, subsequent to their return from the Babylonish captivity. These enemies are further represented as making themselves sure of the spoil. But in this critical conjuncture, when Israel, to all human appearance, was about to be swallowed up by his enemies, God most graciously appears, to execute, by terrible judgments, the vengeance threatened against these formidable adversaries of His people. The prophet, in terms borrowed from human passions, describes, with awful emphasis, the fury of Jehovah as coming up to his face; and the effects of it so dreadful, as to make all the animate and inanimate creation tremble, and even to convulse, with terror, the whole frame of nature. The prophet then goes on to denounce the divine judgments against Gog and his army,—and describes their dreadful slaughter and burial, in terms so very lofty and comprehensive, as must certainly denote some very extraordinary interposition of providence in the behalf of the Jews.”

“This is allowed,” says the Doctor, “to be the most difficult prophecy in the Old Testament. It is difficult to us, because we know not the *king* nor *people* intended by it. There are but two opinions on this subject, that appear to be at all probable:—1. That which makes Gog CAMBYSES, king of *Persia*; and 2nd. That which makes him ANTIOCHUS EPIPHANES, king of *Syria*. And, between these two, writers are much divided.” The Doctor then supplies the names of several eminent men, who considered one or other of these kings to be referred to in the prophecy of Ezekiel. Archbishop Newcome and Bishop Newton, suppose *all the above prophecy remains yet to be fulfilled*.—Dr. Clarke on Ezek. xxxviii. 22.* *St. John’s* description of Gog and Magog seems to have taken many of its features from Ezekiel’s prophecy; and hence it may be supposed the two prophets wrote of the same thing, Bishop Newton however thinks it probable that they relate to different events. The one he expects to take effect before the millennium, the other after it. He says further, “Gog and Magog, in Ezekiel, are

* Dis. on Prop., p. 669.

said expressly to come from the "*north quarters*," and the "*north parts*," but, in St. John, they came from the *four quarters*, or corners of the earth." Gog and Magog, in Ezekiel, bend their forces against the *Jews* re-settled in their own land," but, in St. John, they march up against *the saints* and *church* of God in general. If Gog and Magog, in St. John, are the same with those in Ezekiel, then we must suppose the Othman empire to subsist throughout the millennium, which can hardly be believed, as it can hardly be reconciled with other prophecies. It may, therefore, be concluded, that Gog and Magog, as well as Sodom, and Egypt, and Babylon, are *mystic* names in the book of the revelations; and the last enemies of the Christian church are so denominated, because Gog and Magog appear to be the last enemies of the Jewish nation. Who they shall be, we cannot pretend to say, with the least degree of certainty.*

We copy from the notes to Bishop Burnett's "*Theory of the Earth*," the following extract:
"It has been a question from whence this multitude of people, here called Gog and

* Dis. on Prop, p. 669.

Magog, should come, after the church of Christ and true religion had prevailed in the world a thousand years. Some have supposed that a number of people, and perhaps whole nations, should live in some corner of the earth during the time of the millennium, without partaking of any of the blessings of it; but will continue in a state of heathenism and wickedness all that time, till at length they will multiply so much as to be able to rise in opposition to the church, and destroy it, were they not prevented by the miraculous interposition of heaven. And many have supposed that this fact is inconsistent with all the inhabitants of the world being real Christians, and eminently holy in the time of the millennium. But this supposed difficulty may be easily solved, and the general and great apostacy accounted for, consistent with the supposition that in the millennium all mankind will be real Christians. Near the end of the thousand years, the Divine influences which produced and continued the universal and eminent holiness in the millennium, may be in such a measure withheld, as that real Christians will, in their exercises and conduct,

sink much below what had taken place before, and indulge a careless and worldly spirit to a great and sinful degree, and become more and more negligent of their duty, especially with respect to their children; and be really guilty of breaking covenant with God in this important point. In consequence of this, their children will not be regenerated and converted, but grow up in a state of sin, real enemies to God and to the truth. And, as the world will be then full of people, it will, in this way, soon become full of wicked men, and the church will be very small. And those who will grow up, under the power of sin and Satan, in the face of all that light, truth and holiness, which had taken place through the millennium, and in opposition to it, will naturally arrive to a great and amazing degree of hardness and obstinacy in sin, and become a far more guilty and perverse generation of men than ever existed before, and will be greater enemies to truth and righteousness, and the Church of Christ. And, consequently, will be united and engaged to banish all these from the earth.

The world will have more wicked persons

in it than ever before ; and all these much more sinful, and engaged in all kinds and ways of opposition to Christ and his cause and people. The Church will be on the brink of ruin, just ready to sink and be swallowed up, and the appearance and coming of Christ will be less believed, expected or thought of, than at any other time. Then Christ will be revealed from heaven in flaming fire, taking vengeance on them who know not God, and obey not the Gospel.”

The author of the “ Coming Struggle” says, “ interpreters have confounded the Gogue and Magogue of Ezekiel with the Gogue and Magogue of Apocalypse ; but, if the reader carefully examine the two testimonies, he will find that they have reference to *different times, exceeding remote from each other*. The Apocalyptic Gogue and Magogue, are the nations and their leaders, who rebel against the government of Christ and the saints ; who, being seduced from their allegiance, revolt and invade Canaan, and lay seige to Jerusalem, but are destroyed by fire from heaven.” The Gogue and Magogue of Ezekiel, the same writer supposes, will be the Emperor of the

Russians, whom, he expects, either in the person of Nicholas or his successor, to become Emperor of Germany also; and that the said Emperor of Russia and Germany will conquer Turkey, and push forward his armies into Palestine, to destroy such Jews as shall have returned thither. But that God will cut short his career, by destroying him and his armies in Judea.

Brown says: "The names, 'Gog and Magog,' carry us back to the account which Ezekiel gives, of an unprovoked, formidable, but abortive attack, on the people of Israel, peacefully settled in their own land, by some power or powers, called by these names.—Fraser, Faber, and others, take both attacks to relate to the same event; but, looking not only at the passages themselves, but at the usual way in which Old Testament events are referred to in the Apocalypse, we are led, with the majority of Commentators, to an opposite conclusion. That the events are, in character, *analogous*, rather than in fact, *the same*." (p. 445.)

The object of Satan is explicitly stated—"to gather them together to battle." The temp-

tations from which he was restrained being strictly of this nature, he is now loosed just to organize a confederacy against the Church again. By what steps he will proceed, and on what precise questions the quarrel will ostensibly be raised—whether he will set up a *new religion*, or whether, as seems more probable, he will breathe into them an *anti-religious* spirit, that cannot rest so long as God has any open friends, and Christ any witnesses, and the Church exists as a visible body—we cannot tell. One thing only is certain—he will succeed in raising a mighty party, “the number of whom is as the sand of the sea.” One may wonder at such success, but the past history of the struggles of the serpent’s seed against Christ and his people, teaches us to wonder at nothing which he may have liberty to do. The bright latter day has set; the generations that adorned it have died, and other generations have arisen that “know not Joseph.” In process of time they may come to deny that matters were ever much better than they are, and laugh at every assertion of the sort. Impatience of of the yoke of religion will, in all probability,

come to be the uniting principle and animating motive of this party. A desire to shake off this yoke is the true cause of that opposition which Christianity has met with from the world in every period, and will, it is most likely, be the chief motive to influence the followers of Gog in his time.

“‘Their going up on the breadth of the earth,’ denotes *their sweeping all before them in their advances against the church*; while their ‘compassing the camp of the saints and the beloved city,’ seems to be an allusion to the close investment of Jerusalem by Sennacherib, king of Assyria. The daring and blasphemous assumptions of that heathen monarch and his men of war, their undoubted confidence of success, and their profound and godless security up to the moment when the angel of the Lord smote the host—will doubtless find their like at this final investment of ‘the beloved city.’ ”

“As it was in the days of Noe *so shall it be also in the days of the Son of man*. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and

destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be in the day when the Son of Man is revealed." Also our text speaking of Gog, and his host says, "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

We have preferred giving the above extracts from writers of eminence, rather than to supply our own views, in our own words; that there will be a "little season" of apostacy, after the millennium, appears certain from those passages of Scripture which describe the state of the world at the time of the second Advent; but by what means it may be brought about we are not prepared to say.

The *length of time* this "little season" may continue, we have no means of ascertaining; but, judging according to the extent that wickedness and open opposition to God shall then have reached, and the great extent of religious influence in the world immediately before it, we are led to suppose this "little season" may last for one, two, or three centuries; and, long as that time is in itself, it is yet but a little season, compared with the thousand years of prosperity which shall precede it.

"Since it cannot be imagined," says Faber, "that the whole world will plunge at once from piety to impiety, both common sense and general experience may teach us that a considerable time will elapse, ere the children of men will become so thoroughly depraved as to enter into a regular combination, for the purpose of extirpating the small remnant of God's faithful people."*

"Bengel takes it to be a period exceeding a century; while Faber reckons it at 335 years, taking the words 'Blessed is he that waiteth and cometh to the 1335 days,' (Dan.

* Brown, p. 446.

xii. 12,) to refer to the thousand years of the millennium, and the little season to succeed it. Some even extend it further."* But as the scriptures do not inform us explicitly, we cannot say how long the little season will continue.

Thirdly, the **CLOSE** of this "little season." Our text says, "and fire came down from God out of heaven and devoured them." The former part of the 9th verse, shews that Satan and his hosts will have congregated together, "and compassed the camp of the saints about, and the beloved city."

This then will be the *last great assault* upon the church of Christ.

Satan, having deceived the nations, and brought under his influence multitudes of men with Gog, as commander, at their head, leads a mighty army, perhaps not less than a million fighting men, towards some particular locality, probably Jerusalem, re-built by restored Jewish Christians, to which "beloved city" the faithful may have concentrated themselves for mutual protection; and as these servants of the Lord hear of the near

* Brown, p. 444.

approach of Gog, with his troops, those Christian soldiers and citizens may form their camp around about Jerusalem, and contemplate a battle of defence on their part. The invading party approach, and finding the ground occupied by the faithful is so contracted, the invaders resolve upon surrounding the invaded, and thereby cut them entirely off, so that not one living holy Christian may remain in the land; the text says they will *compass the camp* of the saints, as well as the beloved city.—When the enemy has thus taken up his position, and begins in his heart to rejoice in the anticipation of speedy conquest, the faithful, like Hezekiah and his people, are shut up by an enemy sufficient to overwhelm them, but they *pray*, yes, they **PRAY** for the remnant that is left, saying, “this day is a day of trouble, and of rebuke, and of blasphemy;—incline thine ear, O! Lord, and hear; open thine eyes, O! Lord, and see, and hear all the words of Sennacherib, which hath sent to reproach the living God.”—Isa. xxxvii. 3, 17. So will the faithful, in this final struggle, feel their case is utterly hopeless, unless God signally interpose.

while, in the camp of the saints, fear and hope alternately arise in their minds, a voice is heard, "shall not God avenge his own elect, that cry day and night unto him, though he bear long with them? *I tell you he will avenge them speedily,*" Yet the assailing multitude rise to *pounce* upon their prey, and while they are upon the very point of inflicting the last mortal wound, "fire comes down from God out of heaven, and devours them;" whether it shall be a rain of fire and brimstone like what fell upon Sodom, or whether it will come like forked and chain lightning, we know not, but, *quick as thought*, this fire from God traverses their ranks, and every invader lies dead on the ground. Whether there will be any *interval* between this signal destruction of the church's last enemy, and the second Advent of Christ, we are not prepared to say; we think it probable that this destruction will be the immediate precursor of the last trump, for the final judgment and punishment of the devil is recorded in the very next verse, and this is just before the account of the last judgment.

We shall here quote a paragraph from

Brown, p. 448: "We are now brought—as far as the light of revelation goes—to the concluding scene. Corruption, says Fraser, following after the purity and happiness of the millennium, serves to prove fully what had been shewn partly before, that unsanctified human nature cannot bear prosperity, because it leads men to resist God's authority, to gratify their own lusts at the expense of violating His laws, and defacing the beauty and order of his creation; that all the ordinary means of grace, that all the common and extraordinary dispensations of divine providence, which the wisdom of God devised, and his long suffering patience exercised for the reformation of the human race, are ineffectual to reform the whole, and that the malignant distemper of sin requires a more violent remedy. Accordingly, the world, now ripe for destruction, and the Church for eternal salvation, God sets his throne for the last judgment." "Then," says Edwards, "will come the time when all the elect shall be gathered in. That work of conversion which has been carried on from the beginning of the church, after the fall, through all those ages, shall be

carried on no more. There never shall be another soul converted. The mystical body of Christ, which has been growing since it first began in the days of Adam, will be complete as to the number of parts, having every one of its members. In this respect, the work of redemption will now be finished. And now the end, for which the means of grace have been instituted, shall be obtained. All the great wheels of providence have gone round--all things are ripe for Christ's Second Coming,—his coming to judge the world."

"Even so, come Lord Jesus."

You perceive then that we do not *at all* look for Christ's second coming to take place *during the present year*, nor do we profess to know, or to form the least idea, how much time may yet transpire before that great event.

But there are a few things yet to be done before our Master's return. You have observed in the foregoing lectures, that we expect the system of Popery to be destroyed,—and all its adherents to be taught from the Bible that there is but one Mediator between God and man, *the man Christ Jesus*. We expect the overthrow of the *Ottoman Empire*, now

staggering on its last limbs, and only upheld by Christian nations in their love of justice and equity in human affairs. Yes, we expect the time soon to come when the ceaseless motto of every Mohammedan, "there is but one God, and Mohammed is his prophet," will be heard no more, and that these sons of the great impostor will yet acknowledge that Jesus Christ is Lord to the glory of God the Father.

We look for a time yet to come when the idols shall be thrown to the moles and the bats, and the fulness of the Gentiles be brought in.

We anticipate a time when the *vail will fall from the heart of the Jew*, and that the branch which has broken off will yet be grafted in again, and so all Israel will be saved.

We confidently rely upon the promise, that the knowledge of the Lord shall cover the earth as the waters cover the bed of the sea. We expect a long time of great prosperity to the Church of Christ upon earth, known by the name of the millennium.

And we think, after that, there will be a "little season" of religious declension when iniquity will abound.

And we believe, when all this shall be accomplished, then *the "Son of Man will come in his glory and all the holy angels with him; but not till this work is done.*

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LECTURE IX.

THE RESURRECTION FROM THE DEAD.

JOHN v. 28, 29.

"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."

By the second Advent of Christ we mean his *re-appearing* to the inhabitants of this earth; not as formerly, a *babe in Bethlehem*, nor as a man of grief who is acquainted with sorrow; but as the **REDEEMER**, who has "seen of the travail of his soul and is satisfied,"—as a mighty conqueror, who comes to gather the spoils he has taken from the enemy; or, as a nobleman, who has been in a far country, while his affairs have been entrusted to his servants,—he comes to receive an account at their hands, and to reward every one according to his works.

In immediate connection with the second Advent will be the resurrection from the

dead, of all who have departed this life, and the transformation of the then living, into a state like unto those who have been raised from the dead.

The doctrine of a resurrection from the dead is one of *pure revelation* ; it never could have been ascertained by any other means ; although now that it is revealed, it may be illustrated by some of God's works, such as the sowing of grain and the future reaping of the crop ; a figure which St. Paul has used so forcibly.

This doctrine of the resurrection was known long before our blessed Lord gave it such prominence, in his teaching ; it is very expressly taught in the Old Testament ; in the book of Job (xix. 25-27.) we read : " for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me."

It was scarcely possible for Job to express his hope in the resurrection of his body in more appropriate or forcible language.

In Psalm xvi. 10, we read, from the pen of David: "for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

In Isaiah xxvi. 19, we read: "thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Also, in Ezekiel xxxvii. 1—14, we have the vision of the dry bones, wherein their resurrection to life represented the resurrection from the dead.

At the time when our Saviour appeared in Judea, the resurrection from the dead was received as one of the principal articles of the Jewish religion, by the whole body of the nation, except the Sadducees; and with that sect our Lord had several conversations, in which he fully proved the truthfulness of the doctrine. And, then, as a full confirmation of our Saviour's teaching, he himself rose from the dead, and thereby gave us a proof, a pledge, and a pattern of our own resurrection.

In the first epistle to the Corinthians chap.

xv., St. Paul supplies us with numerous arguments, in support of this doctrine of a general resurrection. In the first thirty-five verses, he considers "whether there be a resurrection of the dead," and proves, by several arguments, that there will be. Then he states what will be the nature of the resurrection bodies, verses 35-51. And, in the last place, he informs us what shall become of those who "may be found alive in the day of judgment."—Verses 51-57.

On the subject of a future resurrection, one important point in discussion has been, whether *a resurrection of the substance of the body be meant, or of some minute and indestructible part of it.* The latter theory has been adopted for the sake of avoiding certain supposed difficulties. You will observe, however, that the doctrine is taught in the Bible without any very nice distinctions. It is always exhibited as a miraculous work; and represents the same body which is laid in the grave as the subject of this change from death to life, by the power of Christ.

Another point upon which a difference of opinion has prevailed, respects the *time* of the

resurrection, as to whether a part of the dead shall be raised to enjoy a thousand years residence in life upon earth, before the other part of the dead shall be raised at all, and thus forming the theory of two resurrections a thousand years apart. Or whether there will be but one resurrection, in which the righteous and the wicked shall be raised simultaneously. The pre-millennarians hold the doctrine of two resurrections,—and the Millerites, in our day, have adopted their opinion. But, as we do not agree with them upon this subject, we shall proceed to consider—

First: The PRE-MILLENNARIAN THEORY. They would persuade us that when Christ appears, according to their views, at the beginning of the millennium, he *will raise all the saints that shall have died before that time, and change all that shall then be alive.*" The Rev. Mr. Bickersteth, a most excellent Episcopalian Minister, who died in England a few years ago, said: "If the resurrection of the righteous and the wicked, and the general judgment of all men, took place at one time, and in the same day, none could be left, as the *heads and parents of a redeemed*

people on earth (after the general judgment.) But the Holy Scriptures reveal to us a progress in judgment, and that the resurrection of the righteous and the wicked *are clearly distinct in time*. There is the first resurrection of the saints at the commencement of the millennium, and after the thousand years the rest of the dead (the wicked) live and are judged.”*

Bishop Newton† says: “Wickedness being restrained, the reign of righteousness succeeds, and the administration of justice and judgment is given to the saints of the Most High: and the martyrs and confessors of Jesus, not only those who were beheaded, or suffered any kind of death under the heathen emperors, but also those who refused to comply with the idolatrous worship of the beast and his image, are raised from the dead and have the principal share in the felicities of Christ’s kingdom upon earth. But the rest of the dead lived not again until the thousand years were finished, so that this was a peculiar prerogative of the martyrs and confessors above the

* Brown, p. 168.

† Dis. on Prop., p. 661.

rest of mankind. This is the first resurrection, a *particular* resurrection, preceding the general one, at least a thousand years."

"But the first resurrection," says the candid and acute Mr. Birks, "offers a still severer trial to the faith of the Christian. We cannot here appeal to innumerable texts where it is plainly revealed. The analogy of scripture, however decisive in its favor, appears, at first sight, *obscure* and *ambiguous*. In maintaining this doctrine, therefore, we have to rest only upon the word of God, and *chiefly on this one prophecy*, (Rev. chap. xx.) Why, then, should a doctrine, *in appearance so disputable and beset with such difficulties*, be now pressed upon the attention of the Church? The answer is very plain. Grant, for one moment, that the doctrine is true, and you must feel that it is one of deep interest to ourselves." *

Dr. Cumming, one of the latest writers who advocate the doctrine of two literal resurrections, states his views thus: "I have showed you what will take place at the resurrection, when Christ shall come, 'who is the resurrection and the life.' The moment that

* Brown, p. 191.

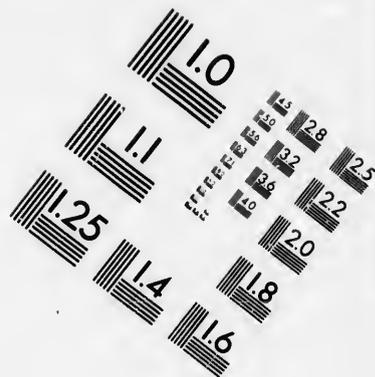
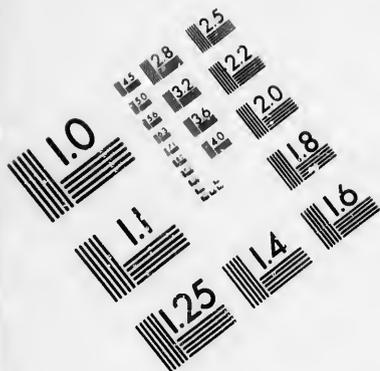
the cloud shall waft him on its wings from the throne on which he now sits, and bring him within the range and the attraction of the orb on which we now stand—that instant every grave that has a saint beneath it, though the ocean's pressure or the Alpine hills and avalanches be upon it, shall split asunder, and its awakened dead shall come forth; and every grave that contains the dust of an unrenewed and unconverted man—let it be covered with a beautiful tablet, or inscribed with holy epitaph—let it be a cathedral vault, or marble mausoleum—be it what it may,—the summons will be unheard, and the dead dust that is there will lie as still and as quiet as the dead in the churchyard, were you or I to say to them, 'come forth.' You will see emerge from one grave a cloud of saints that have heard the sound of the Saviour's voice in its inmost caverns, and rise to reign with Christ a thousand years; and you will see the graves of the dead, who are not in Christ, remain still and motionless, as if the wind only swept over them. But the living, what is to be their case? 'The dead in Christ shall rise first,' says the apostle; 'and we, which are

alive and remain, shall be caught up to meet the Lord in the air.' What a sublime spectacle will that be! What awful and startling severances! I look into that home: one rises as he hears a mysterious bidding, and ascends under a mysterious attraction, and meets the Lord in the air—the mother is taken, the daughter is left; or two rise, and the rest remain."*

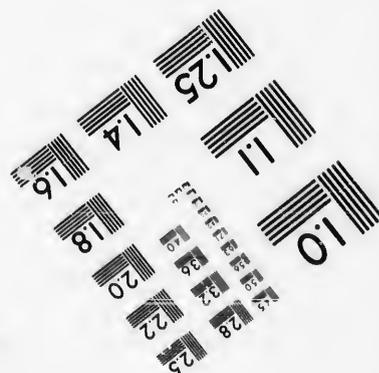
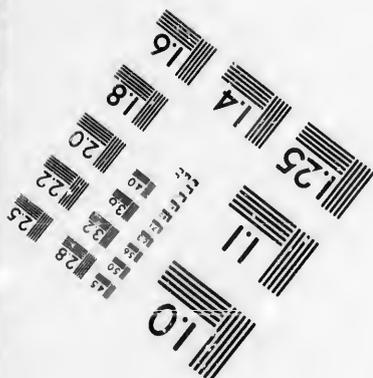
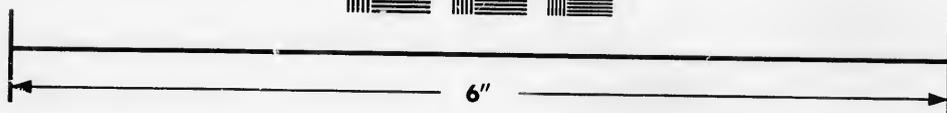
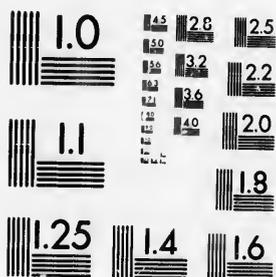
But let us proceed to weigh the arguments by which the doctrine of two resurrections is attempted to be upheld. We may naturally suppose that if this doctrine is revealed in the scriptures, it will have some degree of prominence therein, nearly, if not quite as much, as the doctrine of a resurrection has. The supporters of the theory of a *first* resurrection will, of course, have collected all the passages which bear upon the point. We shall examine what they have produced. 1 Cor., xv., and 1 Thess., iv., are commonly adduced as treating of the resurrection of believers, but not mentioning the resurrection of the wicked, which, it is alleged, they would have done if both classes rise together. "The

* Lec. on Apoc., p. 480.





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wicked are excluded from these passages, not because they will rise at the same time, but because they will not rise on the same principle. They will not rise as represented by, and entitled to life in Christ. When he said to his disciples, 'because I live ye shall live also,' he enunciated a principle under which the wicked do not stand, and spoke of a life which they will never taste. The *character* of that life, the *grounds* of it, and the subjects of it, are all *restrictive*."* The writers of these passages, speaking of a resurrection peculiar to believers, could not have introduced the resurrection of the wicked as sharing in it. But where a resurrection *common* to both classes is spoken of, we find the wicked are mentioned.

Another passage, which has already been referred to in a preceding lecture, is Phil. iii. 11: "*If by any means I might attain unto the resurrection of the dead.*" It is clear that the Apostle's wish was not for a general resurrection, for that was certain to him, and to all, but it was the resurrection of the just, a resurrection peculiar to them, not with regard

* Brown, p. 192.

to its *time*, but its *character*; this is evident, if we consider what he says in verses 20, 21: "*We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.*" It is most evident the Apostle is here speaking of the resurrection of the righteous with regard to the nature of their resurrection bodies, and that the Apostle earnestly desired such a resurrection for himself.

Dr. Cumming* says: "I think I see, throughout Scripture, clearly enunciated two resurrections. These two are stated in the 26th chapter of this book, (Revelations,) and that the literal meaning is the true, I think will appear, if you notice a peculiarity in the language of the Apocalypse, viz., that invariably after St. John has stated some great symbol, he introduces a parenthetical explanation of it, which is of necessity literal. Thus, when he sees seven candlesticks, he appends the explanation of it; the seven candlesticks, *i.e.*, the symbols, are seven churches. The statement, they 'are seven churches,' is a literal explanation of the symbol 'seven can-

* Lec. on Apoc., p. 479.

dlesticks ;' so here, when he states that those that had not the mark of the beast shall rise and reign with Christ a thousand years, he adds the explanatory remark, exactly parallel with those cases I have quoted, 'this is the first resurrection.' This last expression is not a symbol to be further explained by some literal fulfilment, but it is an historical or explanatory statement of a symbol which literally describes the literal fact." That the learned Doctor *thought* he saw *two* literal resurrections in this chapter, we do not doubt, but it appears to us there must have been some obtuseness about his theological vision, for, unless we are very much mistaken, he saw, in this passage, something which is contrary to other plain parts of Scripture, and either the inspired writer St. John, must have written something contrary to the other inspired writers, or else the respected author, from whom we have quoted the above, has failed to discover their harmony; thus, by pressing St. John into his service, he has set all the others in array against him. But let us proceed to look at some of those passages which are contrary to the doctrine of two literal resurrections:

Daniel xii. 2: "*And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.*" It is quite plain that Daniel here speaks of but *one resurrection*, and that one resurrection comprehends two classes of persons—those who are raised to everlasting life, and those who are raised to everlasting contempt.

In John v. 28, 29, our blessed Lord says: "*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.*"

We do not see the possibility of stating the *one* resurrection from the dead, of both righteous and wicked, as occurring at the *same time*, more fully than these words of Christ do. Other passages could easily be quoted, not less convincing than these, but we hope the above are sufficient to show candid minds, that Jesus, who is "the resurrection and the life," correctly understands the matter, and that he has truthfully stated it; and we do not see any discrepancy between the

master and the disciple upon this subject ; but we do observe how much pre-conceived opinions may warp the judgment of good men, who interpret scripture according to their own peculiar tenets.

You perceive that this doctrine of *two* resurrections is founded chiefly upon one difficult passage, in the most difficult book of scripture ; and we may very naturally suppose, as the resurrection from the dead, both of the righteous and the wicked, is so often mentioned in scripture, where the meaning is perfectly plain—that these two resurrections are *clearly distinguished*, at least that they should be spoken of as being distant from each other with regard to time. But we speak advisedly when we say, there is not one plain passage which *really* teaches, or even appears to intimate, that there shall be two resurrections, with a long interval between them.

There is one passage in 1 Thess. iv. 16, 17, which, in its wording, and by tearing it away from its connection with what follows, seems to speak of a first resurrection ; it reads thus : “ 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.*" Now, if we were to stop here, and not read what follows, we might suppose St. Paul took the lead in the doctrine of two resurrections; but if you observe what stands in *immediate* connection with that passage, the Apostle's meaning is perfectly plain ; for he adds, " then," that is, immediately after the dead is raised, " 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." Thus the Apostle's meaning is most palpably evident that the resurrection from the dead shall take place while people are living upon the earth, and that when the dead are raised the living shall be caught up in the air to appear at the judgment seat of Christ.

But the erroneous character of this premillennarian theory of two resurrections will be more fully shown by considering—

Secondly, the TRUE AND SCRIPTURAL character of the resurrection from the dead, with respect to the SUBJECTS of it, and the TIME when it shall take place.

First, that the *righteous dead* will be partakers of that privilege, the scriptures are most explicit. The resurrection from the dead was not contained in the *first* covenant with man in Paradise; it is one of those gracious provisions made to us by the redemption that is in Christ Jesus, and it is reasonable to suppose that whatever might become of the wicked dead, the righteous would be raised again. But we are not left to mere conjecture upon this subject; the scriptures very clearly teach us that the righteous who have suffered for their Saviour, shall also reign with him, and that the dignity to which they shall be exalted will be conferred upon the *body* raised from the dead and re-united with the soul, as well as upon the immortal spirit.

The prophet Daniel says: "And many of them that sleep in the dust of the earth shall awake, *some to everlasting life*, and some to shame and everlasting contempt."

In the epistle to the Colossians, iii. 4, we read: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Again, in the epistle to the Philipians. iii. 20, 21: "For our conversation is

in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Again, St. John saith, (1 Epis. iii. 2): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." These, and other similar passages, clearly show that those who serve God in their day and generation, in the vineyard of his church, shall be brought home to their Master's house, to be rewarded according to their works.

From our last lecture upon the "little season," we were led to expect, that when the armies of Gog should be destroyed while they surrounded the camp of the saints, and the beloved city, there would evidently be some faithful witnesses for Christ; these may be numbered by thousands, or even tens of thousands; but whatever the number may be, it is probable, that when the enemy is destroyed, the trump of God may be sounded, and the

dead immediately raised to life; and should this be the case, then the living saints would not die, but would at once be transformed, so as to make them like their brethren, who have just risen from the dead; or more properly like unto *Christ* in his body, as he came forth from the tomb; "we shall not all sleep," says St. Paul, (1 Cor. xv. 51-52): "but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The Apostle then proceeds to describe the peculiarities of the resurrection body. "For this corruptible," says he, "must put on incorruption; and this mortal must put on immortality." In a few verses preceding this he says, respecting the body, "it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." The *resurrection* body, then, will be remarkable for these qualities, it will be *incorruptible, immortal, powerful, glorious, and spiritual*.—These qualities will fully fit it for the eternal destinies of heavenly employment and bliss

that await it. A paragraph from Watson's Theological Dictionary, will set this matter more fully before us; he says, "It is sown an animal body—a body which previously existed with all the organs, faculties and propensities, requisite to procure, receive and appropriate nutriment; but it shall be raised a spiritual body, refined from the dregs of matter, freed from the organs and senses required only in its former state, and probably possessing the remaining senses in greater perfection, together with new and more exquisite faculties, fitted for the exalted state of existence and enjoyment, to which it is now rising. In the present, state, the organs and senses appointed to transmit the impression of objects to the mind, have a manifest relation to the respective objects; the eye and seeing, for example, to light; the ear and hearing to sound. In the refined and glorious state of existence, to which good men are tending, where the objects which solicit attention will be infinitely more numerous, interesting and delightful, may not the new organs, faculties and senses, be proportionally refined, acute, susceptible or penetrating? Then the senses

will no longer degrade the affections, the imagination no longer corrupt the heart; the magnificent scenery thrown open to view will animate the attention, give a glow and vigor to the sentiments,—roused attention will never tire; those glowing sentiments will never cloy; but the man, now constituted of an indestructible body, as well as of an immortal soul, may visit in eternal succession the streets of the celestial city, may drink of the pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb; and dwell for ever in those abodes of harmony and peace, which though ‘eye hath not seen, nor ear heard, neither have entered into the heart of man,’ yet we are assured they are prepared for them that love God.—1 Cor. ii. 9.”

The resurrection of the *wicked* from the dead is as clearly set forth in the sacred writings, as the resurrection of the just. Hence in Daniel, in the passage already quoted, the prophet tells us “some” shall come forth from their graves “to shame and everlasting contempt.” And, in our text, Christ informs us, “*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.*" But, from the state of the world at the time when the judgment shall begin, we have reason to think that multitudes of wicked persons will be upon the face of the earth at that time; and, consequently, these living wicked, like the righteous, will not die, but will be changed in a moment, in the twinkling of an eye, when the trumpet shall sound and the dead be raised.

But we proceed, thirdly, to observe that the scriptures clearly teach, that the resurrection from the dead comprehends *both classes at once.* Those passages already quoted from Daniel and Christ, in our text, most clearly show that the resurrection of the righteous and the wicked will be *simultaneous*,—indeed, it is difficult to see how the resurrection of both classes at the same time could be more clearly stated, "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 dam-

nation." (See preceding part of this Lecture.) St. Paul, in his defence, Acts xxiv. 15, says: "there shall be a resurrection of the dead, both of the just and unjust." As it will be a resurrection of the two classes, no person will be exempt or excluded from it. All who have died, shall rise again, in obedience to the fiat of the Creator and Redeemer, irrespective of either character or destiny; "ALL that are in the graves shall come forth."

The Scriptures, therefore, clearly represent the resurrection of both the righteous and the wicked, as taking *place at the same time*, in one promiscuous company, when the last trumpet shall sound; and, unless we suppose that the resurrection of all the dead, will be a simultaneous event, many of the descriptions, would be destitute of propriety, nay, they would not appear in accordance with revealed truth, in other parts of the Bible. For illustration take the words of Christ, where he says: "when the Son of Man shall come in his glory, and all his holy-angels with him, then shall he sit upon the throne of his glory; and before him shall be

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gathered *all nations*, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." But if the righteous rise in *one company at one time*, and the wicked in another company at another time, there *could be no process of separation*, resembling that which is here described.

The resurrection of the dead, of the just and the unjust, will take place *at Christ's second Advent*, and immediately before the judgment of the great day.

The rising of the dead, we are taught to believe, will not be preceded by any circumstances in the course of nature to lead an unthinking world to expect it. *It will take place unawares*, and surprise men in the midst of their *pursuits*, their *pleasures*, and their *crimes*. The tide of human affairs will be rolling on as formerly, and the great mass of mankind, sunk in indifference and sensuality, in that "little season" of apostacy. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also

the coming of the Son of Man be."—Matt. xxiv. 38, 39.

While these things are proceeding, the appearance of the Son of God in the clouds, clothed in all the grandeur of the upper world, will produce feelings in the minds of men which no language can adequately express. What consternation and dismay will seize them when they hear the thunders of the last trumpet, when they see the dead arising from their graves, and all nature dissolving around them. Many, whose spirits have just departed, and whose bodies are still stretched upon the couches where they expired, will start up in a moment, before those who ministered to them during the last struggles of nature; some, while on the way to the grave, will, like the widow's son, burst from the coffin in which they are enclosed, throw aside their grave cloths, and every vestige of mortality, and hasten away to take their place before "the great white throne." Scarce shall the astonished spectators have witnessed these things when they themselves will be changed; and called to appear before the judgment seat of Christ. Such will be the

closing scene of time, such the circumstances connected with the rising of the dead. By the *righteous*, the whole scene will be viewed with composure and confidence. From the midst of the ruins of creation they will lift up their heads with joy, and when looking to the great Being who shall then be seen descending through the sky in flaming fire, attended by hosts of angels, they will exclaim with holy exultation, "Lo! this is our God, we have waited for him, he will save us."* But to the *wicked*, the scene will be one of trembling and fear: consciences which have long slumbered will in a moment awake, and the polluted heart will palpitate with the greatest rapidity.

All this, then, will take place at the second coming of Christ, as is clear from several parts of scripture. St. Paul said unto the Colossians (iii. 4) "*When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*"

Again, in 1 Thessalonians iv. 16, 17, we read, "for the *Lord himself* shall descend from heaven with a shout, with the voice of the

* Christian Prospect, p. 91.

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."

LECTURE X.

THE SECOND ADVENT ITSELF.

MATT. XXV. 31.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

THE second Advent of Christ is a subject in which we have the deepest interest. If Christ never will come, then he was the greatest impostor, his disciples the greatest dupes, Christianity the most flagrant system of fraud, and the Bible the most cunningly devised fable. Upon the truthfulness of Christ's second appearing then, every thing depends; but, blessed be God, such is the clearness, and fullness of divine revelation upon this point, that none need falter in his faith, or hesitate to stake his all upon it. Christ will come, Christ will *most certainly* come. The Bible has thrown its light upon that event for thousands of years now past; that light, at first, was seen by but few persons, but it was sufficient to teach

them the *certainty* of Messiah's second coming; even *Enoch*, the seventh from Adam, prophesied of these (things) saying, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds."—Jude xiv. 15. The Psalmist, too, spoke of the same great event, where he says, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him: he shall call the heavens from above, and the earth, that he may judge his people." (Ps. 1. 3, 4.) Daniel, speaking of the *particular* judgment which is to come upon the "little horn," the system of Popery, supplies us with a description, the particulars of which strikingly correspond with the New Testament descriptions of the general judgment; he says, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered

unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (Dan. vii. 9, 10.)

What a sublime and inimitably grand description have we here, mixed with admirable simplicity; how plainly does it appear to have been the effect, not of genius and art, but of a mind, through the influences of the Divine Spirit, elevated with the grandeur, awed with the majesty, and struck with the terror of the subject! *

These ancient prophecies of our Lord's second coming, have the sanction of his own authority, not only as being inspired by him, but as being confirmed by most express declarations, delivered by himself while he was upon earth, and after his ascension into heaven, and that, both before friends and enemies. I shall produce only two or three of these as specimens of the rest. Thus, when Caiaphas, the elders and scribes, had the boldness to call their Creator and final judge to take his trial at their tribunal; before these he testified: "*Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the*

* Benson's Sermons.

clouds of heaven." To his friends and followers, he often foretold the same event, though with a different view, not merely to convince and alarm, but to comfort and encourage them. Thus, when predicting and describing the destruction of Jerusalem, and the ruin of the Jewish church and polity, he slides (as it were) insensibly into this important subject typified by that, declaring, "after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." And in the next chapter, (Matt. xxv.) which appears to contain the last public discourse our Lord delivered before he was offered up; he declares, in the words of our text, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations."*

* Brown.

To these express and particular declarations delivered by our Lord, while he tabernacled upon earth in his state of humiliation, we may subjoin his testimony from heaven, after he entered upon his state of exaltation, and was invested with all power in heaven and on earth. "The faithful and true witness" says: "Behold, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book." And again, "Behold, I come quickly, and my reward is with me, to give unto every man according as his work shall be." Again, "He that testifieth these things, saith, Surely I come quickly." To which the church replies, "Amen: Even so, come, Lord Jesus."

We shall merely add *the testimony of angels* given to those who witnessed the ascension of our blessed Lord, when they said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The repeated testimony of the Apostles inspired by the Holy Spirit, gives the closing evidence to this doctrine of the inspired word; and this evidence places the

subject upon a foundation so *broad*, so *firm*, and so *sure*, that it leaves no room to doubt, in the mind of him who confides in the inspiration of Scripture.

First: consider some of those EVENTS and OCCURRENCES which shall immediately *precede* and *attend* the second coming of Christ.

For the sake of classification, we shall refer—First, to the *state of the human family*, when that great event takes place.

If we remember that there will have been a long time of universal peace and prosperity in the church and the world, during the millennium, perhaps a thousand years, in which the nations shall neither learn nor practice war, when Satan shall be bound, and the cupidity and ambition of human nature no where be seen; considering that long, happy, peaceful and prosperous state, we think it probable that the earth's population may be greatly increased, perhaps to the extent of its ability to sustain them. But when Satan is loosed from his chain, and let out of his prison, and he goes forth to deceive the nations again, for a "little season;" about the close of that period, we find that preparations for a great war

shall be made by Gog, the captain of Satan's forces, who shall finally *hem in* the camp of the saints and the holy city, to cut them off both root and branch ; but God will suddenly destroy these hosts of his people's enemies : so that myriads of them shall be cold in death.

In other parts of the world, men will be engaged in the ordinary avocations of life. To use the words of Boston : Christ's "coming will be a mighty surprise to the world, which will be found in deep security ; foolish virgins sleeping, and the wise slumbering. There will then be much luxury and debauchery in the world ; little sobriety and watchfulness ; a great throng of business, but a great scarcity of faith and holiness. The coming of the judge will surprise some at markets, buying and selling ; others at table, eating and drinking, and making merry ; others busy with their new plantings ; some building new houses ; nay, the wedding day, with some, will be their judgment day. But the judge cometh ! the markets are marred ; the buyer throws away what he has bought ; the seller casts down his money ; the voluptu-

ous are raised from the table, and their mirth is extinguished in a moment; the bridegroom, bride and guests, must leave the wedding feast, and appear before the tribunal; for, behold, he cometh with clouds, and every eye shall see him."

The author of the "Grand Crisis" thus describes the scene: "Imagine for a moment, that while the inhabitants of earth are absorbed in the various occupations of life, steeping all their senses in the business enterprises of the passing hour, planting, building, buying, selling—the farmer at his market! the planter with his trees! the tradesman in his shop! the miser counting his gold; the idler at his folly; the evil servant smiting his fellow; each in his day dream!—when all upon a sudden, there is discovered in the heavens, as far as the eye can reach, an undefinable brightness—it grows more resplendant as it approaches, and that which at first excited little or no concern, now begins to attract the attention of thousands and millions of the human race. As it moves on, the heart of the scoffer yields to misgivings, and begins to relent; but yet he tries affectedly to laugh,—

the philosopher endeavors to trace the second cause, but scarcely satisfies himself—the hypocrite, with his sanctimonious countenance, who ‘stole the livery of the court of heaven to serve the devil in,’ grows pale.—All men of every clime, and in every city, or hamlet, now gaze and wonder at the sight, while guardian angels whisper in the ears of the sanctified and waiting ones—*this is the sign of the Son of Man*; when instantly the cloud unfolds itself, and lo! seated on a throne like the fiery flame, whose wheels now roll in livid fire—appears the Son of Man.” These descriptions, you perceive, are based, both in sentiment and expression, upon Scripture statements; we shall quote a few of the passages to conclude this paragraph. Luke. xvii. 26–30: “*And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot! they did eat, they drank, they bought, they sold, they planted, they builded. But the same*

day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of Man is revealed.*"

1 Thess. v. 2: "For yourselves know perfectly that the *day of the Lord so cometh as a thief in the night,*" that is unexpectedly. Ver. 3: "For when they shall say, peace and safety; then sudden destruction cometh upon them;—and they shall not escape."

2 Pet. iii. 10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

With what consternation will the wicked and the worldly behold the Son of Man as he thus appears. Jesus says, "*then shall all the tribes of the earth mourn,* and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 30.) Dr. Watt's says, "consider how vain all the refuges and hopes of sinners will be found in that dreadful day of the Lord. They will call on the rocks and mountains to

fall on them and to cover them. Who shall call on these stupendous works of God? wicked kings, mighty men, rich men; they had once the direction of armies; but now the day of their power is over. Rocks and mountains! Oh, how vain, to call *creatures* to screen from the *Creator*! Rocks and mountains have ever been obedient to God! Rocks and mountains, in their cliffs and dens, and caverns, may be occasional refuges to hide men from storms, or from their pursuers; but he whose eyes are as a flame of fire penetrates the deepest recesses. Rocks and mountains are often places of defence; but can these defend against Omnipotence? He throws down the mountains and tears the rocks in pieces, (Nahum, i. 2, 6.) Rocks and mountains, indeed, falling on weak and feeble worms, will crush them to atoms. If this is what these great men wish, it is vain. They may seek death, but death will flee from them. The work of death has terminated."

Such is an imperfect representation of the ungodly in the day when the Lord shall come the second time; but how will it be with the *righteous*, who are then alive? Judging from

those passages which refer to the "little season," we have reason to think they will be greatly *persecuted* in those latter days, "hunted as a partridge in the mountain;" persecuted in one city, they will flee unto another, until they are plundered of their property, driven into exile, and slain as sheep for the slaughter; they are compelled, for *mutual defence*, to form the remnant into a camp around the holy city; there, while they are prayerfully and anxiously waiting the onset of their besieging enemies, these enemies are suddenly and miraculously destroyed. These signs of the times will create an expectation of Christ's speedy coming, for they will not be in darkness, that that day should overtake them as a thief, (1 Thess. v. 4) but watching and praying, they will at length recognize him as he approaches, and in hallowed strains they will sing, "Lo, this is our God; we have waited for him, and he will save us: This is the Lord; we have waited for him; we will be glad and rejoice in his salvation."—Isa. xxv. 9.

The occurrences that shall take place in the *heavenly bodies*. To this part of our subject we proceed with considerable trepidation

and self-distrust; the scenes described in scripture are so *transcendently grand*, that if a *literal* interpretation *must* be given of them, how far the great event of Christ's second coming will disturb our planetary system, or affect other similar systems contiguous to our own, it is impossible to know. If the descriptions given in the bible are to be understood *figuratively*, then the subject will be stripped of much of that grandeur, but the *result* will be the same to us; our earnest prayer to God is, that he will guide us aright, and save us from error, so far as the interests of his church may require it.

In Matt. xxiv. 29, our Lord says, "Immediately after those days shall the *sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken*; and then shall appear the sign of the Son of Man in heaven." The Adventists find no difficulty at all in applying this passage as an *immediate precursor of Christ's speedy coming*, for they tell us that "in May 19th, 1780, there was a remarkable fulfilment thereof." * * * Quoting from others, "they say the darkness

(of that day) was supernatural, from morning until night, and during most of the night; although the moon had fullled only the night previous." Another writer they report as saying, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till, near morning, it was as unusually dark as the day." The writer of the "Grand Crisis," after giving the above quotations, adds, "Where shall we look for a *more literal and exact fulfilment* than the above extracts exhibit of those remarkable signs?" We answer, *on the day when Christ gave up the Ghost*. Again, concerning the darkness of the sun, Dr. More says: "Though it may seem a panic fear at first sight, yet if the matter be thoroughly examined, there will appear no contemptible reasons that may induce men to suspect that it may at last fall

out, there having been at certain times such near offers in nature towards this sad accident already. The like happened in Justinian's time, as Cedrenus writes; when, for a whole year together, the sun was of a very dim and duskish hue, as if he had been in a perpetual eclipse; and, in the time of Irene the empress, it was so dark for seventeen days together, that the ships lost their way in the sea, and were ready to run one against another, as Theophanes reports."

But these dark times do not prove any of them to have been a fulfilment of this sign. Nay, the very fact of the latter taking place 74 years ago, according to their own statement, is enough to induce us to think that the occurrence was not an *immediate* sign that the *day of the Lord was at hand*; then again, the *limited extent* of this darkness is against this application of it, for they make no statement of that extent; so then, for any thing we know to the contrary, the darkness might prevail over a very small tract of country; whereas, the darkening of the sun, in the passage before us, appears to mean not simply the intervention of a dark cloud, but the ex-

inction of the sun's light. If we must give some *literal* interpretation to this sign of Christ's second coming, are we then to suppose that the sun, as the centre of our system, is to be *blotted out, never to emit another ray of light to any planet or satellite* now under his influence. We have no sympathy with such an opinion as this; we think, however paradoxical it may appear, that the sun will give out as *much light* as before, *even when he is darkened*; and that the expression may be explained in another way. The sun is shining, but Christ appears in flaming fire, and the celestial light attending the Son of God may so far exceed the solar light of the sun, that the sun may be said to be darkened by it,—just as the light which the moon reflects by day is not discernible because of the greater light of the sun at the same time. This idea may be further illustrated by the comparison which the Apostle makes between the *law* and the *gospel*; he speaks of both as being glorious, but the gospel is much more so; his words are, “for even that which was made glorious, *had no glory* in this respect, by reason of the glory that excelleth.”—2 Cor. iii. 10.

The glory of the gospel was so transcendently great, that it threw the glory of the law completely into the shade; and is it not highly probable that the heavenly light of Christ at his second coming may so fully outshine the sun, that the latter cannot be seen on our earth, and thus he may be said to be darkened.

But after all this literal interpretation, may not the language be *figurative*. Dr. Clarke says, "in the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens. The *fall of Babylon* is represented by the stars and constellations of heaven withdrawing their light, and the sun and moon being darkened. See Isa. xiii. 9, 10: 'Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' Again, the destruction of *Egypt* is spoken of by the heavens being covered, the sun enveloped with a cloud,

and the moon withholding her light.—Ezek. xxxii. 7, 8. The destruction of *Jerusalem* is also represented by the prophet Joel, chap. ii. 30, 31, by showing wonders in heaven and in earth—*darkening the sun and turning the moon into blood*. This general mode of describing these judgments, leaves no room to doubt the propriety of its application in the present case.” The learned commentator applies the passage to the destruction of Jerusalem ; but supposes that its most appropriate application is to those events which shall take place at the second Advent of Christ, they may refer to the overthrow of systems and dominions then prominent in the world.

It is said further, “*that the stars shall fall from heaven, and the powers of the heavens shall be shaken.*” Here, again, the Adventists find no difficulty, for they can apply these predictions to any occurrence that they can press into their service, to support their theory of Christ’s immediate appearance. Hence, the author of the “*Grand Crisis*” tells us this sign “*was literally fulfilled on the night of November 13, 1833,*” and he quotes from newspapers some extracts which refer to

the occurrence. And what was the falling of those stars? *but a shower of meteors* seen on this continent; now, it is probable that *meteors*, or falling stars, as they are called, have been seen at intervals ever since the fall of man. I suppose there is not an adult upon earth who is blessed with sight, but who has seen those falling stars; and are we to suppose that these have *always been a sign of the speedy coming of Christ?* how *frivolous*; what *consummate trifling* is this with the words of the Son of God?

We shall here supply a quotation from Dryden's translation of Virgil, to show how heathens viewed these meteors as omens of evil times:

“ And oft before tempestuous winds arise
The seeming *stars fall headlong from the skies,*
And shooting through the darkness, gild the night
With sweeping glories, and long trails of light.
The sun reveals the secrets of the sky,
And who dares give the source of light the lie?
The change of empires often he declares,
Fierce tumults, hidden treasons, open wars.
He first the fate of Cæsar did foretell,
And pitied Rome, when Rome in Cæsar fell:
In iron clouds concealed the public light,
And impious mortals found eternal night.”

Now, we do not think, setting aside the poetry of the heathens, and the dreams of the Millerites, that when Christ's second coming shall take place, that the planetary systems will be *disturbed* by that grand event. Certainly, the *fixed* stars which resemble our sun, as the centre of their several systems, will not be displaced; nor do we think that the planets, in our own system, which, like this earth, revolve around our sun, will be thrown out of their orbits. We see no reason why they should be; if man's guilt is confined to this earth, why should Mercury, Venus, Mars, Jupiter, Saturn or Herschel, be destroyed, or even deranged, on that account; we find no necessity for it in the laws that govern the heavenly bodies, so far as we know them; and are we obliged, by the expression "the stars shall fall from heaven," to suppose that these planets will be involved in the ruin of our earth. This expression, like the foregoing, is probably *figurative*, and will be applied to the overthrow of some numerous petty states or systems at the time of the second Advent of Christ.

We shall quote a paragraph from a sensible,

and probably more correct, *Advent writer*, upon this subject; he says: "This expression must mean either the agitation of the heavenly bodies, or else commotions on the earth symbolically represented. By a reference to Isaiah xiii. 10, 11; xxxiv. 4; and xiii. 13; Hagai ii. 21,—it will be seen that the *darkening, shaking, and dissolution* of the heavenly bodies are spoken of in connection with the *overthrow of kingdoms*. The dissolution of the celestial framework cannot be literally interpreted, for the following reasons: 1. By a reference to Jeremiah xxxi. 35, 36; Ps. lxxxix. 36, 37; and lxxii. 7,—it will be seen that the Lord speaks of the heavenly orbs as indestructible; and the continuance of his covenant with the seed of Israel is measured by the duration of the sun and moon. 2. The shaking of the powers is given as a sign of the coming of Christ; but if the sun, moon and stars were to receive a vibratory or oscillating motion, as the Greek word implies, it would be a sign that *all would understand*. But the word assures us, that as in the days of Noah, 'they did eat, they drank, &c., until the day that Noah entered the ark, and the

flood came and destroyed them all, even thus shall it be in the day when the Son of Man shall be revealed.' As, therefore, the antediluvians were unapprised of danger, until the actual presence of the flood overwhelmed them in one general ruin; and as the inhabitants of Sodom knew not their danger, until the actual presence of the fire involved them in that dreadful catastrophe,—so will the great mass of mankind be utterly reckless and insensate in relation to the approaching judgment, until the very presence of Him who is to be the judge of the quick and dead, shall reveal their final doom. I therefore infer that the expression is *symbolical*.*

We shall conclude this part of our subject with a stirring paragraph from a Sermon by the Rev. Joseph Benson :

“‘Then,’ as was represented to St. John, ‘shall there be a great earthquake, and the sun shall become black as sackcloth of hair, and the moon shall become as blood, and the stars of heaven shall fall unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ And now

* Quoted in *Grand Crisis*.

let us turn aside and see this great sight. Let us stand still, and consider this solemn scene here opened to our view! By the help of that faith, which is the evidence of things not seen, let us contemplate the awful majesty and terrible grandeur of this day, if our weak senses can endure the dreadful glory of its light, or our feeble faculties sustain the effulgence of its overpowering brightness and astonishing terrors. Ah! how must it surprise and alarm the secure sinner, and how must it strike all men with amazement and awe, in the dead of night, to be suddenly awakened out of the repose of their last sleep, by the confused noise and deafening roar of trumpets sounding, thunders grumbling, stars rushing, elements melting, waves dashing, the sea tossing, and the earth quaking! Ah, how will the stoutest head fail for fear, and sink with horrible dread, to hear the sudden crush of worlds, and behold the wreck of universal nature. How will the stubborn infidel, who treated these discoveries as the inventions of fancy, and the hardened sinner, who despised and neglected them; ah! how will they start from the slumbers of midnight, the bed of

debauching pleasures, or the couch of rioting and revelling excess, in wild affright and disorder, when they shall behold with their eyes, and feel to their sorrow, what once they would not believe, or wilfully forgot! Now they can believe and forget no longer. The great and terrible day of the Lord is arrived. * * * The day is come that shall burn them up, and leave them neither root nor branch."

Secondly, let us consider the ACTUAL APPEARANCE of our blessed Redeemer. "When the Son of Man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory."

Looking at the various passages which speak of our Saviour's second coming, we are prepared to say, it will be a *literal* coming of the Son of God.

At the ascension of Christ, the angels from heaven said unto the gazing disciples, "this *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts. i. 2. Again, we have the promise of Christ himself to the Apostles, "If I go and prepare a place for you, I will come again, and receive you

unto myself; that where I am, there ye may be also."—John. xiv. 3; Now, if Christ's departure was a literal departure, so will his return be, for he is to come back in *like manner*. Are we to suppose, by these words, that his human nature will appear on his return, just as it did at his departure? certainly not, for his risen humanity had not then been glorified; but when he shall come again, it will be in the glory of his Father,"—"sitting on the right hand of his power, and coming in the clouds of heaven,"—"and he shall sit upon the throne of his glory." Clad in the robe of essential light, which he had worn from eternity, "and in the glory of his Father," absorbing, in his own person, all power and office, invested by the paternal hand, with all the insignia of supreme majesty, and girt with the sword of ultimate justice, never till now unsheathed, and crowned with the most convincing signs, and glorious demonstrations of paternal love, "and in the glory of his holy angels;" all the bright inhabitants of heaven, forsaking their sublime occupations, and descending from their lofty seats—ten thousand times ten thousand, and thousands

of thousands shall encircle his throne, and attend his coming.* We shall add the representation of him, made to St. John when he saw "heaven opened, and, behold, a white horse, and he that sat upon him was called faithful and true. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knew but himself, and he was clothed with a vesture dipped in blood, and his name is called, 'the word of God,' And out of his mouth went a sharp two-edged sword, that with it he might smite the nations, and he shall rule them with a rod of iron, * * * And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, and LORD OF LORDS." Sublime as this description is, how much more will his actual appearance be transcendently grand; "and now what is all the fulsome pride of human greatness, and the affected pomp which decorates worms of the earth, to this inherent dignity and ineffable majesty of the glorious Redeemer? Ah! how does this refulgent Sun of righteousness, thus beaming forth in his meridian glory, eclipse all the

* Great Teacher.

borrowed brightness of feeble mortals! surely all the renowned statesmen, victorious generals, famed conquerors, powerful emperors, and mighty monarchs, which have ever dignified the annals of human history, and shone with faint rays during the dreary night of this world, shall disappear in the presence of this God of glory, when, at the morning of the resurrection, the day of eternity dawns upon us just as the stars vanish before the rising sun. Ah! how will all the 'kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,' be then ashamed of that vain grandeur, on account of which they valued themselves, and confounded at their foolish and unreasonable pride, while they who pierced him, and neglected his great salvation, shall wail because of him."*

Again, St. Paul informs us (1 Thess. iv. 16,) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Again, the Apostle says, he shall come "in flaming fire." But as these particulars, men-

* Benson's Sermons.

tioned by the sacred writers, are not points of difference between the Adventists and ourselves, we need not here enlarge.

From *whence* will Christ come? This is easily answered; when he left our world he *ascended up into heaven*; after he purged our sins, he “sat down on the right hand of the Majesty on High.”—Again it is said, “we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens.” When he comes again, it is said, “the Lord himself shall descend from heaven.” Thus shall the Saviour of the world come from heaven, from the right hand of power, in fulness of majesty, from the highest heavens, as a demonstration of his sanctity.

Where will Christ appear when he comes? If we listen exclusively to what the Millerites say, we should be led to think his appearance must take place on the continent of America; yes, in the village or neighbourhood of Clarenceville. But where shall Christ appear? if on *earth at all*, which we doubt, is it not probable that we should look to the country which gave birth to his humanity,—the country which was the scene of his la-

bers,—to Calvary, where he bowed his head and gave up the ghost! When he shall finally overthrow his enemies, and save the “camp of the saints” and the “holy city,”—does not the finger of inspiration point us to Jerusalem as that city, and Judea as the ground of encampment?—Matt. xxiv. 37: But, does not the Bible give us reason to expect that Christ, at his second coming to judge the world, will set his bow in the clouds, and that those who are alive when he comes shall be caught up in the clouds, to meet the Lord in the air;”—1 Thess. iv. 17. Dr. Clark says, upon that passage, “Jesus, in all the dignity and splendor of his eternal majesty, shall descend from heaven, to the *mid-region*, what the Apostle calls the *air*, *somewhere within the earth's atmosphere.*”

But who will be his *attendants* on that grand and deeply solemn occasion? our text says, “and all the holy angels with him.” This circumstance is mentioned in several parts of Scripture, and therefore it must not be overlooked: Daniel says he “beheld thousand thousands ministering unto him, and ten thousand times ten thousand standing before

him." What a glorious retinue have we here! how different from the twelve poor fishermen who attended him in his days of humiliation. But these holy angels will not only accompany him as attendants upon his person, to manifest his divine power and authority, and to display his royal grandeur and magnificence, but likewise as ministers of his will, to execute his purposes of love to his people, and of wrath to his enemies. These, as harbingers of his glory, shall prepare the way before him, and make ready for the appearance of the universal judge! "I saw," (says the Apostle John) "a mighty angel come down from heaven, clothed with a cloud, and a rainbow about his head, and his face was as the sun, and his feet as pillars of fire, and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices. And he lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven and earth and the sea, that there should be time no longer." And now he sends these "his angels, with a

great sound of a trumpet, and they gather together his elect from one end of heaven to the other," "gather them as wheat into his garner." So likewise shall they be the ministers of his vengeance to the wicked, whom they shall gather together like tares and "bind them in bundles to burn them." Yes, at the end of the world, "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and cast them into a furnace of fire, there shall be weeping and wailing and gnashing of teeth."

It is also stated in a few passages of Scripture, that "*saints*" also shall attend the Saviour, when he comes the second time; we shall quote the passages where they are so noticed. 1 Thess. iii. 13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, *with all his saints.*" Now, this passage does not appear to our minds clearly to shew that the saints shall accompany Christ when he comes; read the words, "at the coming of our Lord Jesus Christ" as in a parenthesis, then, connecting

the words "with all the saints" with the preceding part, and you have probably the Apostle's meaning, as follows; "to the end he may establish your hearts unblameable in holiness before God, with all the saints." The meaning of which is, the Apostle prayed that the church in Thessalonica might be unblameable in holiness with all the saints, at the coming of the Lord Jesus Christ." The next passage is 1 Thess. iv. 14: "For if we believe that Jesus died and rose again, even so *them also which sleep in Jesus will God bring with him.*" Now, if this passage means that when Jesus comes again he will bring the saints along with him, it must mean the *souls* of those believers who have departed this life, and who have been with Jesus in paradise, or heaven, that these souls of the saints will come to re-unite with their bodies which have risen from the dead.

The next passage is in the epistle of Jude, ver. 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh *with ten thousands of his saints.*"

I believe these are the only places in scrip-

ture where the attendance of saints with Christ at his second coming is mentioned; and if, as these passages appear to teach, the saints shall come with their Saviour, it can only refer to those who have died in the Lord and are at home with him in heaven, till his return; and, when that event occurs, they will come to be re-united with their risen and now spiritual body, that their eternal happiness may be consummated.

But for what *object* shall Christ come the second time? To wind up the affairs of this world,—to add the last page to man's history as a probationer upon earth,—to judge the world,—reward his people and punish his enemies. See 2 Tim. iv. 1. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing." He will come to separate the righteous from the wicked; to the one he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" to the other he will say, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." "He shall be *seen as he is*, by every saint of God—and that we shall hail his Advent as the extinction of

the curse, the end of all sorrow and suffering, of all night, the destruction of all death, and the dawn of a glory that shall never be eclipsed, and the first tone of a music that shall never be interrupted by discord." *

We shall conclude this lecture with another quotation from Benson's Sermons, vol. i. p. 93, 94 :

" 'Blow ye the trumpet in Zion, sound an alarm in the holy mountain ; let all the inhabitants of the land tremble : for the day of the Lord cometh, for it is nigh at hand ; a day of darkness and gloominess, a day of clouds and of thick darkness !' Jesus descends with his holy angels ; ' a fire devoureth before them, and behind them a flame burneth.' See, ye blind, the victorious blaze of irresistible and all-conquering fire ! It rends the rocks, consumes the forests, melts down the mountains, lays cities, yea, whole kingdoms, in ashes, and envelopes the whole earth ! Behold, it rises, swells, spreads, and overwhelms all with an universal deluge ; while, in the mean time,

Black rising clouds the thicken'd ether choke,

* Cumming.

And spiry flames shoot through the rolling smoke,
With keen vibrations cut the sullen night,
And streak the darken'd sky with dreadful light!

“Hear, ye deaf, the re-bellowing growl and aggravated roar of hoarse-muttering thunder, the mighty voice of the great archangel, and the all-alarming trump of God! Feel, ye stout-hearted, the earth quaking and opening, the mountains trembling and removing, the hills reeling and sinking, the valleys heaving and rising! Feel, or be for ever hardened, the shock of conflicting elements, and the dash of ruined worlds. Awake, awake! ye sleepy sinners! shake off your fatal slumbers! Arise from the bed of sloth, and the lap of enchanting pleasures! Haste, haste, and flee for shelter from this day of wrath and unrelenting fury. If you delay till this day overtake you, then, alas! whither can you flee? The earth quakes, trembles, and opens under your feet; the storm of divine vengeance lowers and bursts upon your guilty heads; and ruin and perdition surround you on every hand! The frowning judge, whose just indignation you have provoked, and whose almighty wrath your sins have kindled, fixes his pierc-

ing eye upon you, and marks you out as the butt at which he will shoot his fiery arrows, and direct the thunderbolts of his everlasting indignation. And now it is vain to cry to the rocks and mountains to fall upon you and hide you; the rocks and mountains rend and cleave asunder, yea, flee away, and leave you destitute and forsaken, exposed to all the artillery of omnipotent fury, and in the midst of dark and fiery torment. * * * O that men would watch and pray always, that they might escape those things which are coming upon the earth, and stand before the Son of Man with joy, and not with grief."

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LECTURE XI.

THE GENERAL JUDGMENT.

2 Cor. v. 10.

“For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

THE account we have of the origin and early history of man, shows that he was placed under the government of God; the laws he was to observe were few and simple, just enough to test his allegiance and fidelity to his sovereign. The punishment threatened was sufficiently ample and severe to deter man from disobedience; yet, notwithstanding this, man rebelled,—man fell,—man was punished.—This placed him in a different relation to the Divine Being from what he was in when first created; he was unable to return to his first state, and he must now be dealt with, and provided for, as a *fallen* creature.

God, in the greatness of his mercy, not will-

ing that he should perish everlastingly, entered into a new covenant with him. The first was a covenant of *works*; he had nothing to do but to *obey*. But, now that he has fallen, obedience, in all the perfection which the law required, was impossible; the corrupt tree could only bear corrupt fruit; hence the second covenant must be one, not of works, but of *grace*. An *atonement* was provided for sin, and in that sacrifice, which was promised, man must now implicitly *confide*; he is to be saved by grace through *faith*, and that not of himself—it is the gift of God; not of works, lest any man should boast. Yet this covenant also required such *obedience* to the new law, given to fallen man, as he is enabled to render. He is to *love* the Saviour and *keep his commandments*.

Now, it must be admitted, that if the first covenant with Adam had its reward or punishment, according as man might act, then the new covenant, which is an effort of the part of God to save man, must also have its rewards and retribution. But the prospect of a judgment does not rest upon mere conjecture; for the strongest reasons can be furnished to

show that we "*must all appear before the judgment seat of Christ.*"

Look to *man himself*; let him do what he believes is wrong, and conscience not only upbraids him, but fear of punishment, in some way or other, disquiets his soul. Conscience becomes his *accuser*, not his *judge*; a witness for or against him.

Again, if we consider that God has made us, supported us, and redeemed us, we may well infer that he has a right to rule us. And if he has a right to rule us, he must, of necessity, have a right to reward the obedient and punish the disobedient; and to distinguish between them must be an investigation, or a judgment of each case.

But the certainty of a future judgment is based upon the *word of God*, where it is often mentioned, and used as a great motive to secure obedience towards God, "It is appointed unto men once to die, but after this the judgment."—Heb. ix. 27. There is a death to follow life, and a judgment to follow death, and the one is as certain as the other.

But we suppose that this assembly admits, as an incontrovertible truth, that God "has

appointed a day in the which he will judge the world in righteousness ;” and, therefore, further proofs of its certainty are needless.

The judgment of the great day does not take place to each individual *immediately after death*, as soon as we enter the spirit world ; for, if it did, then that judgment must have been in progress ever since the death of Abel. The various statements in scripture, which speak of that great event, point us to the time when the dead shall be raised, and Christ shall come the second time. There is not a particular judgment immediately after death, and another at the end of the world ; but one general judgment for all. We shall call your attention—

First, to the JUDGE himself. Our text says, “we must all appear before the *judgment seat of Christ.*”

If we consider the multitudes to be judged, the conduct of each which has to be examined, and that many of these things were done thousands of years before the individuals have been called to account,—then we must be convinced that none but God is equal to a work of such magnitude ; besides, none has

a right to judge the servants of God but himself,—the law by which we are to be judged was given by him, and the persons to be tried are his subjects—whether, therefore, we consider the *ability* required or the *authority* for it, God only can be the judge. The *Father* is God,—the *Son* is God, and the *Holy Ghost* is God. And this fulness of the Godhead, which dwelt in Christ, will appear to judge the world in the person of the *Saviour*. Thus it will be God who judges by Christ the Son; and this appointment is undoubtedly the best, considering his affinity to our nature, his experience of our infirmities, and his appearance to our eyes when he judges. This will be a source of happiness to believers, for in the person of their *Judge* they will recognise their *Redeemer*. It will give an additional value to the crown of life, that it will be bestowed by the hand of Christ: that the very Being who died for them, and justified them, and sanctified them, and who inspired them with their brightest hopes, has now come to collect them around him, to wipe away all their tears, and thus to fulfil their joy. And if it be right that his enemies should be vanquished, it is

proper that unbelievers should be condemned, there appears a peculiar propriety that, both for their greater conviction, and his greater exaltation, the sentence of condemnation should be pronounced by him. And, Oh! what an enhancement of their doom will this single circumstance produce. When sinners shall draw near, and be compelled to look on him whom they have pierced, the confusion will be complete. When they shall behold him invested in the robe of humanity, that single sight will flash on them the recollection of all that Jesus did, in that nature, to redeem them;—the incarnation, the bloody sweat, the cross, the pierced side—all will appear to view, and penetrate them with an agonizing sense of their ingratitude and guilt.*

But, while we think of Christ as the judge, let us look at some of those qualities which he possesses for that all important office.

First, his *supreme majesty*. The office and dignity of the Son of Man is often declared by figurative and parabolical descriptions. Speaking of his coming to judge the world,

* John v. 22, Matt. xvi. 27; Acts. x. 42.

it is said: "His fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."—Matt. iii. 12. He has further spoken of himself as a husbandman, who will say to his reapers in the time of harvest, "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." He represented himself under the notion of a fisherman, "casting a net into the sea, and gathering of every kind; which, when it was full, he drew to the shore, and sat down and gathered the good into vessels, but cast the bad away."—Matt. xiii. 47, 48. He speaks of himself as a shepherd separating the sheep from the goats, and setting the sheep on his right hand, but the goats on his left. These representations, it is true, are borrowed from the lowly walks of human life; but we must remember it was *Christ who spake thus of himself* and his office, as the great judge and final disposer of all; and it was in perfect keeping with the character of him who made himself of no reputation, but took upon himself the form of a servant. But let others—

men inspired of God—refer to his closing work with the inhabitants of this earth, and with what lofty language and royal dignity do they represent him : “ We must all appear before the judgment seat of Christ;” (text) “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God”—1 Thess. iv. 16. “The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire”—2 Thess. i. 7. “Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ”—Titus ii. 13 ; 2 Tim. 1, 10. “Behold the Lord cometh with ten thousands of his saints”—Jude 14. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and the dead were judged out of those things which were written in the books”—Rev. xx. 11, 12. Thus, you see, the returning Saviour will occupy a *throne*, a *great white throne*, a throne before which kings and emperors themselves

must bow, and acknowledge Christ "King of kings, and Lord of lords."

Secondly, consider the *authority* of Christ to judge the world. Even the meek and lowly Jesus could not forbear saying to his disciples, "All power is given unto me in heaven and in earth"—Matt. xxviii. 18. "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father"—John v. 22, 23. The authority of Christ to judge is given to him by the divine and eternal Being; and that authority is manifest in his summoning all creatures to appear before him, and in the honor which the accompanying angels pay him, by their perfect obedience to his commands.

His *ability* for this great work is also strikingly manifest, whether we consider his deity, or review his life. While a man of sorrows with what consummate skill did he detect and expose the hypocrisies of the Pharisees and Sadducees when they tempted him, or thought to entangle him in his words. With what accuracy did he direct Peter to the

fish with the money in its mouth, while it was yet free in its watery element! With what circumstantial correctness did he foretell the seige and destruction of Jerusalem, while his disciples admired the size of the stones and the strength of the buildings, as if they could never be destroyed. But when we remember that he is God, God in the highest sense of the term, possessing infinite knowledge—that he knows every person that has at any time occupied a place on this earth,—that he is acquainted with their whole character, circumstances, and proceedings,—in short, that he searcheth the reins and hearts; and “known unto him are all things from the beginning.” That he never has erred, and never can err. That his judgment or opinion of every one is inflexible—that it cannot be deceived by professions or appearances, but it is correct in every case, and in every particular.

His *power to execute his sentence* is another feature in Christ as the judge.

Christ is represented as king as well as judge: “then shall the *king* say unto them, come, ye blessed of my father,” &c. As

king, then, he holds in his hands the power of life or death; but if we remember his vast *resources*, which he can command in such a way that every creature will then be under perfect subjection to him—none can resist his will; and all the agencies and elements in existence are but so many instruments in carrying out his purposes. Such, then, are a few of the qualifications of Christ as supreme judge; and even this imperfect glance may well lead us to exclaim, “shall not the judge of all the earth do right!”

We shall now refer you to the PERSONS to be judged. “*We must ALL* appear before the judgment seat of Christ,” says the Apostle.

When St. Paul says “*we*,” he does not mean simply Apostles, or believers in Christ, as he sometimes does elsewhere in Scripture, but he means all classes and conditions of men, righteous and wicked, the dead and the living.

When we consider that our earth is a sphere, and that man is found in every latitude and longitude, we perceive, that when Christ comes to judge, there must be a gathering of the people together. For this purpose, “the

sound of a trumpet is heard : it is the voice of the Judge calling for the sleeping dead,—calling with a voice which is instantly heard, understood and obeyed : they that are in their graves come forth. Again it sounds ; and unnumbered angels, true to the signal, disperse over the four quarters of the earth, and collect the whole human family into the area of the great tribunal.”*

The Scriptures, speaking of those who are to be judged, sometimes mention them *collectively*, we must “*all*” appear ; before him shall be gathered “*all nations.*” “The hour is coming, in the which *all that are* in the graves, shall hear his voice, and shall come forth.” “He hath appointed a day, in the which he will judge *the world.*” Sometimes the Scriptures speak of them *distributively* : “he shall reward *every man* according to his works.” “So then, *every one of us* shall give account of himself to God.” “We must all appear before the judgment seat of Christ, that *every one* may receive the things done in his body.” But the Scriptures also *classify* the persons to be judged, the *bad* and the

* Great Teacher.

good,—the *quick* and the *dead*. One classification refers to the mere circumstance of their being *dead* or *alive*, when Christ comes; another refers to their *moral character*, righteous and wicked. We shall dwell briefly upon these two classes:—

First, then, the class to whom the circumstance of *life* or *death* is applied: St. Paul said unto Timothy: "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."—2 Tim. iv. 1.

This passage not only mentions the classes to be judged, of which we shall speak below, but also of the *time* when the judgment shall take place, viz.: at the "*appearing*" of our Lord Jesus Christ, when he shall come to take his people home to "inherit the kingdom prepared for them." Again, St. Peter says: "who shall give account to him that is ready to judge the *quick and the dead*."

As the Scriptures make use of the words quick and dead, in different ways, it may here be desirable to state their meaning, as used by these Apostles in the passages quoted. Bishop Pearson says: "because after death

the soul doth live, and the body only remaineth dead ; therefore, some have understood the souls of men by the *quick*, and their bodies by the *dead* : and then the meaning will be this, that Christ shall come to judge immediately upon the resurrection, when the souls which were preserved alive, shall be joined to the bodies which were once dead ; and so men shall be judged entirely, both in body and soul, for all those actions which the soul committed in the body. * * * * Now, though this be a truth. * * * Yet this is not to be acknowledged as the interpretation of this Article." The distinction in the passages is not one of *the parts of man*, but of the *persons* of men.

" Again, because the Scripture often mentioneth a death in trespasses and sin, and a living unto righteousness, others have conceived by the *quick* to be understood the *just*, and by the *dead* the *unjust* : so that Christ shall judge the quick, that is, the just, by a sentence of absolution ; and the dead, that is, the unjust, by a sentence of condemnation.— Though it be true, that Christ shall judge them both, yet it is not probable, that in this

particular, they should be taken in a figurative or metaphorical sense, * * * because the literal sense affordeth a fair explication.

“By the *dead*, are understood all those who ever died before the time of Christ’s coming to judgment; and by the *quick* such as shall be then alive: so that the quick and the dead, literally taken, are considered in relation to the time of Christ’s coming; at which time there shall be a generation living upon the face of the earth, and before which time all the generations passed since the creation of the world shall be numbered among the dead.

* * * That Christ shall come to judge, not only those which shall be alive upon the earth at his appearing, but also all such as have lived and died before. None shall be judged while they are dead; whosoever standeth before the judgment seat shall appear alive; but those which never died shall be judged as they were alive. He shall judge, therefore, the *quick*, that is, those which shall be then alive when he cometh; and he shall judge the *dead*, that is, those which at the same time shall be raised from the dead.”*

* Exposition of the Creed.

The second classification has respect to their *moral character*. It is said, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Thus "they that have done good and they that have done evil," will be the distinction observable at that time.

Among the wicked, there is a great diversity in the sins that most easily beset them, and, in the extent to which they have gone, some are only "slothful servants," who have buried their talents; and others who have said, "this is the heir, come let us kill him, and the inheritance shall be ours." But whatever gradations there may be in the wicked, they must all appear before the judgment seat of Christ. The secrecy of some sins, and the revolting character of others, will be no reason why, in the one case, the hidden things of darkness should not be brought to light, and in the other the shocking scenes fully developed.

The *righteous*, too, will be there, with all their failings and faults ; with all their errors and defects,—they will be there to hear Christ say, “Come, ye blessed of my Father ;” yes, they will hear it, in despite of their former doubts and fears, their misgivings and apprehensions ; they will occupy the mansion, wear the crown, sway the sceptre, range the sweet plains, and ascribe their salvation unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

The judgment of the righteous will not take place before the wicked are raised, as some theorists would have us believe ; there will be no long lapse of time between the resurrection of the just and of the unjust,—nor between the judgment of the one class and of the other. The resurrection will be simultaneous, and the judgment will proceed with both characters at the same time ; and as one is proved to be a “sheep,” he will be placed at the right, and as another is found to be a “goat,” he will be landed to the left,—until the entire flock of the human race is separated.

Thus the judgment will be universal ; every one of the human race will be there, without

exception, whatever may have been our character, sex, age, or circumstances of life. If it were otherwise—"if only one of all the generations of mankind were absent, the whole universe would have a right to complain of injustice. All will be present. * * * You will be present. However loath to leave the darkness of the grave, you must come forth. However eager to remain in the dominions of death, death must deliver you up. However loud your entreaties to the rocks to fall on you, and to the hills to cover you, they will refuse to afford you a refuge. * * * The darkness will reject you—the night will become light about you. So absolutely essential will be the presence of every human being, that if you alone were absent, the solemn proceedings would wait, the judgment would stop, for your appearance.

"Were *any* allowed to absent themselves from that tribunal, the *hearers of the Gospel* certainly would not ; they form the most important class which will be there arraigned. The *impenitent* hearer of the Gospel will be there, and the crimson aggravation of his

guilt will be laid open, the attention of the congregated world shall become more breathless and intense, and when his doom shall be pronounced, the voice of the righteous Judge shall take, if possible, a deeper tone, and speak with a more awful emphasis, as he utters the sentence, "Depart from me, I never knew you."*

Thus "every one shall give account of himself to God."

We come, thirdly, to direct your attention to the CHARACTER of the judgment:—

1st. It will be *public*. Those portions of the inspired word, already quoted, and others, are quite clear upon this point; they refer to the presence of incalculable numbers. The triune *God*, the Father, Son and Holy Spirit, —countless myriads of angels, as attendants, messengers, and agents, to execute his will,— the human family, a vast concourse of every age since the creation of the world, and of every nation under heaven. Yea, "and the sea will give up her dead which are in it; and death and hell deliver up the dead which are in them; that they may be judged every

* Great Teacher.

man according to his works."—Rev. xx. 13. Probably Satan and all the angels who kept not their first estate, whom "he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6. Thus a multitude which no man can number, gathered out of every nation, kindred, and people, of this globe, with all that are in heaven, and all that are in hell; such a number of beings as probably never assembled before and may never assemble again. And before this immense concourse, the judgment will take place, the books will be opened, and the dead will be judged out of those things which were written in the books, according to their works—Rev. xx. 12. By this publicity, "piety will be most honored, sin most abashed, and the government of God vindicated and glorified on the largest scale. What a profound impression will it produce of the holy character of God, and of the infinite enormity of sin. When his people are crowned, he would not have one of their enemies absent; and when the ungodly are doomed, he would not have one of the righteous absent. He would have them depart to their respective allot-

ments, bearing away with them impressions of the hatefulness of sin, and the beauty of holiness, which shall remain uneffaced through all the scenes of eternity." *

The judgment will be *minute* and *exact* in all its investigations. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccle. xii. 14. Christ, in his own prerogative, informs us "that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. xii. 36. Here is information enough for us—the wise man and the Saviour both asserting, the one by inspiration, the other by his own authority, that whatever we think, feel, desire, purpose, speak or do, will furnish subject matter for investigation in the great day of accounts. The great assize "will not be for sins of recent commission merely; sins committed thousands of years before will be reproduced and examined, with all their circumstances of aggravation, as if they had been only just committed. Let a single deed, let a single thought, the most inconsequent

* Great Teacher.

and unproductive that ever passed through the mind, be omitted, and, if that thought possessed a moral quality, the universe would be justified in protesting against the omission. But nothing shall be overlooked, nothing made light of; the slightest voluntary exercise of the soul, the very dust of the balances shall be taken into the account. The two mites—the cup of cold water—the prison visit—the pious wish, on the one hand, and the omitted kindness, the idle word, the unchaste look, the thought of evil, the deed of darkness, on the other,—shall all be brought into the open court. * * * Nothing is insignificant on which sin has breathed the breath of hell; every thing is important on which holiness has impressed itself in the faintest characters. And, accordingly, ‘there is nothing covered, that shall not be revealed; and hid, that shall not be known.’” *

But there is reason to believe that we shall be judged, not only for what we are, and for what we have done, but also for what we *might have become*, and for *what we might have done*, if we had used and improved the oppor-

* Great Teacher.

tunities and abilities with which we were favored; the slothful servant, who hid his lord's money, was not punished for destroying or even injuring the talent—nay, he had taken care of it, wrapt in a napkin, and hidden it for security against thieves,—but he was punished for slothfulness, for not improving the talent, for not increasing the sum committed to him. Again, Christ says, “he that *believeth not* is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”—John iii. 18, 19. By neglecting to believe on the Son of God, hearers of the gospel become guilty of the grossest insult to the divine majesty, in neglecting, slighting, and despising, the salvation which the infinite mercy of God had provided for them. Thus men will be judged for *neglecting* this great salvation, and condemned for not having it, as well as for their other sins.

Thirdly: The judgment will be *impartial*. Men will be judged according to those laws

of God, with which they were *acquainted* ; for God's laws by which he would govern mankind, are not equally known to all, the will of God was gradually revealed to our race, the light shining more and more in each succeeding dispensation, till the perfect day of Christianity arrived ; and even under this dispensation, multitudes of our fellow men have never heard of Christ as the Saviour, nor the Bible as the rule of faith and practice ; but those who have had nothing more than the law faithfully written on their hearts, and very imperfectly transmitted from one generation to another, will only be judged according to the talent entrusted to them ; while those of us who have lived in heaven's brightest sunshine of Gospel light, will be judged according to the law of God's revealed will in the Bible.

This we have had, and by it we shall be judged ; and it will be no mitigation of our state, that we did not understand our Bible better, or the way of salvation more clearly ; for we might have learnt them more perfectly, if we had applied ourselves to them.—
“That servant which knew his lord's will,

and prepared not himself, neither did according to his will, shall be beaten with many stripes: But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes: For unto whomsoever much is given, of him shall much be required."— Luke xii. 47–48. *Faith, love, and obedience,* are the things particularly required of us; and if any of these are wanting, whatever may have been our professions, the vessel will be marred, the servant will be unprofitable, and he will justly be cast into outer darkness. The Lord will judge the world in *righteousness*. "He will render to every man according to his deeds. To them, who, by patient continuance in well doing * * * *eternal life*. But unto them that are contentious, and do not obey the truth * * * indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have

sinned in the law, shall be judged by the law."—Rom. ii. 6–12.

The sentence of the Judge will be *final* and *irreversible*, for it takes place at the end of the world, and it is also the decision of a judge who is *king*, the highest authority, so that when he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" or, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels,"—then these sentences shall be immediately carried into execution, for the wicked shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 34, 41, 46.

In conclusion, we observe that there are yet persons who are unwilling to believe in a day of judgment, and they are ready to say, where is the promise of his coming? and because of their disbelief, or affected disbelief, they rush into sin, and thereby fulfil the words of Solomon, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccle. viii. 11. We will conclude this lecture with a quotation from

Boston: "Be exhorted to believe this great truth; and believe it so, that you may prepare for the judgment betimes. Set up a secret tribunal in your own breasts, and often call yourselves to an account there. Make the judge your friend in time, by closing with him in the offer of the Gospel; and give all diligence, that you may be found in Christ at that day. Cast off the works of darkness; and live, as believing you are, at all times, and in all places, under the eye of your judge, who will bring every work into judgment, with every secret thing! Be fruitful in good works, knowing, that as you sow, you shall reap. Study piety towards God, righteousness and charity towards men. Lay up in store plenty of works of charity and mercy towards those who are in distress, especially such as are of the household of faith; that they may be produced, in that day, as evidences that you belong to Christ. Shut not up your bowels of mercy now towards the needy, lest you then find no mercy.— Take heed, that in all your works you be single and sincere; aiming, in them all, at the glory of your Lord, a testimony of

your love to him, and in obedience to his command. Leave it to hypocrites, who have their reward, to proclaim every man his own goodness; and to sound a trumpet when they do their alms. It is a base and unchristian spirit which cannot have satisfaction in a good work unless it be exposed to the view of others: it is utterly unworthy of one who believes that the last trumpet shall call together the whole world, before whom the judge himself shall publish works truly good, how secretly soever they were done. Live in a believing expectation of the coming of the Lord. Let your loins be always girt, and your lamps burning; so when he comes, whether in the last day of your life, or in the last day of the world, ye shall be able to say with joy, 'Lo, this is our God, we have waited for him.'" *

* Fourfold State.

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LECTURE XII.

THE CONFLAGRATION.

2 PET. iii. 10.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up."

THOSE parts of the scripture which refer to the burning of our world, are so explicit, that we might suppose they could not be misunderstood, or misapplied, but such is the obliquity of the human mind, that every object appears to be of the same color as the medium is through which we look at it; for instance, if we look at the sun through a piece of green glass, the sun appears green; if we look at a piece of white cloth through a red glass, the white cloth appears red. And in this way a false color and wrong application has been given to the passages alluded to,

men having looked at them through the medium of their own creed.* Take, for instance, verse 7, of this chapter: "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.*" This passage which so clearly refers to the final conflagration, has been understood by Hammond, "as a prediction of the destruction of Jerusalem," and in support of this interpretation, he appeals to the ancient Jewish prophecies, where, as he contends, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in Peter's prediction. But in the passages which are produced from the writings of the prophets, it is remarkable that in these prophecies, none of the prophets have spoken, as Peter has done of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the "rolling of the heavens together as a scroll; the obscuring of the light of the sun and the moon; the shaking of the heavens and of the earth; and the falling down of the stars;" whereas

St. Peter speaks of the conflagration of every part of this earth and atmosphere by fire.— This difference affords room for believing, that the events foretold by the prophets are different in their nature from those foretold by the Apostle; and that they are to be understood *figuratively*, while those predicted by the Apostle, are to be understood *literally*.— Besides, the prophetic language literally interpreted, exhibits *impossibilities*, such as rolling the heavens together as a scroll, the turning of the moon into blood. But the language of the Apostle admits of a literal interpretation, the “burning of the heavens” or atmosphere, and its “passing away with a great noise,” “the burning of the earth and the works therein.” Now, all this is possible, and may be literally understood. But this is not all. The Apostle begins with an account of the deluge which was literally done, and then glides into the next great and somewhat similar event, the burning of the earth; thereby signifying that the one as well as the other, is to be literally understood.* Let us now step aside, and see this wonder-

* Macknight.

ful sight, as it is represented in Scripture, and understood by us.

First: As it appears in the HEAVENS; they "shall pass away with a great noise, and the elements shall melt with fervent heat."— Again the Apostle says, (ver. 12,) "the heavens being on fire shall be dissolved."

What are we to understand by the word "HEAVENS" in these passages? In the Scriptures, we discover that this word has several different applications, and unless we can definitely fix its meaning as the Apostle used it, we are not likely to understand the passages correctly. Heaven, then, is sometimes put, for what St. Paul calls the "third" heaven, and what Solomon calls "the heaven of heavens," the place where God is represented as residing and exercising his authority and power in the government of the universe.— It is the temple of the divine Majesty, where his excellent glory is revealed in the most conspicuous manner. But we cannot think the Apostle refers to that place, when he says, "*the heavens being on fire shall be dissolved.*" Again, the word heaven is applied to that region of space occupied by *the sun,*

and the stars, and is called in Scripture, "*the firmament*," (Gen. i. 17.) Now, we do not conceive the possibility of destroying that space, or the probability of those heavenly bodies passing away with a great noise, when Christ shall come to judge the world. But the word heaven, is also applied to the *atmosphere*, which envelopes our earth, and hence we read of the "*fowls of heaven*," (Job. xxxv. 11,) the "*dew of heaven*," the "*clouds of heaven*," and the "*winds of heaven*." Now, the application of the word in our text, to the atmosphere is easy, natural, and even certain; in short, we do not see the possibility of the Apostle using it in any other sense. Besides, we have the concurrent testimony of commentators to the same effect. Dr. Clarke says: "As the heavens mean here, and in the passages above, the whole *atmosphere*, in which all the terrestrial vapours are lodged." This opinion will suffice for a specimen.

Consider the *composition* of this atmosphere, and see whether there is a possibility of such an occurrence as Peter speaks of—

The immense mass of permanently elastic

fluid, says Dr. Ure, which surrounds the globe we inhabit, must consist of a general assemblage of every kind of air, which can be formed by the various bodies which compose its surface. Most of these, however, are absorbed by waters ; a number of them are decomposed by combination with each other, and some of them are seldom disengaged in considerable quantities by the processes of nature. *Hence it is that the lower atmosphere consists chiefly of oxygen and nitrogen, together with moisture, and the occasional vapours or exhalations of bodies.* The upper atmosphere seems to be composed of a large proportion of hydrogen, a fluid of so much less specific gravity than any other, that it must naturally ascend to the highest places.

Oxygen gas is a *powerful supporter of combustion, or burning.* Hydrogen gas is most highly inflammable. Now, when we consider that the lower part of the atmosphere contains about one fifth of oxygen and the upper part of the atmosphere a much greater proportion of hydrogen, we see how much combustible material there is in the atmosphere itself. When five measures of atmospheric

air are mixed with two of hydrogen, and a lighted taper, or an electric spark is applied to the mixture, *explosion takes place*; such an experiment gives us, on a small scale, instances of *thunder and lightning.*" *

But the atmosphere contains an immense quantity of *water* fluid raised by evaporation, and carried about in the form of clouds; now, at first thought, we might suppose that this floating watery element would be a sufficient guard against the atmosphere being burnt up; but the very contrary of this is the case, for these very watery particles can be acted upon so as to produce thunder and lightning of the most terrific kind. A quotation from Dr. Clarke's commentary will set this clearly before us; he says: "As the *heavens* mean here, and in the passage above, the whole atmosphere, in which all the terrestrial vapors are lodged; and as *water* itself is composed of two gases, eighty-five parts in *weight* of oxygen and fifteen of hydrogen, and as the *electric*, or *ethercal fire*, is that which, in all likelihood, God will use in the general conflagration; the noise occasioned by the appli-

* London Ency.

cation of this fire to such an immense *congeries* of *aqueous* particles as flood in the atmosphere, must be terrible in the extreme. Put a drop of water on an anvil, place over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be as loud as a musket; when, then, the whole strength of these opposite agents is brought together into a state of conflict, the *noise*, the *thunderings*, the *innumerable explosions*, will be *frequent, loud, confounding* and *terrific* beyond every comprehension but that of God himself." We have all been spectators of thunder storms, in which the noise has been very loud, and the fire sometimes awfully grand; sometimes the light has been zigzag, at other times balls of fire connected with a chain of fire,—and these have produced fear and awe in our minds more than any thing else could do. But on how small a scale was that storm, perhaps not over a mile or two in length and width, and half a mile in height; but what is this to the vast extent of our atmosphere which, at the conflagration, will be a terrific thunder storm upon a most extensive scale, and of a

most divinely magnificent character, extending from our earth to the highest regions, say about sixty miles upward, and from every part of the equator to the poles ; then, indeed, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

Thirdly, it is said in our text, "*the elements shall melt with fervent heat.*" The word, translated elements, signifies the first principles or constituent parts of any thing. Hence, it signifies the letters of the alphabet, which are the constituent parts or elements of writing ; in the text, we understand the word elements to mean those gases of which the atmosphere is composed ; hence, Dr. Clarke says, "when the *fire* has conquered and decomposed the *water*, the elements, the *hydrogen* and *oxygen* airs, or gases, (the former of which is most inflammable, and the latter an eminent supporter of all combustion,) will occupy *distinct* regions of the atmosphere, the hydrogen, by its very great levity, ascending to the top, while the oxygen, from its superior specific gravity, will keep *upon*, or *near* the surface of the earth : and thus, if these dif-

ferent substances be once ignited, the fire, which is supported in this case, not only by the oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen, obtained from the decomposition of all aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will be necessarily torn in pieces; and *thus the earth and its works be burnt up.*" Thus, you perceive, by the chemical composition of the atmosphere, that it contains the very elements which fit it for such a conflagration, as St. Peter here foretells; so that sound philosophy gives its assent to divine revelation, and both agree that "the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."—ver. 12 But let us now proceed to consider, *secondly, the conflagration of the EARTH.* The Apostle says, "*the earth also, and the works that are therein, shall be burnt up.*" The "earth" here doubtless means the *body* of the globe, and the "works," *all things upon its surface.*

Let us proceed to consider the *composition* of the earth, so far as we are capable of doing

so. You will not expect us, in a short lecture, to draw largely from the science of geology, and to speak of all the materials of which the crust of this earth is made. The surface generally consists of a confused mixture of decayed animal and vegetable substances, and earths rudely united together; but, below the surface, the materials are found arranged in a more regular manner. The origin and formation of the different strata is ascribed to the deluge, when it is supposed all sorts of terrestrial bodies were dissolved and mixed with the waters,—and that the heaviest sank first, and the lightest afterwards; and thus were formed the strata of which the earth consists, and that these strata gradually attained their hardness and solidity, and have since continued distinct. But a large portion of the earth's surface consists of *waters*, and the sea itself is extended over about six tenths of the whole; but what proportion the water upon the surface may bear to the solid part of the earth's crust, we have no means of ascertaining, for the bottom of the sea probably resembles the surface of the dry land in its inequalities, and has eminences and depressions as

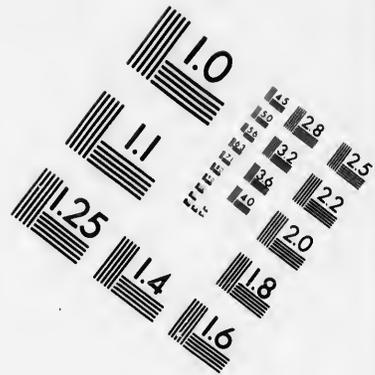
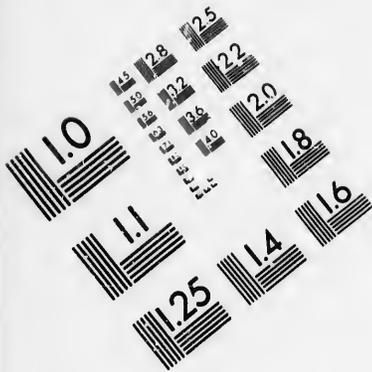
strongly marked as our mountains and valleys.

But this immense body of water will form no impediment to the general conflagration; for when cavities are formed by earthquakes in the crust of the earth, the sea will flow into the flaming liquid of the earth's bowels; from which it will be thrown off with incredible impetuosity, and thus break down every barrier that would stop its motion or expansion, and thus the water itself will contribute to the terrible confusion by sinking mountains, rending rocks, and bursting open a thousand places of this earth's crust, and pouring out immense eruptions from the mighty cauldron of our globe.

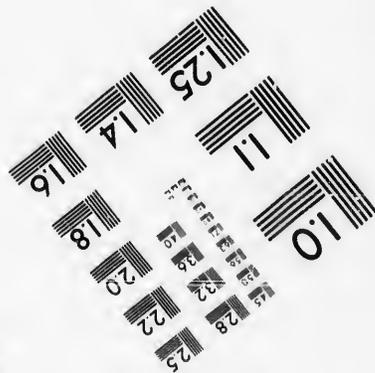
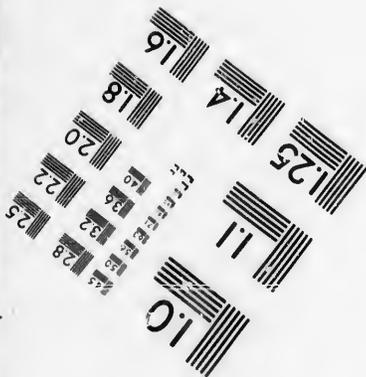
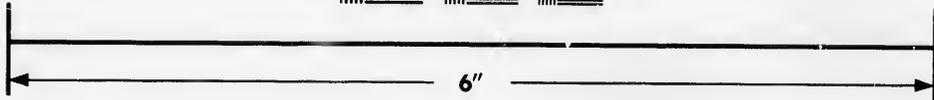
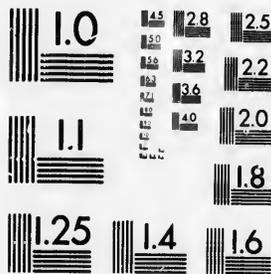
The *thickness of our earth's crust*, cannot, of course, be ascertained with any precision; but, we presume, no informed person will suppose that it is one *solid mass* of substances from its circumference to its centre; various conjectures have been formed upon the subject, but the most general, and probable theory, is, that the bowels of the earth are an immense mass of intense fire, surrounded by a sufficient crust of various materials. At present, how-

ever, we shall confine ourselves to the probable thickness of this shell, which encloses the central fire. We find, then, means have been used for penetrating this crust, by *mines*; the deepest of those mines is one in Hungary, yet it is not over 1000 yards deep,—a little more than half a mile down from the surface. Again, attempts have been made to *fathom the depths of the sea*. The greatest depth that has been sounded, so far as we know, was by Mr. Scoresby (in June, 1817,) who sounded to the depth of 7200 feet, a little over four miles; but this was only about a thousandth part of the earth's semi-diameter. Bishop Burnett says: "The central fire must be inclosed in a shell of great strength and firmness; for fire being of itself the lightest, and most active of all bodies, it would not be detained in that lowest prison without a strong guard upon it. It is true, we can make no certain judgment, of what thickness this shell is; but if we suppose this fire to have a twentieth part of the semi-diameter of the earth, (*viz.*, about 200 miles) on either side the centre, for its sphere, which seems to be a fair allowance, there would still remain nineteen parts for





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our safeguard and security: and these nineteen parts of the semi-diameter of the earth, will make 3268 miles,* for a partition wall betwixt us and this central fire.”† But, you perceive, the learned bishop only *supposes* the central fire to be one-twentieth of the half diameter of our globe, without giving any calculations or data that would lead to such a conclusion; and we are inclined to think, (setting aside the misprint or miscalculation,) that his supposition is rather extravagant, for we can see no reason to think the shell of the earth is 3800 miles thick, while the central fire is only 400 miles diameter. Professor Stillman says: “A FACT of general interest has been proved by the boring of the Artesian wells in the suburbs of Paris, namely, as we go towards the centre of the earth, the temperature increases at the rate of about *one degree for every fifty feet.*” ‡ Now, if this ratio should continue to the burning liquid of the interior, it will serve as a general rule by

* Reckoning 8000 miles for the diameter, the 3268 ought to be 3800 miles.

† Theory of the world.

‡ Wes. Mag, 1851, p. 760.

which to make some important calculations, viz., if the heart, or liquid part of our earth, was originally made of *tin*, that metal melts at a heat of 4420 farenheit, consequently the increasing heat towards the bowels of the earth, would melt it at a depth of about 11 miles, which would then be the thickness of the earth's crust. But if the interior were made of *lead*, then the crust would be 16 miles. If the interior were made of *silver*, the crust would be 52 miles. If it were made of *gold*, the crust would be 56 miles. If it were made of *cast-iron*, the crust would be 78 miles. If it were made of *Platina*, a metal which melts at a heat so intense that no instrument now in use can measure it, but if we suppose it to melt at 3060° heat, then the crust of the earth would be 84 miles.

The above calculations are made upon the supposition that the temperature of the earth increases regularly at the rate of one degree for every 50 feet, until we come to the central fire. But the probability is, that the temperature increases as we approach the state of fusion, according to a well known law in nature. If, for illustration, you insert one end of

a bar of iron in a fire, and hold the other end in your hand, when the part of the rod which is in the fire is red hot, the other end in your hand is but slightly warm, but the heat is greater than 1° to every 50 feet, as you move your hand towards the fire ; so it probably is in the crust of the earth, and the heat which increases 1° to every fifty feet, near the surface, may increase much more rapidly as you approach the central heat.

Bishop Burnet says : “ consider the hidden invisible materials within the veins of the earth ; such are all minerals, or mineral juices and concretions that are igniferous, or capable of inflammation ; and these cannot easily be reckoned up, or estimated ; some of the most common are sulphur, and sulphureous bodies, and earth’s impregnated with sulphur, bitumen, and bitumenous concretions ; inflammable salts, coal, and other fossils that are ardent ; with innumerable mixtures and compositions of these kinds, * * * which, by attrition, discover the latent seeds of fire.

By the above calculations, you perceive that if the heart of our earth were made of a metal which requires the greatest heat to melt

it, the crust of the earth might only be about 84 miles thick. And if that heart of the earth were made of *tin*, the crust might not be more than 11 miles thick. Now, if these calculations be correct, and we even suppose this shell of the earth to be 100 *miles* in thickness, yet there is in its bowels a burning fire of 7800 miles diameter, leaving only about one-fortieth part for its crust; thus the thickness of the earth's crust, according to these calculations, is but little more, in proportion to its size, than the thickness of an egg shell is to its inner parts.

The conclusion, then, is, that our earth, in its composition, offers no effectual hindrance to its final conflagration; and from what we might term the merest accident, such as a collision with a comet, the shell might be broken in a moment. Pliny, the naturalist, said, "it was one of the greatest wonders of the world, that the world was not every day set on fire."

Let us now proceed to consider by what *means* the conflagration may be started. Mr. Wesley says: "how soon may a *comet*, commissioned by the Lord, travel down from the most distant parts of the universe! and were

it to fix upon the earth, in its return from the sun, when it is some thousand times hotter than a red hot cannon-ball, who does not see what must be the immediate consequence?"* Here Mr. Wesley appears to refer to the comet *setting fire* to our earth; but we have, in a preceding paragraph, spoken also of a comet crushing in the shell of our earth, if we were to come in collision with it; and such a collision is quite possible, as several comets, known to Astronomers, cross the earth's orbit, as they perform their revolutions round the sun. And, I have authority for saying, that if our earth had been a month's journey more forward in its orbit in the year 1832, it would have come into collision with the comet of Biela; and as there are hundreds, and perhaps thousands, of those wandering stars, who does not see the danger to which our earth is exposed?

But some have supposed, that when the atmosphere is on fire and the elements melt with fervent heat, that the *burning atmosphere* may set fire to this terraqueous globe. Dr. Clarke, speaking of the burning elements in

* Wes. Works, vol. 5. p, 180.

the atmosphere, says, it "will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will be necessarily torn in pieces; and *thus the earth and its works be burnt up.*"

Again, the *sun and central fire* of the earth have been thought probable means of accomplishing it. Bishop Burnet, in referring to some writers, says, "there are two grand capital causes which some authors make use of as the chief agents in this work—the sun and the central fire. These two great incendiaries, they say, will be let loose upon us at the conflagration: the one drawing nearer to the earth, and the other breaking out of its bowels into these upper regions." *

Dr. Cumming says: "It has been ascertained by geologists, in the course of the last few years, that the interior portions of that very globe, on the crust of which our houses are built, is one vast mass of liquid or molten fire; and that earthquakes, the vibrations of which we feel, are but the shocks of those fiery waves lashing those desolate subterranean shores, and that those volcanoes are but

* Theory of the Earth.

the safety-valves that allow the excess of its action to escape, lest the crust of the earth should be riven in pieces, and all its population perish." Speaking of the last day, he says: "Then the fire that is treasured up shall burst forth at ten thousand crevices—'the elements shall melt as with fervent heat'—the solid rocks shall blaze as if they were wax, and the rivers as if they were oil, and the weary old earth, having undergone the ordeal of the last fire, shall regain its pristine purity, and become fit for the immediate presence of the descending Saviour and his risen saints." *

Eruptions from burning mountains supply us with evidence sufficient to show, that if their number were multiplied, streams of lava might flow from the equator to the poles, and having communication with the internal fire, the destruction could easily be effected.

Then *earthquakes* are spoken of as being uncommonly numerous at that time. Matthew, Mark and Luke, all report Christ as stating that there will be "great earthquakes in divers places;" the effect of these upon the

* Lec. on Apoc.

shell of our earth may be like taking the key-stone from the arch, when the whole will fall to pieces ; so our earth, by these numerous earthquakes, may be so rent in pieces that the whole shall be broken up, and fall towards its centre, where a short time will be sufficient to consume the whole.

Angels, as God's messengers and executioners, have also been thought of as the agents in producing the conflagration ;* they have often been employed to execute God's judgments upon a nation, or a people, that it cannot seem strange that in this last judgment, which is represented as the day of his wrath, angels shall bear their part and conclude the last scene of that tragedy ; hence we read of the destroying angel in Egypt, (Gen. xii. 23) and of the angels that presided at the destruction of Sodom, (Gen. xix. 13) and that angels will accompany the Judge when he comes in flames of fire to call the nations to his bar.

The *extent* of this conflagration of our earth is a point upon which we shall briefly dwell.

When we consider the vast quantity of in-

* Bishop Burnett.

ternal fire there is in the bowels of the earth, and the *latent fire* there is in every substance, so that a blow with a horse's shoe against a stone, or a little friction between two sticks, or almost any other materials, will bring out that fire, till it is sensible to the sight or the touch, besides the immense quantity of electrical fire that can be produced from the atmosphere at any time; from all these considerations, some eminent men have supposed that this globe will be entirely *annihilated*;* but we are inclined to think, considering and comparing the Scriptures with themselves, that the fire will *dissolve*, but not *destroy* our earth,—*change*, but not annihilate it; in short, fire cannot annihilate any thing, it produces changes in matter, it evaporates liquids, separates the particles of solids, and it may *liquify* the whole earth, melt it down into a fluid; but it cannot really destroy any part of it, so that it shall not exist any more; so far as the conflagration goes, then, the earth, will undergo a universal change, in its properties, and appearance, from its centre to its

* Bishop Burnett's Theory.

circumference. The words of Scripture suggest the idea thus stated, where we read "His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax *at the presence of the Lord.*"—Ps. xvii. 4, 5; also Nah. i, 5; Rev. xviii. 2. "*The elements shall melt with fervent heat,*" "all these things shall be dissolved;" (2 Pet. iii. 10, 11) these terms of liquifaction and dissolution cannot be restrained to simple devastation, and superficial scorching; they must mean a universal melting of all the ingredients of the earth.

What shall become of the occupants of this earth when it is burnt up? This is a question which arises from many considerations, and we shall endeavor to answer it according to analogy and Scripture. The Apostle, in this chapter, has just been speaking of the *deluge* and its desolations, (ver. 5, 6) and then, by analogy, refers to the coming dissolution by fire, (ver. 7.) Now, this comparison, as well as the nature of the conflagration, shows us, that if some special provision is not made, all those occupants then living must necessarily perish by the fire, or the earthquakes; and,

so far as the inferior orders of creation are concerned, we have reason to think they will all *perish*, as the scriptures do not appear to us to make any such provision for their escape, as was made in the ark. But with regard to the *human* race, the dead shall be raised, and the living changed, and both caught up to meet the Lord, when he shall come to judge the people, and as this tribunal will probably be held considerably above our atmosphere, they will be safe from the devouring element.

When may we expect this conflagration to take place? St. Peter, in this chapter, predicts "that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation," (ver. 3, 4.) I am not disposed to attach much importance to those scoffers, nor even to their opinions respecting the state of the earth when the conflagration is near; but there are other passages which run thus: "of old thou hast laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea

all of them shall wax old like a garment.—
Ps cii. 25, 26. “Lift up your eyes to the
heavens, and look upon the earth beneath;
for the heavens shall vanish away like smoke,
and *the earth shall wax old like a garment.*”

—Isa. li. 6. St. Paul has endorsed the same
sentiment in the same words, (Heb. i. 11.)
Dr. Clarke says upon these words: “As a
garment, by long using, becomes unfit to be
longer used, *so shall all visible things*; they
shall wear old, and *wear out*: and hence the
necessity of their being renewed.”

I am not prepared to say in what the wax-
ing old and wearing out appearance of our
earth may consist; whether these indications
of its age and approaching end may be on the
surface, by the soil being less productive, or
in the air, by its becoming less capable of sus-
taining animal and vegetable life. But we
are inclined to think that these evidences of
the age of our earth will not be very marked
to its inhabitants at the time, for they will be
of opinion that all things continue much the
same; and, not seeing any marked change,
they will not expect Christ, till he come upon
them “as a thief in the night.”—2 Pet. iii.
10. See also Matt. xxiv. 36–39, 44.

Now, the scriptures abound in passages which clearly show that the conflagration, the second Advent of Christ, and the judgment day, are *cotemporary*; hence we read, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved."—2 Pet. iii. 12. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another."—Matt. xxv. 31. The more fully we should pursue this subject, the more clearly we should be satisfied that those three great events will occur at the same time.

In conclusion, then, let us look upon ourselves as deeply interested in these matters; we may now be grasping the sordid dust of the earth, heaping up riches by adding house to house and field to field, carrying out avaricious purposes and projects, as if this earth were our perpetual home; but, oh! let us remember that the earth, to which we cling, the earth which we so highly value, will be burnt up with all its works; and you and I,

long before that time, will be still in death. But let us bear in mind, that when these things shall take place, we shall have to render an account to the Omniscient Judge. Life, with all its advantages, opportunities, and occupations, will pass under review; and the eternal destiny of every one irrevocably settled. In prospect of that great day let us "apply our hearts unto wisdom."

LECTURE XIII.

THE NEW CREATION.

2 Pet. iii. 13.

“ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

WHEN God created our earth and atmosphere, everything therein was “very good;” it was an Eden, a habitation of delight for every living creature, in which there was nothing to hurt or destroy; there was neither grief, pain, sickness, nor death amongst all the tribes, from man the noblest of all, to the smallest creature, in the scale of gradation; in short, our earth was a *province* of heaven, over which the “only wise God” was its most gracious sovereign. Under the divine Being, man was placed in a subordinate, but yet exalted position, as the vicegerent of God, exercising “dominion over the fish of the sea, and over the fowl of the air, and over the cat-

tle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. i. 26. The law to which Adam was himself subject, was of so moderate a character, that we might have supposed him incapable of offence to his supreme master; but the history of his career, as you well know, clearly relates his shameful transgression, his banishment from the garden, and the *curse that fell upon our earth*, in consequence of his sin. This curse extended, as we think, to the finney tribes of the deep, the sweet songsters of the atmosphere, the rambling insects around us, the roving beast of the forests, and all the vegetable world; nay, the very atmosphere around our globe, became impregnated with poisonous vapors, and has ever since been the scene of terrible thunder-storms and devastating hurricanes. But he that "sitteth upon the flood," says unto the winds and waves, "peace be still, and there is a great calm." "The Lord sitteth King for ever."—Ps. xxix.10

But there is a time to come in which the warring elements of our earth, shall be not only calmed and restrained, but *regenerated*,

made over again. For God hath said, "Behold, I create new heavens and a new earth." Isa. lxxv. 17. And to this it is probable the Apostle alludes when he says: "We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." It is true, the promise in Isaiah may be applied to the glory of the gospel dispensation; yet St. Peter carries our ideas of a new creation beyond the judgment day and the conflagration, speaking of it as taking place after "the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

Our present effort, then, must be to ascertain, as correctly as we can, what is to be understood by the *new creation*. Following the order the Apostle has observed, let us consider,

The NEW HEAVENS. "We, according to his promise, look for new heavens."

We observed in our last lecture, that the conflagration of our earth and its atmosphere would not produce *annihilation*, that is, reduce it to nothing; so that when the fire is burnt out, the ashes, or melted materials thereof, will still remain.

We also stated that the words, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," are to be understood of our atmosphere, and the different gases of which it is composed, which will become one universal and terrific thunder storm, by which the atmosphere that now is, will pass away with a great noise. But what does the Apostle mean by "new heavens?" Is this a *figurative* expression with which he represents one thing by another? we think not; unless the deluge was figurative, and not real, and unless the conflagration will be figurative, and not real, for he speaks of them all in succession, and in a similar style. To use the words of Bishop Burnett upon this passage: "Here is no room for allegories, or allegorical expositions, unless you will make the conflagration of the world an allegory, for, as heavens and earth were destroyed, so heavens and earth are restored; and if, in the first place, you understand the natural material world, you must also understand it in the second place; they are both allegories, or neither."

Again, by the new heavens we cannot

suppose the apostle meant a new planetary system of suns, moons, and stars, such bright orbs as we now behold above us; for, as we have shown before, these are not comprehended in the catastrophe of a burning world; and, therefore, they cannot be succeeded by a new production of similar bodies.

We may answer the question, what are the *new heavens*, by asking what were the old which shall then have passed away? Is it not the atmosphere which envelopes our earth? we think it is, and the new heavens will be a *new atmosphere*. But of what that new atmosphere will consist, or what will be its peculiar properties, we are not informed; the Bible speaks of its creation as a fact; but it supplies no details; we are, therefore left to mere conjecture founded upon the circumstances of the case. The following opinions are left to the church by the late Rev. John Wesley, who says:

“ We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms, or destructive tempests. Per-

nicious or terrifying meteors will have no place therein. We shall have no more occasion to say,

There, like a trumpet loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along
The banners of thy host!

No: All will then be light, fair, serene; a lively picture of the eternal day.

“All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded) will be new, indeed: entirely changed as to their qualities, although not as to their nature. Fire is, at present, the general destroyer of all things under the sun; dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms. But no sooner will it have performed its last great office of destroying the heavens and the earth” (than its) “destructions. will come to a perpetual end. It will destroy no more: It will consume no more: It will forget its power to burn,—which it possesses only during the present state of things,—and be as harmless in the new heavens and earth as it is now

in the bodies of men and other animals, and the substance of trees and flowers, in all which large quantities of ethereal fire are lodged; if it be not rather an essential component part of every material being under the sun. But it will probably retain its vivifying power, though divested of its power to destroy.

“It has been already observed, that the calm, placid air, will be no more disturbed by storms and tempests. There will be no more meteors, with their horrid glare.....May we not add, (though at first it sounds like a paradox) that there will be no more rain. It is observable that there was none in paradise, a circumstance which Moses particularly mentions: Gen. ii. 5, 6—‘The Lord God had not caused it to rain upon the earth.—But there went up a mist from the earth,’ which then covered up the abyss of waters, ‘and watered the whole face of the ground’ with moisture sufficient for all the purposes of vegetation. We have reason to believe that the case will be the same when paradise is restored. Consequently there will be no clouds or fogs, but one bright refulgent day. Much less will there be any poisonous damp, or pestilential

blasts. There will be no Sirocco in Italy ; no parching or suffocating winds in Arabia ; no keen north-east winds in our own country.*

“ Shattering the graceful locks of yon fair trees ; but only pleasing, healthful breezes,

“ Fanning the earth with oderiferous wings.” †

Such, then, are the views upon the new heavens, entertained by an eminent minister of Christ. Let us now consider—

‡ Secondly, the new EARTH.

Let us look at some of those terms which are applied in scripture to the new creation ; one of these is in the gospel by St. Matthew, xix. 28 : “ And Jesus said unto them, verily I say unto you, that ye which have followed me, in the *regeneration*, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. The word *regeneration*, here used, refers to the time when Jesus shall sit on the throne of his glory, and not to the time of following him. Some commentators consider that the word refers to the new creation of the earth. Mr. Wesley, both

* England.

† Wesley's Works. vol. vi. pp. 291, 292.

in the punctuation of the text, and in the note, applies the word to "the final renovation of all things." Bishop Burnett, too, says, "this regeneration seems to belong to his second coming, when the world shall be renewed or regenerated, and the righteous shall possess the earth." The next passage is Acts iii. 20, 21: "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." These words were spoken by St. Peter, and Bishop Burnett thinks they are to be applied to the same thing, viz., a new creation; the Bishop's words are: "If we compare this passage of St. Peter's with that which we alleged before, out of his second epistle, it can scarce be doubted but that he refers to the same promises in both places; and what he there calls a new heaven and a new earth, he calls here a restitution of all things: for the heavens and the earth comprehend all, and both these are but different phrases for the renovation of the world." *

* Theory of the World.

We are, however, inclined to think that the Apostle refers not only to the new creation of the heavens and the earth, but also to "the whole reign of grace, from the ascension of our Lord till his coming again," and thereby effecting a moral renovation in man, as well as a physical one in the earth.

The word "*changed*" is also applied to the new creation. "Of old hast thou laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure ; yea all of them shall wax old like a garment ; as a vesture shalt thou *change* them, and they shall be changed." —Ps. cii. 26. See also 1 Cor. vii. 31 ; Rom. viii. 21-24 ; Heb. i. 10-12. These, and other passages, represent this earth, after the conflagration, as being changed in its form or fashion ; the disposition of its parts being altered or arranged differently, like a material that is melted down ; the form is altered, but the material is not destroyed.

Now, we are inclined to think, that the "new earth" will be formed out of the old one ; the materials which are in this, will also be in that, although they will probably be

differently arranged in every part from what they now are. "We take it for granted," says DURHAM, a Scottish Divine, (on Rev. xxi. 1) "that there is not to be a full annihilation of this universe by this change.....yea, this exception, that '*there shall be no more sea,*' confirmeth it; for it supposeth somewhat more to befall *it* than the heavens and the earth, which could not be if the annihilation of all were absolute. The question, therefore, lieth mainly in this, whether that change be *substantial*, so that those heavens and this earth being removed, there are new heavens and new earth again *created*; or whether that change be but in respect of *qualities*, as it is with respect to the body of man, which is raised the same as to its substance; yet so as to its qualities it may be called another, for its spirituality, purity, glory, incorruptibleness, &c.....We conceive this last to be truth—that as the heavens and earth are not substantially changed or annihilated, so the new earth and heaven succeeding are the same for substance, but for nature more stable, for beauty more glorious, for use free from the abuses sinful men put them unto, and from

the effects of the curse put upon them for man's sin—they are altogether freed and set at liberty from these. Therefore it is called 'the time of the *restitution* of all things.' *

The following lines from Wesley are very expressive upon this point :

“ These eyes shall see them fall,
Mountains, and stars and skies !
These eyes shall see them all
Out of their ashes rise !
These lips his praises shall rehearse,
Whose nod restores the universe.

According to his word,
His oath to sinners given,
We look to see restored
The ruin'd earth and heaven ;
In a new world his truth to prove,
A world of righteousness and love.”

Bishop Burnett, in speaking of the arrangement of materials in the new earth, says: “ Now, as to the lower of these two regions, the region of melted matter;” (which he supposes will then be in the heart of the earth) “ we shall have little occasion to take notice of it ; but the upper region, or all above that orb of fire, is the true draught of a chaos ; or

* Brown.

a mixture and confusion of all the elements, without order and distinction. Here are particles of earth, and of air, and of water, all promiscuously jumbled together, by the force and agitation of the fire. But when that force ceases, and every one is left to its own inclination, they will, according to their different degrees of gravity, separate and sort themselves after this manner : first, the heaviest and grossest parts of the earth will subside, then the watery parts will follow ; then a lighter sort of earth, which will stop, and rest upon the surface of the water, and compose there a thin film or membrane. This membrane, or tender orb, is the first rudiment or foundation of a new habitable earth !.....and having in itself, all the principles of a fruitful soil, whether for the production of plants, or of animals, it will want no property or character of a habitable earth. And, particularly, will become such an earth, and of such a form, as the first paradisaical earth was."* Having thus stated our views of the *creation* of the new earth,

* Theory of the earth.

let us now proceed to look at its surface somewhat in detail.

Its *waters*, which now occupy so large a portion of the earth, appears to be destined to a great change in the new earth, for St. John, in his prospective vision of it, said, "*there was no more sea.*"* A difference of opinion upon this passage exists among writers upon the subject, some supposing that the sea will still occupy a place upon the earth's surface, although differently distributed from what the old sea was.† But the Apostle is stating the appearance of the new earth after its renovation, and the absence of the sea is so particularly noticed, that we are inclined to accept his statement literally; besides, we find other writers, to whose opinions we attach great importance, take this view of it; Wesley says: "we have reason to believe, that at the beginning of the world, when God said, 'let the waters under the heaven be gathered together unto one place, and let the dry land appear,' (Gen. i. 9,) the dry land spread over the face of the water, and covered it on every

* Rev. xxi 1.

† Dr. Clarke, on Rev. xxi. 1.

side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, 'the windows of heaven were opened, and the fountains of the great deep broken up.'" But the sea will then (at the new creation) retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea; for every part of the earth will naturally produce whatever its inhabitants want,—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance."* If the water of the sea is shut up in the bowels of the earth, even there it will exist as the fountains of the great deep, to supply the rivers and feed the springs. "It will be in every part of the world clear and limpid, pure from all unpleasing or unhealthful mixtures; rising here and there in crystal fountains, to refresh and adorn the earth, 'with liquid lapse of murmuring stream.' For, undoubtedly, as there were in Paradise, there will be various rivers gently

* Wesley's Works, vol. vi. p. 292.

gliding along for the use and pleasure of both man and beast.”†

Let us now proceed to view the *dry land*, as it will probably appear in the new earth. We have before spoken of the conflagration *liquifying* all the materials of the earth, so that its surface will be even, uniform and regular, without mountains and without valleys; “there will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs. It will be no more shaken or torn asunder by the impetuous force of earthquakes, and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them.”

“And what will the general produce of the earth be? Not thorns, briars, or thistles; not any useless or fœtid weed; not any poisonous, hurtful or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestrial Paradise, or sigh at that

† Wesley's Works, vol. vi., p. 292.

well devised description of our great Poet—

Then shall this mount

Of Paradise, by might of waves, be moved
 Out of his place, pushed by the horned flood,
 Withall its verdure spoil'd, and trees adrift,
 Down the great river to the opening gulf,
 And there take root, an island salt and bare!

For all the earth shall be a more beautiful
 Paradise than Adam ever saw." *

Dr. Cumming, speaking of the new earth, says: "the Creator is to come forth again, as its regenerator. Deity will, as Deity alone can, re-make all. He will harmonise all its discords—allay its fever—and expunge the foul blot of sin which was dropped upon Eden of Satan, and has radiated to its circumference. Then his autograph shall be written and made legible on all—the weakest thing shall express his power, and the most defective thing his excellency. . . . The dew drops on every acre of grass shall sparkle with his love, and earth itself shall be the bright jewel on which his name shall be visibly engraven; and tree, and plant, and flower—oak and hyssop, and mountain daisy, shall show whatever beauty they

* Wesley's Works, vol. vi., p. 294.

wear is borrowed from his smile, and whatever fragrance they exhale is derived from his breath; and they shall render to him their thanksgiving, by consecrating all they are to beautify the place of his feet; and these new heavens and new earth shall be one grand Eolian harp, over whose strings the Spirit of God shall sweep, and draw out inexhaustible harmonies. Thus, creation shall become a meet supplement to Revelation, and providence a commentary on both. The temple shall be opened day and night, and animate and inanimate nature shall lift up ceaseless incense, and unite its thousand-voiced psalm of praise. Time shall be a perpetual Sabbath, and all things shall be worship. The sun shall have no spot, the sky no cloud, the year no autumn, earth no graves.*

The *inhabitants* of the new earth will probably present to us one of the most interesting objects in our present researches, and therefore we shall dwell a little more upon this branch of our present lecture.

We presume that all who allow that there will be a "*new earth*," are prepared to admit

* Lect. on Apoc.

that it will be occupied by some living creatures, and, happily for us, our text adverts to them, where St. Peter says "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," that is, *righteous persons*. So far as I know, all commentators agree, that persons are here meant by the Apostle. Dr. Clarke says of this new earth, it will be "made the endless abode of blessed spirits." Wesley has it, "only righteous persons." Matthew Henry says of it: "this is to be the habitation of such righteous persons as do righteousness, and are free from the power and pollution of sin."

The first question to be settled then, is, *from whence* do these inhabitants come? and in answering this question, we are again obliged to enter the field of controversy; but we shall supply different views as they are taken by the respective parties, and come to such conclusions as to us seem most probable from those Scriptures which relate to the subject.

Bishop Burnett says: "we not d before, that there was no remnant of mankind left at the conflagration, as there was at the deluge; nor any hopes of a restoration in that way. Shall

we then imagine that these new inhabitants are a colony wafted over from some neighboring world ; as from the Moon, or Mercury, or some of the higher planets? You may imagine what you please, but that seems to me not imaginary only, but impracticable..... the inhabitants are those which inhabited this earth before. We look for new heavens and new earth, says the Apostle ; surely to have some share and interest in them, otherwise there would be no comfort in that expectation.....The truth is, none can have so good pretensions to this spot of ground we call the earth, as the sons of men, seeing they once possessed it: and if it be restored again, it is their property and inheritance. But it is not mankind in general that must possess this new world, but the Israel of God.....especially those that have suffered for the sake of their religion ;.....as our Saviour says, " those that suffer loss for his sake, shall be recompensed."—Matt. xix. 28, 29.

"But they must be then raised from the dead ; for all mankind was destroyed at the conflagration. *.....Now, if there be truly

* This is a slip of the pen, for " the living shall be

and really a two-fold resurrection, as St. John tells us, and that a thousand years distance from one another, it may be very rationally presumed, that those that are raised in the first resurrection, are those just that will inhabit the new heavens and new earth..... for otherwise, who are those just that shall inhabit the new earth, and whence do they come?.....St. John says, the martyrs, at this first resurrection, shall live again and reign with Christ: which seems to be the reward promised by our Saviour to those that suffered for his sake, and the same persons in both places.* 'And I saw the souls of them (says St. John) that were beheaded for the witness of Jesus, and for the word of God; and which had not worshipped the beast, &c., and they lived and reigned with Christ a thousand years.'—Rev. xx. 6."†

This writer, you perceive, considers the

changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air."—1 Cor. xv. 52; 1 Thess. iv. 17.

* See this error corrected in the Lecture on the Resurrection.

† Pp. 533-535.

inhabitants of the new earth to be the righteous dead, especially those who have suffered martyrdom, who are to be raised to life again, and thus occupy the earth as a reward for their past fidelity and sufferings.

The *Adventists* have adopted some of the pre-millennial views upon these subjects, only they appear to think that the conflagration and new creation will take place *before* the day of judgment, and that the righteous will occupy the new earth a thousand years before the wicked are raised from the dead. But we shall allow them to speak for themselves. The writer of the "Approaching Crisis" says, "The earth being cleansed, and all things made new, it will have been prepared for the 'dwelling of righteous persons,' who, having 'put on incorruption,' and been 'caught up.....in the clouds to meet the Lord in the air,' where, constituting 'the bride,' 'the Lamb's wife,' they were 'called unto the marriage supper of the Lamb,'—will descend from heaven to take possession. Thus John writes, that one of the angels said to him: 'Come hither, I will show thee the bride, the Lamb's wife. And he carried me

away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.' 'Thrones' are symbols of power. As the saints are to reign with Christ on the renewed earth, in obedience to the invitation: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'.....All the saints being thus exalted to kingly and priestly dignity, symbolizes the exalted rank they are to hold in the new creation.....As the rest of the dead live not till the end of the thousand years, they come forth at the 'resurrection of damnation,' at the end of a thousand years of the reign of the saints on the earth, and at the epoch when Satan was to be loosed from his prison."

Although we discard the idea of two resurrections from the dead, yet we think that the inhabitants of the new earth will be the righteous who are placed at the right hand of the judge, when he shall separate the precious from the vile; * we think so, not only from several portions of scripture, the meaning of

* See Macknight ; 2 Pet. iii. 13.

which is best understood in that way, but also from the order observed by St. John given in the book of the Revelations. But we shall quote some of those passages which appear to us as referring to the inhabitants of the new earth: "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Ps. xxxvii. 9–11. "Blessed are the meek, for they shall inherit the earth." "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "For unto the angels hath he not put in subjection the world to come."—Matt. v. 5; Rom. iv. 13; Rev. v. 9, 10. These last words, "*the world to come*," critics are agreed should be "the *habitable* world to come," and they are applied, by Bishop Burnett, to the new earth and its inhabitants. The song which St. John heard the recovered church singing is as follows: "Thou art wor-

thy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth." The *order of events* which St. John has observed in the Book of Revelations, leads us to the same conclusion: he foretold the millennium, or maturity of the Christian church—the little season of apostacy—the resurrection of the dead—the final judgment—the new creation—and the re-settling of this earth by the people of God, and the Divine Being dwelling in their midst.*

The *character* of those new inhabitants will materially affect their happiness upon the new earth, and we rejoice to find such intimation of its purity as to insure to them unmingled felicity. They are "righteous," they have "washed their robes and made them white in the blood of the Lamb." Those righteous persons are eminently righteous, having no admixture of evil; sin is not in their society, nor in their hearts; they are "a chosen gene-

* Rev. chap. xx., xxi.

ration, a royal priesthood, a holy nation, a peculiar people.”

The absence of sin will secure to them that degree of *happiness*, of which they may be then susceptible, as they will not be subject to sorrow, suffering, pain or death, for God will wipe away all tears from their eyes. But the chief source of their happiness will be the conscious presence and gracious manifestations of the Divine Being to those inhabitants; it is stated by St. John, “I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great noise out of heaven saying, Behold, *the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*” * The Apostle also supplies a great many particulars respecting the New Jerusalem, which are hard to be under-

* Rev. xxi. 2-4.

stood, as some of them seem suitable enough for a holy city in the new earth ;—but other particulars appear incompatible with a residence upon the globe, as it revolves upon its own axis. Some parts of this description do not accord with our ideas of heaven, besides the Apostle speaks of this new Jerusalem as cotemporary with the new earth. We are disposed to say, with a certain writer, “these are great mysteries, which we cannot perfectly understand yet, especially what St. John says about the new Jerusalem coming down from heaven, to take up its seat and habitation on this new earth, that there is the throne of God, and of the Lamb, where God dwells, and which he enlightens with his presence, and from whence he drives away death, and sorrow, and pain, which seem to signify that as the old heavens and old earth are destroyed by fire, in vengeance on its wicked inhabitants, so this new heaven and new earth, which God makes after the destruction of the old, is the seat of the blessed, after their resurrection from the dead ; which, I confess, I know not how to understand.” *

* Bishop Burnett, p. 394.

The best description of this new Jerusalem, with which I am acquainted, is from the pen of Dr. Cumming, where he says: "When this overflowing fire shall have wrapped the world, and consumed all that is in it, and, having done its mission, has passed away, Christ and his risen saints shall descend from their ærial glory upon the purified earth, called in verse 13 'the new heavens and the new earth;' and this descended company is here described as 'The Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' This new Jerusalem coming down out of heaven, is just the sealed ones out of every kindred and tribe and tongue, that is, the 144,000,—those who had 'washed their robes and made them white in the blood of the Lamb,'—the sackcloth-wearing witnesses, once all but extirpated from the earth—'a woman,' once concealed in the wilderness,—now coming down in their resurrection and holy bodies, like a cloud of glory, to reign on that earth on which they suffered so much and so long."

There is one point more upon which a few

remarks ought, perhaps, to be made, viz., what becomes of the "*inferior creatures*?" shall they have a place in the new earth? In answer to these questions, we shall first furnish a few quotations from writers upon the subject. The famous passage upon which the idea of restoration to the lower orders of creation is founded, is contained in the epistle to the Romans, chap. viii., ver. 19-23: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Dr. Clarke, under this passage, says, "there is considerable difficulty in this and the four following verses: and the difficulty lies chiefly in the meaning

of the word which we translate *the creature*, and *creation*. Some think, that by it the *brute creation* is meant, others apply it to the *Jewish people*, others to the *god'y*, others to the *Gentiles*, and others to the *fallen spirits*, both *angelic* and *human*." One writer applies the passage to the *whole creation*, saying: "For so indeed the scripture represents it, not that this world shall be destroyed, but that it shall be new made; that as the whole creation is made subject to vanity by Adam's curse, so it shall be redeemed from vanity and corruption too, when man is: It shall be purged by fire, and a new incorruptible world shall spring out of its ashes. 'For the earnest expectation of the creature (which must signify this visible creation) waiteth for the manifestation of the sons of God.'"* Durham † says, concerning this passage, "the scope purposely is to prove the glorious condition the saints have to expect after this, and that such as even the *senseless creatures* wait and long for, as being to be made partakers of it at the general manifestation of the sons

* Bishop Burnett, p. 394.

† Brown, p. 302, 303.

of God ; where observe, that by ' *creature*,' in the singular number, is understood the *universe* as contradistinguished from the elect, and such a creature as by the sin, of man is made subject to vanity ; and so is not to be understood of the whole creation simply, as certainly neither of angels, nor of the seal of the blessed. That the creature here mentioned is to be fully delivered from the effects of sin and the curse."

Another writer says : " They inquire whether the vegetables and creatures endued with sense, shall all be restored, or some only ? To all this, I answer, that not only all animals, but all vegetables too, yea, and their seeds also, will doubtless be mortified and destroyed by the violence of the conflagration ; but that the same should be restored, and endued with eternal life, *I know no reason we have to believe* ; but rather *that there shall be new ones produced*, either of the same with the former, or of different kinds, at the will, and by the power of the Almighty Creator, and for those ends and uses for which he shall design them." * Another writer, whose praise

* Bishop Burnett's Notes, p. 384.

is in all the churches, says: "But will 'the creature,' will even the brute creation always remain in this deplorable condition? God forbid that we should affirm this; yea, or even entertain such a thought. While 'the whole creation groaneth together,' their groans are not dispersed in idle air, but enter into the ears of Him that made them they themselves also shall be delivered from the present 'bondage of corruption,' into a measure of 'the glorious liberty of the children of God.' Nothing can be more express, Away with vulgar prejudices, and let the plain word of God take place. They 'shall be delivered from the bondage of corruption, into glorious liberty,' even a measure, according as they are capable, of the liberty of the children of God. The whole brute creation will, then, undoubtedly, be restored, not only to the vigor, strength and swiftness, which they had at their creation, but to a far higher degree of each than they ever enjoyed. They will be restored, not only to that measure of understanding which they had in paradise, but to a degree of it, as much higher than that, as the understanding of an elephant is

beyond that of a worm. And whatever affections they had in the garden of God, will be restored with vast increase; being exalted and refined in a manner which we ourselves are not now able to comprehend.....No rage will be found in any creature, no fierceness, no cruelty, or thirst for blood. So far from it, that 'the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion together, and a little child shall lead them. The cow and the bear shall feed together; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain.'—Isa. xi. 6, &c." *

With regard to this subject, we have to remark, that all these orders of creation existed before the fall of man; and we have no reason to think if man had not sinned, that these creatures would have suffered or died, for *death entered by sin*; this view encourages the supposition that if our earth has to be created anew, and man is to occupy it in a paradisaical state, why should not the creatures also be restored? *Paradise restored* would scarcely

* Wesley's Works, vol. vi., p. 248, 249.

be equal to the Paradise which was *lost*, if these were wanting. Yet, after all, it appears very evident that the inferior creatures which may be living when the conflagration begins, must perish before that catastrophe is concluded ; and as we have no plain intimation of their resurrection, and the resurrection of those countless myriads which died before them; the much controverted passage scarcely seems to be sufficiently plain to lead us to the conclusion, that every animal, every fish, every fowl, every reptile, and every insect, that has ever existed on this globe, shall occupy a place in the new earth.

We shall conclude this lecture with two quotations. Bishop Burnett says :

“The revolutions which our nature, and the world above us, have hitherto undergone, are pretty well agreed upon : these are facts which have been established upon the credit of the sacred history, and confirmed by the experience of men in all ages. What is future is not so certain, for this very reason, because it is future. Scripture, indeed, treats no less of this, but then as it necessarily treats of it in the way of prophecy, and as all pro-

phesy is dark and more difficult to be understood before the completion, so no wonder that those prophecies which relate to the future renovation and reintegration of man and nature are no better apprehended."

Our last quotation is from the able pen of Dr. Cumming: "Oh, let it not be forgotten that our preparation for this glorious city, is not an acquaintance with its mineralogical or geological characteristics, nor a poetic sympathy with its glory and pure splendor. We may be poets able to sing all sweet songs, and painters able to transfer to the canvas all bright scenes; we may be able to group and catalogue the stars, describe and classify the flowers, and yet not be Christians. It is the pure in heart who shall see God. It is they who are like Christ, who shall live eternally with him. It is holy character that abides for ever. The New Jerusalem is being prepared for those who have new hearts, new affinities, new affections, and new natures. Corruption cannot inherit its incorruption. Unsanctified feet may not tread its golden streets, nor impure eyes rest upon its beauty, nor one unregenerate heart beat amid its

blessedness. There is but one essential franchise,—a new nature: ‘Except a man be born again, he cannot see the kingdom of heaven.’ No qualification will be accepted as a substitute for this.

“Make sure of a new heart, and you may safely calculate on an entrance into this city. This is the only indispensable qualification. It matters not how obscure, despised or forgotten you may now be; you may be renewed and sanctified, and made meet for this ‘inheritance of the saints in light,’ by that Holy Spirit who is promised to all that ask.”

LECTURE XIV.

CONCLUDING ADDRESS.

2 PET. III. 11-14.

- *“ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”*

THE scene of the earth's conflagration, as it is described in the holy scriptures, is of so imposing a character, that we may naturally suppose no one can be a spectator of it, or even view it in prospect, without feelings of the deepest interest; the man of the world, whose only treasure consists in his present possessions, of friends, houses, lands, or other perishable materials, may view the picture of a burning world, as a most destructive calamity, and he may deplore the loss of property which such an occurrence will cause. The Christian man, whose treasure is in heaven,

should look down upon the ruins of a burnt world, with the confidence, that the destroying element is but a *refining* fire, and that out of the molten liquid, or smouldering ashes, God will create a new earth, wherein dwelleth righteousness.

The connection between the present and the future, between man on this earth, and man on the new earth, is very intimate. In the human race, we observe a great variety in the gifts of men, and the uses to which their talents are applied; some are found in the very lowest scale of human nature, whose propensities and habits are of so grovelling and vicious a character, that they may be pronounced "earthly, sensual, and devilish." While others rise far above their fellows in intellectual improvement and moral worth, and we have every reason to believe, that our future reward will be in proportion to our present improvement; to borrow the words of a certain writer, "the scale of humanity rises through innumerable steps from the *brute* man to the *thinking* man. This progression will continue no doubt in the life to come, and will preserve the same essential

relations. In other words, the progress which we shall make here in knowledge, and in virtue, will determine the point from whence we shall begin our progress in the other life.... All the moments of our individual existence are indissolubly connected one with another.Death is not a break in the chain; it is the link which connects the two lines, or the two parts of the chain together.* Our final sentence will be founded upon the improvement we have made in knowledge and piety, "of him to whom much has been given, much shall be required; and to him that hath," that is, has *improved* what he hath, "much shall be given." God will "render to every man according to his deeds;" "seeing then that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Let us now proceed to consider the duties to which our attention is called in the words of our text:

The Apostle first refers to our CONDUCT AMONG MEN—"what manner of persons ought ye to be in all holy conversation?" The word rendered "*conversation*" in this verse, means

Bp. Burnett, p. 411.

as it does elsewhere in scripture, *conduct*, or *behaviour*. The distinction between the church and the world, between him that feareth God, and him that feareth him not, is a wide distinction ; particularly so, in the principles by which they are actuated ; “ ye are not of the world, therefore the world hateth you.” But so long as the disciples of Christ are in the world, they have to do with the world, and it is of the utmost importance, that we should not only guard against imbibing the spirit of the world which would be so injurious to our piety, but we should exert an influence upon others, which would convince them that we belong to Christ, that we are men of God, that there is something in religion which they do not possess ; as the Apostle expresses it, our conversation should be *holy*. It may be well to mention a few particulars as illustrative of all.

First: our *expectations* of the world should not be too great. Human nature is *degenerate*, “ the heart in man is deceitful above all things, and desperately wicked,” we ought not then to expect the waters which flow from such a fountain, to be better than the fountain

itself, or to rise above their own level. We should not look for such high moral integrity, for such care in the use of language so as neither to undervalue or overrate the quality of an article; we must not expect their words to be always instructive and chaste; although all these excellencies are often met with in men of noble spirit, whose moral training has given them a high sense of propriety; but to expect these virtues in the world generally, would only result in disappointment and grief. Christ said unto the Jews, "how can ye, being evil, speak good things, for out of the abundance of the heart the mouth speaketh."

In our *conversation* with them, there is special need of caution that we sin not with our tongue. The tongue needs to be restrained in a professing Christian, as much as in any other, for it was of such the Apostle spoke, when he said, "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—James i. 26. Moses spoke "unadvisedly with his lips," and for that offence he was not permitted to enter the

promised land of Canaan, but he had to die in the wilderness. Many members of Christian churches are accustomed to give such liberty to this unruly member, that they sap the foundation of their own piety, grieve and injure their own best friends; and not unfrequently give occasion to the enemies to blaspheme. A few passages of scripture bearing upon the subject, it is hoped may be useful to such persons: "he that hideth hatred with lying lips, and he that uttereth a slander, is a fool."—Prov. x. 18. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. 37. On the other hand, how forcible are right words: "a soft answer turneth away wrath; but grievous words stir up anger."—Prov. xv. 1. Let us then follow the good example of David: "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me."—Ps. xxxix. 1. But we must not only "speak evil of no man;" but if we believe that a time is coming, when the wicked shall go away into "everlasting fire," then, as we believe, so should we speak,

“reprove, rebuke, exhort with all long suffering and doctrine,” that if by any means we may save some. We are inclined to think, that the members of the church exert greater influence over the community than the ministers do; they are far more numerous, they are much more among worldly people, and sinners put less restraint upon themselves in the presence of church members, than in the presence of christian ministers. In consequence of this, the labors of the pulpit are often destroyed by the improper conversation of incautious members; and when ministers address their people, saying, “ye are our epistle known and read by all men,” it is to be feared that this truth is not always beneficial; and “all men” who know and read these living epistles, do not always learn the great principles of the Gospel, do not invariably obtain a correct idea of what “pure and undefiled religion” is, as they read it in the conversation of professors. If the conversation of Christians had been holy, as becometh saints, how much further the little leaven might have succeeded in leavening the whole lump; but it is to be feared, that sinners who are

now cursing, might have been blessing; souls that are now begging for a drop of water to cool their tongues, might have had in them a well of living water, springing up unto eternal life; and this the result of professors not attending to such considerations as the Apostle gives in our text. "Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

In our *business transactions*, what manner of persons ought we to be? That Christian men may "buy and sell and get gain" without sinning against God, cannot be doubted; nay, it is said, "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy v. 8. So that men should be "not slothful in business;" but while becoming attention is paid to the world, we ought to beware of worldly-mindedness, for if Christian people are as grasping after this perishable world, as those persons are, whose only treasure is in this earth, they will not only become earthly in their own propensities, but they will throw a dark sha-

dow over the Gospel itself, by which its light will be so obscured, that half-awakened sinners looking at such professors, will naturally miss their way in forming their future character, by the imperfect models of worldly professors. While the Christian man is a pattern in honesty, integrity, fidelity, punctuality, beneficence, sobriety, and spirituality, he will not only secure to himself a good reward, but he will put to silence the gainsayers; the force of his pure character will put down opposition, and win erring men over to Christ; "having your conversation honest among the Gentiles; that as they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation."—1 Pet. ii. 12. "What manner of persons ought ye to be in all holy conversation and godliness."

This passage reminds us also of our DUTY to God: "what manner of persons ought we to be in *godliness*." We are fallen creatures, and much of the derangement caused by our depravity, consists in the ascendancy of the animal nature over the rational, of the sensual over the intellectual and moral; and our duty

to God, requires that due attention be paid to our dispositions and affections; hence God requires of us that we set our "affection on things above, not on things on the earth," that we "put off. . . . anger, wrath, and malice." Nay, it is even commanded, "thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." "This is the first and great commandment."—Matt. xxii. 37-38. This imperative duty is most reasonable, when we think of God as a Being who is, in himself, every way worthy of our affection, and that we are indebted to him for life and health and all things, especially for the gift of his Son Jesus Christ, who has redeemed us with his most precious blood; and for that state of felicity which awaits the righteous dead. But love to God must be viewed as a privilege we may enjoy, as well as a duty we must perform, for the original command to love God supremely, is attended with the promise of a work which God would do within us, "I will circumcise thine heart, and thou shalt love the Lord thy God with all thy mind," &c., thus, to use the words of Richard

Watson,* "it brings the soul into fellowship with God, real and sensible, because vital; it moulds the other affections into conformity with what God himself wills or prohibits, loves or hates; it produces an unbounded desire to please him, and to be accepted of him in all things; it is jealous of his honor, unwearied in his service, quick to prompt to every sacrifice in the cause of his truth and his church; and it renders all such sacrifices, even when carried to the extent of suffering and death, unreluctant and cheerful. It chooses God as the chief good of the soul, the enjoyment of which assures its perfect and eternal interest and happiness. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," is the language of every heart, when its love of God is true in principle, and supreme in degree."

But our duty to God comprehends, also, unwavering *faith* in those great truths which he has revealed to us in his holy word; some of those truths are so plain and palpable to our perceptions, that reason at once assents to them; but others are far above the compre-

* *Institutes*, vol. iii., p. 294.

hension of man's limited capacity, so that he is required to *believe* what he cannot comprehend, but he is not required to believe what is *contrary to reason*. The vital doctrine of a Trinity in Unity is far beyond our present understanding as to how it can be, but it is not beyond our *faith*, as God has revealed it in his word. But faith, a firm conviction, that God, in all his dispensations with us, is actuated by the purest and noblest principles, and that in his hands "all things work together for good to them that love God," is also necessary to the peace and comfort of the Christian mind; it saves us from needless fears and alarms, and leads us to repose in God with all the composure of which the mind is susceptible, and has called forth such expressions as the following, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "Though he slay me, yet will I trust in him." "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—Ps. xxvii. 1. This faith, then, "respects the supply of all our need, temporal and eternal; the wise and

gracious ordering of all our concerns ; the warding off, or the mitigation of calamities and afflictions ; our preservation from all that can, upon the whole, be injurious to us ; our guidance through life ; our hope in death, and our future felicity in another world."

Another habitual state of mind which belongs to the truly pious, is *reverence* ; in Scripture language, it is the "fear of the Lord ;" not, however, that slavish dread of him, which belongs to the awakened and unpardoned transgressor ; nor the fear of distrust, as if God would desert us in a trying hour, for these are contrary to the filial affection and abiding faith of the children of God. This reverence comprehends a due and solemn regard for the sacredness of his name, so as not to use it in a trifling manner ; also, a high and most respectful esteem for his holy word, and never to quote it for trivial purposes. And also, an abiding conviction, that we are liable to his displeasure. This reverence restrains our faith from degenerating into presumption ; our love into familiarity, our joy into carelessness. It nurtures humility, watchfulness, and the spirit of prayer. It induces a reverent

habit of thinking and speaking of God, and gives solemnity to the exercises of devotion. It presents sin to us under its true aspect, as dangerous, and corrupting to the soul; as darkening our prospects of a future life, and injurious to our peace in the present.

But the term "godliness," in our text, refers to our *outward acts*, as well as our inward dispositions; and as these are essentially necessary to our being rewarded as "good and faithful" servants, they require our attention at this time. The *worship* of God, is a duty so clearly set forth, and so strongly enjoined, in the sacred writings, that man cannot neglect it and be blameless in the sight of God; nay, our own spirituality is made to depend so much upon it, that neglect of worship is immediately followed by religious declension, and, on the other hand, a diligent and devout attention to divine worship, will foster a spirit of piety, and the spiritual professor will grow thereby. "Cases of prevention will sometimes occur, but he will take heed that they are not excuses. And as he would not love and serve the creature more than the Creator, he will see that the hinderances are

such as would keep him from other engagements, on week-days;" and if that of which we complain would not be sufficient to keep us from business on the week-days, it should not be sufficient to keep us from worship on the Lord's day; nor prevent us from attending to our usual religious exercises on any day. Mr. Jay says: "Nothing can be more painful to the feelings of a Minister, when he comes to water his flock, than to find many of them are not at the well."

Prayer, to the Giver of all good, is one mode of worship peculiarly adapted to us in our present condition, and upon the neglect or proper performance of it, almost everything depends. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."* And as it is our privilege thus to bring all our affairs before God, whether they are temporal or spiritual, habitual or occasional, and circumstantial; to restrain prayer before God, is but too clear an

* Matt. vii. 7; Luke xxi. 36; 1 Thess. v. 17.

evidence that all is not right within, and that those persons who are now praying less than formerly, ought in reality to pray more, that they may recover their strength before they go hence.

Again, if we consider what manner of persons we ought to be in all "godliness," we must not lose sight of another class of duties God has enjoined upon us, viz. : *to sustain and extend the institutions of the church*. The sanctification of the Christian Sabbath is a duty fearfully disregarded by multitudes who bear the Christian name ; yea, its high and sacred claims are but seldom sufficiently considered by members of our churches ; and hence worldly conversation is with many the only way in which they spend much of the hallowed time of the consecrated day ; again, the least excuse, and often a mere *disinclination* to attend the house of prayer, is the reason why their seat in the sanctuary is vacant, or occupied by another.

The *efficient maintenance* of the Christian Ministry, both at home and abroad, is a duty palpably plain to every attentive reader of the Bible. The divine law, which made provision

for the priesthood in the Jewish Church, is, in its *principle*, no less applicable to the Christian community; and yet, who of our church members gives to the cause as the Lord has prospered him; what owner of an estate, what man of business, what daily laborer, consecrates to God one-tenth of his income? And yet God has appointed and required this as an equitable proportion of every man's means. Mr. Jay says: "A Minister must be very mean-spirited if he regards his salary as *alms* or *benefactions* from his people. What they give, they more than have out in services; and "the laborer is worthy of his hire." Has not God ordained, that they who preach the gospel, should live of the gospel? And is this law not founded in equity and justice? Would not the same talents the man devotes to the service of the sanctuary, provide for himself and his family, if employed in secular concerns? This is a delicate point for a minister to handle; and he would never bring it forward, if there was not a cause. Let church-members compare their contributions with the law of God, and let those especially who pay more annually to the most

menial of their attendants, than to the shepherd of their souls; while others with all their commendation, never confer upon him one token of respect in their lives.*

The *prosperity* of the church of Christ, both in *piety* and *numbers*, is what greatly concerns every Christian man. The Apostles were to preach the gospel to "every creature," but the private members are not to be inoperative; they, in conjunction with their ministers, are *God's witnesses*, the *salt of the earth*, the *light of the world*, and they must let their light so shine before men, that others may see their good works, and glory our Father which is in heaven.

The *growth of grace* in the individual members of the church, is what concerns the whole community of believers, for they are one body in Christ, and we are all members one of another, so that if disease begins in

* We would add to the above that there are members in our churches, whose circumstances are comfortable, who do not give for a minister's services, year after year, what they would pay for the labour of an ox or a horse, even for one day. Are these persons guiltless before God?

one part, it affects, more or less, the whole frame, and each member is exposed to the infection; we ought therefore to feel as much interest in the spiritual health and prosperity of every member of the church, as we feel in the safety and well-being of every member of our body.

But our sense of duty should carry us beyond the present number of church-members, and a constant aim at accessions should be kept before the mind. Our efforts should be to make converts to Christ, to turn men from darkness to light, and from the power of Satan unto God; and this duty we consider belongs to all believers, male and female. But of how many professors may it be truthfully said, "Israel is an empty vine, he bringeth forth fruit unto himself." (Hosea x. 1.)

Thirdly,—our text admonishes us to LIVE IN SUCH A STATE AS WE SHOULD DESIRE TO BE IN when Christ comes. "Wherefore, beloved, seeing that ye look for such things, be diligent *that ye may be found of him in peace, without spot, and blameless.*"

The first particular here mentioned by the Apostle, is "peace." The carnal mind is

enmity against God, it is not subject to his law, neither can be." This is the state of the human soul by nature, and it shows itself in the conduct of the sinner, as he transgresses the divine law, and thus, by open hostility, proves himself to be an enemy to God by wicked works.—Our merciful Creator has, however, made provision for our reconciliation, by the death of our Lord Jesus Christ, who "*is our peace,*" that is, the procuror of it, and he has reconciled both Jews and Gentiles "unto God in one body by the cross, having slain the enmity thereby."—Eph. ii. 16. Yet, notwithstanding this most gracious provision made for sinful man, there are multitudes of our fellow men, who, instead of seeking "to be found of God in peace, are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God."—Rom. ii. 5. And how many who profess to be the disciples of Christ, are neglecting this inestimable blessing of peace with God; their deficiency in personal piety, their want of punctuality in attending to the duties of religion, nay, the *utter inattention* to some positive duties, clearly show that

they are not diligent to be found of God in peace, for the Divine Being can scarcely be reconciled to the conduct of stewards who have wasted his goods, to servants who have been *slothful* in his employment. We earnestly beseech you, dear brethren, not to look at a religious life as consisting in the enjoyments of our own heart alone ; you are called upon to labor, and sometimes to suffer, for Christ's sake ; and, upon your diligent performance of your duties, will depend the approval of your Lord and Master in the great day of accounts. "Be diligent," then, "to be found of God in peace."

But the Apostle also urges upon us the duty of being found of God "*without spot.*" The note of Henry on this passage is very forcible for a man of his creed ; he says : "that ye be *found of Christ without spot, and blameless, follow after holiness as well as peace ; and even spotless and perfect.* we must be pressing towards SPOTLESS PURITY, ABSOLUTE PERFECTION. Christians must be *perfecting holiness*, that they may be not only blameless before men, but also in the sight of God. And all this deserves and needs the greatest *diligence ;*

he who does this work *negligently*, can never do it successfully." The purity of the church, in the sanctification of its members from all sin, is a subject largely dwelt upon by the sacred writers; it has been the design of God, in all his dealings with the children of men, ever since the promise that the seed of the woman should bruise the serpent's head; and it is the happy state in which all the recovered from the human family will eventually be found in heaven. But this state of Christian holiness is not attained without the use of the appointed means, for we must "work out our own salvation," while "God works in us to will and to do of his good pleasure." God does not perform this work in us absolutely, or irrespectively of man's co-operation; it is only *while* man works outwardly, that God works inwardly, for the accomplishment of this object; we see, from this point of view, the force and importance of the Apostle's exhortation, that we "be *diligent* to be found of God without spot."

The Apostle concludes this address by further urging the people of God to be found of him "blameless," which word we apply to

their whole *character and conduct*. The importance to be attached to our present course, can only be duly estimated by the effect it will have upon our final state in the world to come, when "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." If, then, our final destiny is to depend so much upon the correctness of our present conduct, how necessary is it that every Christian should be diligent to be found of God "blameless," when he shall come "in flaming fire, taking vengeance on them that knew not God, and that obey not the gospel of our Lord Jesus Christ." Each act must be looked at, not in its isolated state, but in relation to its consequences; it is the *seed* of the future, and its fruits, even in this life, may be a thousand-fold, upon ourselves and others; and ten times ten thousand-fold in the world to come; "be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit,

shall of the Spirit reap life everlasting.”—Gal. vi. 7, 8.

But how is our diligence to be directed so as to secure our being found of God in peace, without spot and blameless? We answer, that a continued effort to destroy the “body of sin” within us that “we should not serve sin,” “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”—2 Cor. x. 5. This is one point continually to be aimed at, and for the success of such efforts we should diligently use the means of grace. While attending the instructions and exhortations of the pulpit, we should learn what we can from every address, and apply it to our practice, so as to bring ourselves more and more into conformity to the will of God in all things. Those times of refreshing from the presence of the Lord, with which we are so highly favored in the sanctuary, should make us both wiser and better every time we are so privileged.—The holy Scriptures, which are so “profitable for doctrine, for reproof, for correction, and for instruction in righteous-

ness," should be so to us each time we read them, or hear them read; and thus, by diligence, "the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. The social means of grace, in which we are found, should lead to great and honest searchings of heart; and the statements and remarks of others should remind us of our remaining sin, our short-coming, and the imperfection of our best performances; and also direct us to that "blood which cleanseth from all sin." The *closet*, perhaps the most sacred place where Christ is manifested to his devout people, should be frequently visited, where we should unbosom our hearts before God; confess our sins, lay them upon the sacrifice of Christ, and leave them there; it should be the place where we "wait upon the Lord, and renew our strength; that we may mount up with wings as eagles, run and not be weary, . . . walk and not faint." Every confession of sin should be such as to relieve our conscience,—every prayer so offered as to refresh our souls, and every visit to the closet should qualify us more fully for the duties of life. If we thus give

diligence we shall make our "calling and election sure," we shall "never fall,"—but an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. i. 10, 11.

In concluding this lecture, we shall offer a few reasons for the diligence which the Apostle inculcates:

Because of *the shortness and uncertainty of the time* we may have to do this work in; the utmost limit allowed to human life in this world, is exceedingly short, compared with that eternity which is beyond; the comparison of one moment to a million years, bears no proportion to man's life on earth, and eternity which is to come; and then it is so uncertain whether we shall live another year, another month, or even a day, that we have not a moment to be lost; "upon this moment eternity depends; as the leaf falls, so it lies," and as death leaves so judgment finds us. Eternal life is now to be *lost or won*. It surely becomes us, then, to be diligent, that we may "be found of God in peace, without spot, and blameless."

Holiness is necessary to enable us to escape the miseries of hell, and to win the happiness of heaven. God will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."—Rom. ii. 8 Now, to escape that misery, we must "follow peace with all men, and holiness, without which no man shall see the Lord".—Heb. xii. 14. Again, it is said, "have your fruit unto holiness, and the end eternal life."—Rom. vi. 22. "Eternal life is the gift of God." He is not obliged to bestow it upon any man; he may make what condition he pleases for the obtaining of it. No man hath any right to it—no man can lay any claim to it, but from this donation of God, and from the performance of these conditions: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. But holiness is necessary from the very nature of the thing; holiness is the very quality and complexion of heaven, and nothing that is impure or unclean can enter there. A wicked person could find no business or employment in heaven, nothing to satisfy his corrupt and depraved affections,

inclinations and appetites; he would there meet with no suitable company; no persons whose conversation he could take any delight and complacency in, "for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?"—2 Cor. vi. 14. Thus, holiness is necessary, whether we look at it as God's appointment, or whether we consider those who occupy a place in heaven.*

Lastly, we ought to be diligent, if we bear in mind, that even in heaven, "*every one will be rewarded according to his works.*" That servant who, with *one pound*, gained *ten pounds*, was made ruler over *ten cities*; and he who, with *one pound*, gained but *five pounds*, was set over *five cities*, (Luke. xix. 16-19.) If, then, heaven is so desirable in itself, it is also desirable in its degrees, and, in this sense, we ought to "covet earnestly the best gifts;"—here our ambition need not be limited, we may with propriety long for the "uppermost seats" in heaven, aspire to its highest honors; and the more earnestly we seek for them, the more highly we shall be lauded of God.

* Bishop Burnett, p. 386.

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