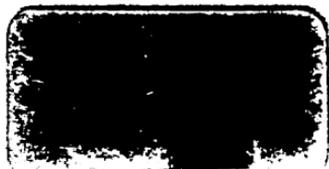




3 3433 06825249 7



L. U.

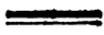
TREATISE

ON THE

Millennium,

SHEWING

1. WHAT THE MILLENNIUM WILL BE;
2. WHEN IT WILL COMMENCE;
3. HOW LONG IT WILL LAST; AND
4. HOW IT WILL END.



By the Rev'd. W. C. DAVIS.

~~~~~  
 Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. xiii. 20.  
 ~~~~~

YORKVILLE, S. C.

PRINTED AT THE ADVOCATE OFFICE

1827.

Handwritten signatures and marks, including the name "Davis" and a large stylized mark.

THE NEW YORK
PUBLIC LIBRARY
107751A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1923 L

PREFACE,

A DIALOGUE BETWEEN THIS BOOK AND A CITIZEN.

Citizen. Well my little fellow, what have you to say to us?

Book. Plenty, sir, such as it is. I am like Elihu, full of matter.

Cit. I'll warrant there is something to pay—Are you going to bring strange things to our ears, and to be a setter forth of strange Gods?

Book. I intend to tell you all about the Millennium. I am piping hot from the press; and you know the old proverb, "The proof of the pudding is in eating it." You had better buy me, sir; you will not begrudge your money, once you read me over carefully; however, I expect I will be like St. John's little book, sweet as honey in your mouth, and bitter in your belly. If you have a few cents to spare, here's at you.

Cit. Do the people like you pretty well?

Book. That is indeed a pretty question for a sensible man to ask. Do you regulate your taste by the taste of the people? However, I can tell you honestly, that some say I am a fine little book; others say, nay; but that I have a devil, and am mad. Doctors differ you know. Indeed I heard a man say the other day, that even if some of the preachers would either buy or borrow me, I might do them some good. You know that some of them have need of instruction as well as other people. He is a very wise man who knows every thing.

Cit. Hold your tongue, you little prattling rogue, and let the preachers alone; for if you offend them with your impertinent gab, the rats and mice will eat you up before the people will buy you. Our preachers are counted very sensible men; and they have as much authority over the people as the Centurion of old had over his soldiers; they can say to one, go, and he goeth; and to another, come, and he cometh; and to their servants, do this, and

they do it. Therefore I advise you to hold your tongue, and say nothing about them.

Book. I think, sir, you had better hold your tongue too; for you are worse than I am. I remember very well what old Luther said,—“Every man is born with a Pope in his belly.” Ah, sir, if I had only come from the pen of some great man, who was rich, grand, and popular, and whose word is a law, I would not value the mice and rats; I would run over the country like fire in a Prairie, in a windy day.

Cit. What odds is it who the author of a book is, if he only tells the truth? A shepherd’s dog may bark; and truth is truth, let who will tell it. And truth ought always to be believed, and respected.

Book. True enough, sir. But you know that truth has always had to cut its way through the world. And when a man gets angry, it is very often *truth* that offends him.

Cit. But we are off the subject. Tell us what you intend to do.

Book. Why, sir, you know I must promise pretty well at first; and then perform as well as I can. It would also look humble and modest for me to say “Through the help of God,” so that if I should happen to make a bungle of it, I may have a chance of throwing the blame off myself.

Cit. But you surely have no notion of telling lies, by promising every thing, and after all, performing nothing worth reading?

Book. No, no; I will try my very best, according to my opportunity and abilities; and if I fail in my performance, I will be found trying.

Cit. Well, what do you promise to do?

Book. Put on your spectacles, sir, and look at the title page, and you will see what I promise to do.—If I do all that is there stated, I hope sir, you will think that you have got double the worth of your money.

Cit. (After reading the four articles in the title page.) I would surely wish to own and read such a book, provided these subjects are treated in a masterly manner. And do you think you can perform all this, *secundum artem*?

Book. I can try it, sir. Fortune favors the brave, you know.

Cit. I suppose you go on a new plan; and you follow your own compass?

Book. No, sir, I followed the OLD BOOK. I let the prophets dictate, and all I had to do, was to follow them. It is true they led me through some rough places, but I scabbled along as well as I could.

Cit. The OLD BOOK is a very good compass, I confess; but sometimes writers and preachers put their own magnet to the needle, and make it veer about according to their own notions. May be you have done so too. And, if you have, the OLD BOOK has done you but little good.

Book. Well, sir, you are the doctor; buy a book and read it, and then you can judge for yourself. For a few cents, you may try me to the bottom.

Cit. But I can borrow a book of my neighbor, and read at his expense.

Book. So you can, and many a one does so; and they who borrow books, often throw them about, and give them to their children, and blacken and tear them more in a few weeks, than the owner would do in twelve months. And I am afraid that a man who has not heart enough to buy a little book, would not have bottom enough in him to depend on his own judgment.

Cit. I generally buy when I am able, and have a chance to do so. But we have a number of very learned, good old authors, who have told us already all about the Millennium, whose opinions have stood the test of ages, and you had better take care not to differ, in your notions, with those staunch old fellows who are so orthodox, and so very learned.

Book. I am not disposed to differ from any body, unless I am of a different opinion. Among imperfect men there will always be room for improvement; and I have no notion that wisdom will die with any of us. I care not how sensible, and learned, or how old any man is; only let me stand on his head, and little as I am, I can see farther than he can.

Cit. You must be a curious book, and I will take one any how.

Book. Thank you, sir; and may God bless you.

Millennium.

THE grand object which God has in view in all his works, is the manifestation of his glory. Consequently we must necessarily conclude, that whatever gives us the greatest display of the glory of God, is the greatest work of God. The creation exhibits the almighty power, and the infinite knowledge and wisdom of the great author of our existence; but his justice, truth, and goodness, and the infinite holiness and purity of his nature, are clearly revealed in his word, and exhibited in all the requisitions of his will to mankind.

But of all the works that God has ever performed, and made known to the children of men, the wonderful plan of redemption gives, by far, the greatest display of the glory of the Deity. God *as our Creator* is great and glorious; but God *as our Redeemer* appears, in the plan of the gospel, infinitely amiable, and divinely excellent. To fallen spirits God must appear in all the grandeur of terrible majesty; but to a ransomed sinner he appears possessed of every thing that renders him divinely great, adorable, and lovely. Redeeming grace is a darling theme; it fills all heaven with astonishment; it is the admiration of angels, and the inexhaustible theme of all the ransomed sons and daughters of Adam. Jesus Christ is the darling of heaven, and the glory of the church. He is the great Vehicle, or Medium, through whom the infinite glory of the invisible Deity is communicated to finite capacities; "in him dwelleth all the fullness of the godhead bodily, and he is the brightness of his Father's glory, and the express image of his person."

From the account which the scriptures give us, it evidently appears, that the supreme glory of the Deity is intimately connected with, and dependent on the mediatorial glory of Christ. It is true, God is essentially glorious independent of all his works, and of all the creatures he has ever formed. His essential glory consists in his being possessed of all perfection, and in the possession and contemplation of his divine perfections

he is infinitely happy, and would have been so to eternity, even if he had never formed a creature.— But what we mean by the glory of God, is what is called his declarative glory, to wit, the exhibition of his divine perfections, which he is pleased to make to his intelligent creatures. As God has seen fit to make himself known to his creatures, his glory required that he should make himself known to them as a God possessed of every excellence; otherwise he could not appear glorious to them. Therefore, to manifest his power, he must perform powerful works; to show forth his wisdom, he must act wisely; to show his justice, he must act justly; to show his truth, he must be faithful to his word; so likewise to show his benevolence and tender mercy to us guilty sinners, he must redeem us, and exercise his pardoning grace towards a lost and ruined world. But he must not contradict the principles of justice in showing mercy, for it would be unjust for him to do so. If he is merciful to all, he must be just and merciful both, or he would tarnish his glory; because justice is the fundamental perfection of the Deity. God could be glorious without ever extending mercy; for there is no moral obligation on God to be merciful; but he could not be glorious without being just, because there is a moral obligation on every intelligent being ever to act justly; therefore, if God has any regard to the glory of his name, he must act forever, and in every respect, according to the correct principles of justice and equity.

Herein lies the grand mystery of the gospel, and the mediatorial glory of Christ, that God can be just, and the justifier of him who believeth in Jesus. It required wisdom and power to create the world; it requires justice and goodness to make the angels in heaven happy; it required justice and power to expel the sinning angels from heaven; it required justice and truth to expel Adam out of Paradise; but it required the combination of wisdom, power, justice, truth, goodness, love and boundless mercy and compassion, yea, we may say, it required the energy of all the perfections of Deity, to redeem a sinner from death. Hence with great propriety the heavenly host sung, at the Redeemer's birth, "Glory to God in the highest;" and Jesus said, "Now is the son of man glorified, and God is glorified in him—Father, the hour

is come, glorify thy Son, that thy Son also may glorify thee." and the apostle Paul says, that "God gives us the light of the knowledge of the glory of God in the face of Jesus Christ."

Inasmuch as the declarative glory of God depends principally on the glory of Christ as a Mediator, we are to consider what constitutes the mediatorial glory of the Redeemer, which in such a peculiar manner displays the glory of the Deity. The glory of Christ as a Mediator, consists in two particular things. 1st. In what he has done, as the great Redeemer of his people. 2dly. In the glory and greatness of his church, and kingdom, as the grand consequence of the work of redemption.

1. The fundamental glory of our Redeemer is the great atonement which he has made on the cross for the redemption of sinners. The death of Christ is the foundation of his kingdom, and the ground work of all his mediatorial glory, and of the glory of his church. Therefore the prophet says, (Is. liii. 10—12) "Because he hath poured out his soul unto death, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." And Paul says, (Phil. ii. 8—11) "He humbled himself and became obedient unto death, even the death of the cross; therefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And in Heb. ii. 9. he says, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." Christ was glorious in his resurrection, and in his ascension, and he is glorious in being forever seated on the right hand of God; in his making continual intercession for his people, and in his having made ample provision for the complete salvation of his church.

2. The glory of Christ consists in the respectability of his church. If the church were a trifling, degraded, or disrespectable object, and if it were to continue to be so, even far inferior to the kingdoms of the world, or the

kingdom of Satan, it would be an eternal disgrace to the cross of Christ, and an everlasting discredit to the plan of the gospel. Christ is the head of the church; and make the church inglorious, and you make the head of the church inglorious also; so that Christ can never be glorious in what he has done, and is still doing, unless the church become glorious, which is the grand object of all his sufferings. If, therefore, Christ would become glorious through the gospel, he must make his church glorious.

We are next to consider wherein the glory of the church consists. The church is glorious internally, and externally. The internal glory of the church consists in the grand and solid foundation on which she is built. Christ *crucified* is her foundation, and her eternal honor.

2. In the greatness of that salvation which is conferred on guilty sinners.
3. In the justifying and sanctifying effects of divine grace on the hearts of all the subjects of true faith in Christ.
4. In the rich and free overtures of salvation to a lost world, who hear the gospel.
5. She is glorious in having the word of God as the standard of her faith, government, and practice, and in having the administration of the ordinances, and institutions of the gospel of Christ.
6. She is glorious in the grace and power of the Spirit of Christ accompanying the word and ordinances of the gospel, to the conversion of sinners, and to the nourishment and edification of the children of God.
7. She is glorious in the constant care, and kind protection of heaven, in conducting and supporting her under trials, dangers, and persecutions, and preserving her from becoming a prey to Satan, and the wicked world.
8. She is glorious in possessing and enjoying all the promises of the word of God, both as to the establishment of christians in the hope and comfort of the gospel, and also as to the future glory of the kingdom of Christ. And in the last place, the comfort, peace, and joy, of believers, through life, their hope and consolation in the hour of death, the glorious hope of a blessed resurrection at the last day, and the divine prospect of immortality and eternal happiness in heaven forever, is, and has always been the boast, and the glory of the Redeemer's kingdom.

These are glorious things indeed, and these things may well be said to constitute the internal, or essential

glory of the church of Christ, and will forever render the kingdom of the Redeemer glorious in the sight of God, and in the eyes of all who love, and pray for the welfare of Zion.

But, secondly, the church is not only internally glorious, but she also has an external glory, which she claims of her Lord and Redeemer, according to the promises and predictions of his word; of which she has, as yet, enjoyed but a very small part; but Christ must give her the whole, in due time, according to his word, in order to support and maintain his own glory in the eyes of the church, and in the eyes of the world. This glory consists in magnitude, extent, numbers, and duration. Every candid man who is at all acquainted with the Bible must know that all these things are promised to the church; and every man with the least honesty must acknowledge that the church has never enjoyed these things in any degree that is up to the evident meaning of the prophecies of God. Compared with the world, compared with earthly kingdoms and empires, and especially compared with the kingdom of Satan, the church has never been either extensive or numerous, nor has she ever been respectable in the world. The church has had four seasons of special favor, and what we call her glorious times; to wit, the time of the apostles, the time of Constantine the great, the time of the reformation from popery, and the present time. We admit indeed that these times are long to be remembered; yet with all, they are, and have been, for the most part, miserable times, in many respects. The apostles had to wade through bloody persecution every step, and to purchase every inch of ground they gained at the expense of their lives. The reformers had to do the same. In the days of Constantine the church enjoyed peace it is true; but she was almost carried away with the dismal flood of error and delusion, which the Serpent cast out of his mouth, to overwhelm her, and instead of being an honor to Christ she became a nursery of popish principles, which grew so fast that in the course of a little more than two centuries afterwards the Pope of Rome began to sway his ghostly sceptre over the christian world, and drove the woman into the wilderness, where she has remained to this day. As to the present time, the church has enjoyed the longest, and the greatest season of peace that

she ever did in the world. In our happy country she is left to enjoy liberty of conscience, and is protected by the laws of the land. Yet with all, she is in mourning every day; she dwells where Satan's seat is, and the Devil has his empire around her, and among her members there are few, comparatively, very few, who are the true disciples of Christ; and thousands esteem the privileges of the gospel less than they do the mules of burden, or the dogs of the chase. O, my God! is this the glory of Zion? No: When the time to favor her is come *kings and queens shall bow before her, and lick the very dust of her feet.*

It is true we are not to despise the day of small things; the church's glory is yet before her; all the promises of God are in her favor; and we must wait with patience till deliverance come out of Zion. It is not for us to pry into the councils of heaven, or to pretend to scan the dispensations of Providence; we pretend not to say why God, in his infinite wisdom, has permitted Satan to reign over the whole world for nearly six thousand years, and has suffered his church to languish in disgrace, and affliction; but so it has been; our eyes have seen it, and our ears have heard it. But confiding in the wisdom, justice, goodness, and faithfulness of heaven, we know that he acts for his glory, and for the greatest benefit, and the highest honor of his church. He got a great name by bringing the children of Israel out of a deplorable state of bondage, and Israel was greatly honored by it, and the songs of the church to this day celebrate the wonders which God performed by the hand of Moses. And there is no doubt but the song of the Lamb will be a glorious response to the song of Moses, when Christ shall deliver his church from the cruel tyranny of Satan and the Pope of Rome. (See Rev. xv. 1—4.)

From the view that we have taken of the church, and from the view which the promises of God give us of her future glory, we conclude that although the church has waded through nearly six thousand years of affliction, and has marked her footsteps through the wilderness with blood, until she has almost forgotten the promised time of her deliverance; yet the time of her nuptials will soon come. Her glorious Bridegroom will soon mount his white horse, and he will come in faithfulness, truth and righteousness to the destruction of the kingdom of Satan,

and he will clothe his long neglected and afflicted bride with glory and honor. (Rev. xix.) This happy time is called the MILLENNIUM; and to this important period of the church we now call the reader's attention.

In discussing this important subject, we will inquire;

I. What the Millennium will be;

II. When it will commence;

III. How long it will last; and

IV. How it will end.

INQUIRY I.

WHAT WILL THE MILLENNIUM BE?

SECTION I.

We now proceed to inquire what the Millennium will be.

This is a very important inquiry indeed, and truly interesting to the church, and to all the world. In the three first centuries of the christian church, the doctrine of the Millennium was embraced with avidity, and relied upon with great confidence. During the prosperity of the church, in the time of Constantine the great, and some of his successors, there was so much empty trash, and such a medley of whimsical fancies attached to this doctrine, that it fell into discredit, and became an object of ridicule; and, finally, the Pope of Rome, when he came to the chair of St. Peter, discarded the notion of the Millennium altogether, as opposed to his diabolical kingdom. At the time of the reformation this doctrine revived again, and has been believed in the protestant churches ever since. It is to be lamented that too many men of fruitful invention and fanciful imagination have, in all ages of the church, brought the glorious doctrine of the Millennium into disrepute, by their wild enthusiastic notions, and empty theories, and exposed to ridicule and reproach, that honorable state of the church, which, according to the genuine sense of the word of God, will be the superlative excellence of Zion, and the most exalted glory of the kingdom of Christ, in this

world. But, as Mr. Lowman well observes, "If we take care to apply the prophecies in an easy and natural sense, we will rectify the mistakes, and prevent the dangerous errors, that some may have fallen into, by indulging too far an unreasonable fancy and ungrounded imagination; and the *true Millennium* will be very far from an unreasonable doctrine, or a dangerous enthusiasm."

The Millennium will undoubtedly be the supreme glory of the kingdom of Christ; it will be all important to the church, and to the human race; and in all probability it is now so near at hand, that the whole world of mankind ought to turn their attention to it as a matter of universal concern. There is no man on earth but is, and ought to be, interested in this subject. Pagans, Mahometans, Jews, and Christians, are all deeply interested, and even Deists and Atheists themselves, with all their infidelity, will find before very long, that Jesus Christ, their despised Galilean, will come in the glory of his gospel, when every knee shall bow to him, and every tongue confess, to the glory of God the Father. We live now in the time of the reign of Satan; and, excepting the poor, afflicted, and despised church of Christ, the whole race of Adam since the fall has been held under the dominion and control of the old Serpent; and will continue so until Satan is bound in the bottomless pit. Christ has permitted the Devil to reign for nearly six thousand years, and has permitted him to bruise his heel, until his church has stained the world with her bloody footsteps, wading through Satan's dominions, constantly pursued and harrassed with every species of distress and persecution. While *the strong man armed* keepeth his palace his goods are in peace; but *a stronger than he*, we hope, will soon come upon him, and overcome him, and take his armor from him, and divide the spoil.

Upon the whole, we have reason and good grounds from the word of God to conclude, that there is a time approaching which will be an honor to Christ, to the gospel, and to the church, when Satan's kingdom shall be destroyed and the kingdom of Christ shall be glorious over all the world, and all the ends of the earth shall see the salvation of God. On this grand subject, which relates to futurity, we must entirely depend on the prophets for all our information; and we ought to be careful to give the prophecies a modest, fair, and candid meaning,

lest we intrude upon the world by introducing our own vague, and unauthorized opinions, instead of what is predicted by the Spirit of truth. We will now take a view of some of those general prophecies of scripture which state the fundamental principles on which the church is founded, and on the fulfilment of which her future greatness and glory depend. In Gen. iii. 15. we have the first promise, and the first revelation of the gospel that ever was given to a fallen world. "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." The seed of the woman is Jesus Christ, who was born of a virgin, having been miraculously conceived, and not begotten by natural generation. He is therefore not the seed of the man, but of the woman. Eve not being a covenant head, her seed, which was Christ, was born out of the limits of the broken covenant, and consequently he was born in a state of perfect innocence. (Luke i. 35. compared with Heb. vii. 26—28. and 1 Pet. i. 19.) In Christ, all who ever will be saved, are comprehended as his spiritual seed; and Christ is here spoken of as the head of his church, and as one with his church. Christ in this capacity or character is said to bruise the Serpent's head, and the Serpent is said to bruise his heel. The Serpent is the Devil, or Satan, taken in connection with all the wicked in every age and nation of the world, who will be lost; these wicked men are the Serpent's seed, who, with Satan, as their head, are always at enmity with, and opposed to Christ and his church, and they will bruise the heel of Christ as the head of the church, and representative of his people.

It is evident that in this text, Christ, and Satan are represented as competitors for a kingdom. Satan had involved Adam and his posterity in a state of rebellion against God, and brought them under his dominion;—Christ, the seed of the woman, is engaged in this promise to deliver them from the fatal dominion of the Serpent, and to reinstate them in the favor of God, and bring them back again to a state of obedience to their Creator. It is engaged in this promise, that Satan's head shall be bruised, or wounded, which means, that Christ will mortally wound him, dethrone him, and put him down, and take his kingdom from him; and bring mankind into subjection to God. But it is stated also that a remnant

of mankind should be lost, which is called the seed of the Serpent; but this remnant will be very small, and only sufficient to injure the cause and kingdom of Christ in a very small degree, such as a bruise or wound on the heel, which does not affect the life, and is eventually but very little inconvenience to the body. Thus it is plain from the statement of this text, which exhibits the whole plan of the gospel, in miniature, that a very small injury will be received by the fall, and that a very small remnant of mankind will be lost through the wicked exertions of Satan to destroy them; and with all his malevolent opposition to Christ and his cause, the church will only receive a little bruise on her heel, and mankind will be generally brought into the glorious kingdom of the seed of the woman.

We may further observe, that the doctrine of universal redemption is evidently contradicted in this text; because the seed of the Serpent will forever be at enmity with Christ and the gospel, and will be lost; their number will be but few; yet there will be enough to bruise the heel of Christ, and to contradict the doctrine of the universal restoration of all men. The reader will also notice that generally speaking, all the promises after this, speak in round terms, without any exception; but this is the original, and the radical promise of the gospel, in which there is expressly stated a small exception to the universal effect of the gospel among mankind, and admits of a small remnant as the seed of the Serpent, and this exception must be carried through the whole of the promises with respect to the universality of Christ's kingdom, as this is the original ground on which all the promises are made.

Christ's bruising the Serpent's head, and the Serpent's bruising Christ's heel, are generally applied to Christ, and Satan, individually, and personally, when Christ died on the cross. It is thought, that he then bruised the head of the Serpent; and that the Serpent bruised his heel. And it is indeed *virtually* true that Christ did bruise the Serpent's head on the cross, by making a complete atonement for sin; but it is not true *in-fact*. By making the atonement, he prepared the effectual weapon by which Satan will be defeated; but it is by the application of the atonement that his head will be broken. If the death of Christ were not applied for the salvation of

the elect, Satan would still hold his dominion; but the application of the atonement by faith to sinners, is what will destroy his kingdom, and bruise his head. Thus we clearly see, that although Christ has been crucified, and the effectual weapon fully prepared, the Serpent's head is not yet bruised, for Satan still reigns over the world; and he could still say, consistent with truth, as he once said to Christ, "All the kingdoms of the world are given to me." (Luke iv. 5, 6.) The application of Salvation to a few, would no more defeat Satan, than the taking of a few prisoners from the Macedonian phalanx would have defeated Alexander the great. Christ has never yet done any thing, but prepare the effectual weapon, (to wit, the atonement) and took a few prisoners from Satan; he has bruised his heel, but he has not yet touched his head; Satan reigns over the world still (except a little flock,) with infernal triumph and glory.

The triumph of Satan over the world would truly be a fatal stroke on Christ's head, and all that the gospel has yet done in the world, would be only a bruise on the Serpent's heel, were it not for the Millennium. But the vast glory of the gospel in the latter day, and the universal triumph of the cross over the whole world for a thousand prophetic years will effectually turn the scale. It will level the stroke against the very head of the Serpent, and Christ in the glorious conquest of his church over mankind, will only suffer a small loss of a few of the fallen race of Adam, to wit, the seed of the Serpent, whom his sovereign council consigned over to destruction, as an awful warning to the Universe, of the fatal effects of rebellion against the government of God. This small retrenchment, appointed for wise reasons, no doubt, as a petty set-off from the universal restoration of the fallen race, operates on the church as a bruise on the heel, in consequence of the effects of that enmity, spite, and malice, that will forever exist between the seed of the Serpent and the seed of the woman. The cause of Christ, his church, and kingdom, has been suffering in the world, for nearly six thousand years, and will suffer until the Millennium commences, and until then Satan will reign in triumph. Pagans, Papists, Mahometans, Jews (in their present state) and infidels, and wicked men of every description, are all engaged in the Serpent's cause, and the poor degraded little flock of Christ has to

go daily in sackcloth and suffer all the obloquy and scorn that the seed of the Serpent can cast upon them. Good God! were it not that this glorious promise is to be fulfilled in the destruction of Satan's kingdom, our adorable Redeemer, and his glorious cause would suffer eternal disgrace and infamy; and the Serpent, and his cursed crew would triumph over the world in spite of all the blood of the cross. But let the church only wait a few years longer (and I believe it will be only a few) and she will be clothed in her nuptial robes, and her glorious Bridegroom will assume his exalted prerogative as King of Kings and Lord of Lords; then shall she know what is meant by these emphatical words "The seed of the woman shall bruise the head of the Serpent."

From this original promise we pass on to the promise which God made to Abraham. Gen. xii. 3. "And in thee shall all families of the earth be blessed." In chap. xxii. 18. this promise, or covenant, was confirmed to Abraham by an oath. "By myself have I sworn, saith the Lord, (v. 16.) that in blessing I will bless thee—and in thy seed shall all the nations of the earth be blessed." This promise was renewed to Isaac, chap. xxvi. 4. "In thy seed shall all the nations of the earth be blessed. It was again renewed to Jacob, chap. xxviii. 14. "In thee, and in thy seed shall all the families of the earth be blessed." This remarkable promise was a special part of that noble covenant which God made with Abraham, which was the foundation of the Jewish church, and by which Abraham was constituted the father of the nation of Israel, and the spiritual father of all believers. It is evident from the construction of St. Paul, (Gal. iii. 16.) that Abraham's seed was Christ. Therefore, the promise is, not only that Abraham should be the progenitor of Christ, but also, that all the families of the earth should be blessed in Christ. This is a very extensive promise indeed. David alludes to this promise in Psalm lxxii. 17. "His name shall endure forever—as long as the sun; and *men* (or rather, *all families and nations*) shall be blessed in him; all nations shall call him blessed." To this covenant there is an allusion in Jer. xxxi. 1. "At the same time, saith the Lord, will I be the God of all the families of Israel and they shall be my people." To this covenant St. Peter alludes in Acts iii. 25, 26. and also St. Paul in Gal. iii. 8, 9, 14—18. and in Rom. iv.

It is very evident that according to the promise of this covenant, Jesus Christ will be a blessing to all the nations, and families of the earth; and that the blessing of the Messiah is not to be confined to the nation of Israel; but it is to be extended over the whole race of Adam. What shall we say? will the blessings of the gospel of Christ be extended to all mankind, both Jews and Gentiles, without exception? No; but the exception will be comparatively so few and trifling that it is considered as not worth naming. General rules mostly admit of exceptions, but they are so small that they are not counted worthy of being mentioned. So we say, that mankind is a race of rational intelligent beings; so they are generally, but not universally; there is a small number of lunatics and idiots among them, yet the general rule holds good. So it is said of Sennacherib's army "When they arose early in the morning behold, they were all dead men." That is, the most of them were dead, a few of them remained, and fled to Ninevah. (2 Kings xix. 35.) On this same principle Matthew and Mark say that all the disciples forsook Jesus and fled, when he was betrayed; yet it appears (John xviii. 15, 16) that John and Peter did not forsake him. Jacob prophesied that the sceptre should not depart from Judah till Shiloh would come; (Gen. xlix. 10.) yet there was an exception of seventy years of the Babylonish captivity, when Judah was governed by the kings of Babylon. God said to Noah "Seed time and harvest shall not cease while the earth remaineth;" yet there has been several instances of drought and famine in several parts of the earth; yet the promise generally stands good. The evangelist John says Christ came to his own, and his own received him not; that is, the generality of the Jewish nation did not receive him, but a few of them did. He also said, the whole world lieth in the wicked one; (Greek) yet Christ's little flock is an exception. Christ said "And I, if I be lifted up, will draw all men unto me." The seed of the Serpent are excepted. When Jesus came riding into Jerusalem amidst the hosannahs of the multitude, the Pharisees said "Perceive ye how you prevail nothing? behold the world is gone after him." The chief priests, and the lawyers, and scribes, and the members of the Sanhedrim, were exceptions to this general rule. "I go the way of all the earth," said David; yet Enoch and Elijah are exceptions. See also Heb. ix. 27.

I could easily enumerate hundreds of such instances, as they are very common, both in the scriptures, and in common language; and indeed I have been a little more particular on this point, because it is to be feared, that many texts of scripture are entirely misunderstood by divines, and commentators, through inattention to this important circumstance.

We now return to the subject of God's promise to Abraham. Christ will be a blessing to all the families and nations of the earth. This must be true, as a general rule; and the exception must be comparatively so small, that it will not affect the truth of such a general promise to all the race of Adam. The truth is, we have a right to admit the exception stated in the first original promise, on which this, and all the other promises are founded; and according to the statement in the first promise, as we have already seen, none but the seed of the Serpent can be excepted, and this is so trifling, that it is compared to a slight bruise on the heel. Therefore, excepting this, (for we dare go no farther) Christ will be a blessing to the whole race of Adam.

But Satan has been reigning now nearly six thousand years, and all the vastly numerous generations of the world are lost, of course, excepting only the little flock of Christ, the scattering few who have travelled the narrow way, and have found the strait gate. This is an undoubted fact. Consequently this very circumstance, awful as it is, does, when taken in connection with these promises of God, most effectually demonstrate and establish the truth of the Millennium. This Millennium must come so soon, and last so long, and be so universally glorious, as to save so many of mankind that all the loss that has yet been sustained, or that ever will be sustained, shall be no more than bruising the heel, when compared with breaking the head. It also clearly shows us what the Millennium must be. It must, by a necessary consequence, be a glorious time of saving innumerable multitudes of sinners; otherwise there would be more sinners lost than saved, and this circumstance could never fulfil these promises of God. God cannot be true, unless Christ will bruise the head of the Serpent, and this is not done by dying on the cross, but by applying the merits of his death to the salvation of sinners, and that not to a few sinners; but to so many as to dethrone

Satan, and take his kingdom from him. God cannot be true, unless Christ becomes a blessing to all the families of the earth, excepting only the seed of the Serpent, to bruise his heel. But how can Christ become a blessing to sinners? Not by killing them and sending them to hell; but by saving them from hell and taking them to heaven. Christ came not to destroy men's lives, but to save them; he did not come to judge the world, or to condemn the world, but to save the world. For him to destroy men's lives, for him to judge, and condemn the world, would not be a blessing to the families of the earth, but a curse; and consequently, by being a curse, instead of a blessing, he would contradict instead of fulfil his promise to Abraham. Therefore the Millennium must be a most glorious time of the gospel proclaiming salvation to the ends of the earth, and extending the kingdom of Christ all over the habitable globe.

In John xii. 32. Christ said "And I, if I be lifted up from the earth, will draw all men unto me." The evident sense is this; the death of Christ is the only ground of the salvation of mankind. Therefore, in consequence of the death that he was about to suffer for sinners, he said that he would by the influences of his gospel, draw the world of sinners (except as above, for that is as far as we dare go) to believe on him to the saving of their souls. We, therefore, see that this declaration of our Lord is predicated exactly on the very ground of the original promise to Adam, and the promise to Abraham. And we are obliged, on the veracity of God's word, to say, that the whole world of mankind, generally speaking, with a comparatively small exception, will be drawn to Christ, and partake of the benefits of his death.

The apostle John says, (1 John iii. 8.) on this same principle, and alluding to these original promises, "The Son of God was manifested, for this purpose, that he might destroy the works of the Devil." What was the special design of Christ's coming into the world, and dying on the cross? It was to destroy, dissolve, nullify, or bring to nought, the works of the Devil; to wit, to bruise the Serpent's head; to turn the curse into a blessing on all the families of the earth; to draw all men from under the dominion of Satan, to God, that they might obtain salvation by faith in him. What are the works of the Devil? The fall of Adam, and all the dismal con-

sequences of the fall; the seduction of all mankind from the government of God, their bondage to sin and Satan, guilt, pollution and eternal ruin and misery, are all the works of the Devil. Jesus, the Son of God, came to destroy and counteract them, and deliver mankind from these horrible effects of the intrigues and delusions of the wicked one. This must be done, or St. John *is a liar*, (as he says) and Christ will fail in effecting the grand object of his coming into the world. But this has never yet been done; for the whole world, to this day, lieth in wickedness, excepting only a comparative few, who have been prevailed upon by the power of divine grace to embrace the gospel.

The commission of the apostles has been fulfilling ever since the day of Pentecost; but it has never yet been fulfilled, but in a very trifling degree. Matt. xxviii. 19, 20. "Go ye, therefore, teach all nations;" [MATHETEUSATE PANTA TA ETHNE] bring all the nations into a church state; or into theological societies, "Baptizing them," &c. "Teaching them to observe all things whatsoever I command you." Mark xvi. 15. "Go ye into all the world, and preach the gospel to every creature." PASE TEKTISEI; to the whole creation, or to the whole world. Paul's commission to the Gentiles was very grand and explicit. Acts xxvi. 18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them who are sanctified by faith that is in me." These commands were given to the apostles and their successors to the end of the world, and Christ promised to be with them [EOS TES SUNTELEIAS TOU AIONOS,] *even to the consummation of time*. The apostles began their career on the day of Pentecost, and spared neither expense, labor, trouble, danger, persecution, nor even the shedding of their blood, in fulfilling their important commission. Nearly eighteen hundred years have been spent in preaching the gospel, since Christ ascended to glory, and yet nothing like the one quarter of the world is christianized to this day. It is supposed that there are nearly eight hundred millions of people on the earth at the present time, and the one half of them are Pagans; the rest are Mahometans, Jews, and Christians. The Mahometans are worshippers of the impostor Mahomet, and are upwards of a hundred millions in

number. The Jews are violent enemies to Christ and the gospel, and are very numerous; and even counting Papists who are worshippers of the Virgin Mary, and the images of angels, and canonized saints; and counting the Greek churches in Asia, who are very little better, there are but two hundred millions of christians in the world. But when we deduct the Roman Catholicks, and the Greek churches, and all formal professors among the Protestants, from the number of the disciples of Christ, the number will be reduced to a little flock indeed, when compared to Satan's kingdom.

But according to the commission of our Lord, the whole world is to be evangelized, and brought into a church state. This has never been done, nor any thing like it. Yet it must be done, or the apostles, and ministers of Christ, even with Christ with them to the end of the world, must fail of fulfilling their commission. What is the matter? Is Christ, who has the hearts of all flesh in his hand, not able to conquer Satan, and convert the world? It is plain that the only reason why the whole world is not converted to christianity is, *the time is not yet come*. But it must come, and it will come, or Christ's commission to evangelize the world will be a mere *bravado*, and would bring to our recollection *the man who began to build, and was not able to finish*. But it may be said, that the gospel has been preached in all the different quarters of the earth. So it has; but what great things has it done, comparatively speaking? A number of churches have been planted, and a number of souls saved, it is true; but has all Asia, Africa, Europe, and America been converted to God? Has the gospel converted the Jews? Has it converted the Pagans? No; not the twentieth man of them! Has it converted the Mahometans? No; but the Mahometans have, in a great degree, converted the Christian church, and turned their temples into Mahometan Mosques! Has it converted the Papists? A few of them were converted in the time of the reformation. Has it converted the American Indians? Has it converted many of the one million five hundred thousand slaves in America? Alas! how little has the gospel done in the world, these eighteen hundred years; and is this all the ground that true religion has gained on the kingdom of Satan now for nearly six thousand years, and after such pompous promises too? Surely, surely,

there must be a Millennium coming, and a glorious one for the salvation of poor miserable sinners! The miserable state of the world calls for it, if God has any compassion in him for helpless sinners; the state of the church calls for it, if Christ has merit enough in his blood to save a guilty world; the promises of God call for it, if there is truth and power enough in him to fulfil his word; yea, the dignity of the cross, the honor of Christ, and the glory of God, all require it. Therefore we may with confidence rely upon it, that the time is fast approaching when Christ will completely bruise the Serpent's head, and overturn his whole kingdom, and set up his gospel kingdom, and extend his dominion over the whole world, and proclaim salvation to the ends of the earth; and when in him, according to his promise, all the families of the earth shall be blessed.

SECTION II.

Commentators have given us different opinions about the Millenium. Dr. Burnet, Bishop Thomas Newton, Mr. Spalden, and some others, say, that Christ, at the commencement of the Millennium, will literally descend from heaven, and dwell with his church personally on earth, and that he will raise the bodies of all the martyrs and saints from the dead, who, with the saints that will be found alive, will constitute the kingdom of Christ during the thousand years of his reign here below. They also think that the wicked will not then be raised, and that all the wicked on earth shall be slain, to make room for the righteous, who will be raised from the dead. The resurrection of the martyrs they call the first resurrection. The second resurrection, they say, will be the resurrection of the wicked, when the thousand years will be finished, and Satan will be loosed out of his prison; and some of them also say that the gospel will cease, and all the means of grace, and offers of salvation will be at an end, at the commencement of the Millennium. Dr. Whytby, Mr. Lawman, Dr. Scott, Dr. Doddridge, and many others, are of a different opinion. They think

that Christ will not descend personally on earth, nor reign literally over his church by his visible or corporeal presence, during the thousand years of the Millennium, nor will the dead bodies of the martyrs and saints be literally raised from the dead: But that Christ will reign in his church by his spiritual influences accompanying his gospel in a very powerful, and extraordinary degree; and that the whole world will be converted to christianity, and the ends of the earth will see the salvation of God, &c. Those who advocate a literal descent of Christ and a literal resurrection of the saints and martyrs, &c. found their sentiments on a literal construction of Rev. xx. 4—7. On this solitary passage this strange hypothesis depends; we will therefore examine it carefully, and see whether it affords solid and sufficient ground for such an opinion.

“I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast,” &c.—“and they lived, and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power—and they shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.” To the idea of the souls of the martyrs living and reigning *with Christ*, they add several passages in the 21st chapter to prove the literal descent of Christ from heaven to dwell with his saints on earth. Verse 3d. “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.” See also verse 22d and 23d, and chap. xxii. 5.

First, we are to take notice that there are two kinds of dead men spoken of in this passage; one is the martyrs who were slain for the word of God; the other kind is (HOI LOIPOI) *the rest of the dead*. This remnant we find in chap. xix. 21. “And the remnant (HOI LOIPOI) were slain with the sword of him who sat upon the horse.” Thus we see that the martyrs were slain by their persecutors; and the persecutors were slain by Christ in overthrowing the beast and the false prophet. John saw the souls of one of these kinds of dead persons living and

reigning with Christ. It is no strange, nor uncommon thing for a *soul* to live when the body is dead; but it would be a very incredible thing to see a soul that never dies rising from the dead, and out of the grave. But to say that to see a *soul* of a man living, means that *his body* was raised from the dead is truly begging the question too barefacedly for an honest man either to say, or believe when it is said. And if I were to attempt to prove the resurrection of the body, by the living of the soul, I would not expect to succeed with men of good sense and sound reason: John saw the *souls* of the martyrs living with Christ, not their *bodies*. Where then is there proof for a corporeal resurrection? There is not a single syllable said about their bodies rising, unless we understand the soul to mean the body; but this would require proof. Thus this part of their theory falls to the ground.

“But the rest of the dead lived not,” &c. This sentence is evidently an illipsis, and according to the rules of grammar it reads in full thus: “But the souls of the rest of the dead.” John is now speaking of the other class of dead persons, to wit, the persecutors, who were slain by the sword of Christ. Had he seen the bodies of the martyrs living, and then said, the rest of the dead lived not, we would have to understand him as saying, the *bodies* of the rest of the dead. But as he saw the *souls* of the martyrs living, he must of course mean that the souls of the rest lived not. Thus it evidently appears that there is no proof for the resurrection of the dead bodies of the saints in the time of the Millennium, nor of the rest afterwards.

But what are we to understand by the souls of the martyrs living and reigning with Christ, and the souls of the rest of the dead living not? That we may have right views on this subject, we must consider, that the *beast*, or the Pope of Rome, is not to be considered as one man, but a succession of men, occupying the same power and authority. When the *beast* is slain by the sword of Christ, it does not mean that the then reigning Pope is killed; this may or may not be the case; but the meaning is that a succession of men will cease, and that Christ will put an end to the papal power. The two witnesses are not two individual men, but a succession of the same kind of men; and when they die, that succession ceases. We find according to the prophecy, that

immediately before the commencement of the Millennium; both the witnesses, and their persecutors; will be slain; the persecutors will have killed the witnesses; and Christ and his army, will have killed the persecutors. See chap. xi. 7, 19, 20, 21. At this dreadful time, the church will be in a dormant state; the ministration of the gospel will, in a great measure, cease, and the ministers of the church will, no doubt, in a great degree, be actually killed, and silenced by the violence of persecution. When Christ in the awful and glorious dispensation of his providence will appear, not literally, but by terrible judgments, and destroy the papal power; the Pope of Rome, and his court of Cardinals will be totally routed, and the power of popery, and of Mahomet will be completely destroyed. This in all probability will be the state of the world when the Millennium will commence. Satan, by whose power and influence the Pope and Mahomet always acted, will be then chained; that is, Jesus Christ will lay an effectual restraint upon him, so that he will not be permitted to tempt and deceive the nations any more, during the thousand years. This will be the downfall of Satan's kingdom. Then *the souls* of the martyrs, or witnesses, will begin to live. Christ will begin to shed abroad the divine influences of his spirit on the hearts of men, which will revive the noble spirit of zeal, fortitude, and piety, which the old martyrs and saints used to possess. Then the souls of them who were beheaded for the witness of Jesus will revive, that is, a blessed succession of pious, zealous, brave, and spirited christians will spring up under the blessing and protection of heaven, possessing the same noble christian disposition and spirit, which formerly had possessed the witnesses of Jesus; and this noble spirit will prevail all over the world, and continue to rule in the hearts of men for a thousand mystical years. But as Satan will be completely restrained, and mankind will be perfectly free from his deceitful temptations; the souls of the rest of the dead, that is, the old spirit of Antichrist, will not revive again, until the thousand years are finished. The temper and spirit of those who had formerly persecuted, and killed the witnesses, lived not; the spirit of persecution lay dormant, the Pope and Mahomet had no successors until Satan was loosed, to stir them up again, at the close of the Millennium. This sense of the passage appears to me to be easy and natural,

and appears evidently to command respect and credit. But to say that the *souls* of the witnesses living, means their *bodies* rising from the dead, is evidently *up-hill work*, and no man can climb it without torture, and unless he wishes to hold by a twig, like a drowning man, to obtain a favorite object.

In Malachi iv, 5. it was prophesied of John the Baptist, "Behold I will send you Elijah the prophet." The Jews understood this literally; therefore, they sent messengers to John, who asked him, "Art thou Elias?" and he said, I am not." John was Elias in the sense of the prophecy, but not literally, as the Jews understood it. They expected Elijah to come down from heaven; and through this wrong construction of the prophecy, they believed neither the divine authority of John, nor of Christ; and through a gross mistake, Herod beheaded John, and the Jews crucified Christ. But the angel gave to Zacharias the right meaning of the prophecy, (Luke i. 17.) "And he shall go before him in the *spirit and power* of Elias;" the same pious, bold, austere, and resolute spirit of Elijah shall be in John; and therefore Christ said (Matt. xi. 14.) "This is Elias who was to come." In this sense also the souls of the martyrs will live, in their successors, who will live and reign with Christ a thousand years.

The prophet Ezekiel (Chap. xxxvii. 1—14) by a bold prophetic emblem of a resurrection, predicted the return of the Jews from the Babylonish captivity. Very few of the Jews who were taken to Babylon returned, but their children did; yet their return from their state of captivity to Jerusalem was represented by the grand figure of opening their graves, and raising them from the dead. "Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." The old Jews who had died in Babylon never returned to their own country; but their children did, who succeeded them; yet the return of their successors are represented as rising from the dead. So the successors of the beheaded witness are represented as living again in the first resurrection, by a similar figure as that, by which the Jewish nation is represented as rising, in their posterity, from the dead, and returning to their own land;

and as Elias is represented as coming down from heaven by his spirit and power, in John the Baptist.

But it is thought that because this is called *the first resurrection*, it is therefore a literal resurrection of the bodies of the witnesses from the dead; they take it for granted, without a single syllable of proof, that the second resurrection, is a resurrection of the bodies of the wicked. They argue thus; if the second resurrection be a literal one, the first resurrection must of course be literal also. This argument takes it for granted that the second resurrection is a literal resurrection from the dead. But let us dispute this point; then the basis of the argument falls, and the argument is good for nothing. I am truly surprised that such a learned and sensible man as Bishop Newton should argue and attempt to demonstrate his point on such flimsy ground. (See Newton on the prophecies, Vol. 2. p. 346 and 347.)

That a first resurrection argues a second, I grant; but I would beg leave to deny that either of them will be a literal resurrection; because the text does not say so, neither explicitly, nor by fair construction. And I humbly affirm the contrary; and say that they will both be mystical resurrections, to wit, the resurrection of souls and not of bodies. This is what the text means, and farther it saith not; and I refer to the arguments already stated above. After the first and second resurrection, we have an accurate account from the eleventh verse of this chapter to the end, of a third resurrection, which is called, the general resurrection of all, both good and bad, and also of the final day of Judgment. And this account contradicts their whole theory. This is a literal resurrection of the bodies both of saints and sinners. "And I saw a great white throne, and him who sat on it— And I saw the dead small and great stand before God—And the sea gave up the dead, which were in it, and death and hell, [death and the grave] delivered up the dead which were in them; and they were Judged every man according to their works." This is evidently a plain literal account of the final resurrection from the dead, at the last day. Thousands of dead bodies are buried in the ocean, and many thousands are buried in the earth, in sepulchres and graves, but death, whether it holds its victims in watery or earthly graves, surrenders its prey, of all sizes, ages and descriptions; and

the whole race of men, small and great, whoever have died, and wherever buried, or however held in a state of death, as Christ says, (John v. 28, 29.) "Shall come forth, they who have done good, unto the resurrection of life, and they who have done evil unto the resurrection of damnation." The first resurrection is a spiritual one, metaphorically called a resurrection; it will be effected by the spirit of Christ accompanying the gospel on the hearts of sinners, causing them universally, (or at least generally) to possess the true spirit of piety and religion, like the martyrs of old, who stood and bled and died for the cause of Christ. The second will be a metaphorical resurrection, and it might be called with propriety, a diabolical resurrection, because it will be effected by the influences of Satan loosed from his prison, inclining the hearts of the children of men to evil, stirring them up to persecute the church, with the same disposition as used to reign in the old heathens, Mahometans, and Papists. The third and last resurrection will be a literal one, effected by the almighty power of Christ, who will sound his trumpet and summon all the dead, to come to Judgment, when all, both quick and dead, shall be judged according to their works.

The abettors of this theory attempt to support their point from 1 Thess. iv. 16. where Paul says, "The dead in Christ shall rise first." It is always a sign of a weak, or a bad cause, when arguments are far fetched, or texts distorted to maintain it. Let us, however, examine this passage. "This we say unto you, by the word of the Lord; that we who are alive and remain unto the coming of the Lord," [that is, we who remain alive when the day of judgment comes] "shall not prevent" (PHTHASOMEN, come before) "those who are asleep." They will not come to judgment before those who are dead. "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." The dead in Christ, means, all true believers who die interested in Jesus; they shall rise first, before they who are alive will be called, to meet the Lord. Those who are alive must wait until the dead are first raised. "Then," when the dead are raised, "we who are alive and remain shall be caught up together with them;" both the living, and those who were dead and are now raised, will be caught up

together "In the clouds to meet the Lord in the air." So that the one will not come before the other; but all will be in one company "and so shall we ever be with the Lord." If any man can see a first and second resurrection in this passage, he must have eyes good enough to see a phantom; at least I must confess that he has keener eyes than I have.

It is always a happiness when we can find parallel passages of scripture to confirm, and explain one another. In the eleventh chapter of Revelations we have a corresponding description of the Millennium, from the eleventh verse to the eighteenth, exactly coinciding with the construction which I have given to this passage. The apostles sometimes paid but little attention to order in their narratives, but often stated facts in a promiscuous manner. The natural order of the facts stated in this chapter is as follows, to wit; verses 7—10, 14, 15, 11—13, 16—18. the 19th verse probably belongs to the next chapter. First, we have an account of the Beast slaying the witnesses, (ver. 7—10.) Then it is stated that the second woe is past. The woes were special judgments on the Papal and Greek churches. The first woe was the Saracens, or the Arabian Mahometans, who overran Arabia, Egypt, Jerusalem, a great part of Asia, and part of Europe. (Chap. ix. 1—12.) The second woe was the Ottoman Turks, generally called the Euphratian horsemen who overturned the kingdom of the Saracens, overran all Asia, Africa, and a considerable part of Europe, and fixed their capital at Constantinople. (Chap. ix. 13—21.) This woe is to continue until the time when the final judgments of God will be about to be poured out on the Papal kingdom. This will constitute the third woe, and will be the grand introduction of the seventh trumpet, and will completely destroy the kingdom of Satan, the Beast, and the false prophet. (ver. 14, 15. Chap. xix. 17—21.) After the sounding of the trumpet, when the Pope will be destroyed, Christ will bind Satan, and pour out his spirit upon the witnesses, and raise them spiritually from the dead. Thus the same spirit which were in the witnesses before they were killed, shall arise in a glorious succession of men, who will be witnesses for Christ and his gospel all over the world. (Ver. 11, 12.) A great revolution will take place, which is represented by a great earthquake, by which

révolution, the church of Rome will be brought to ruin; and probably the city will be destroyed, and no doubt thousands of the vassals of the Beast will be slain. (Ver. 13.) Then will the church of Christ, which is represented by the four and twenty elders, rejoice and give thanks to God, because he will have taken to himself his great power to subdue his enemies, and reign over the earth; (ver. 16, 17) and because the time was come to execute his judgments on the papal and antichristian nations, who had been angry, and were violent persecutors of the saints; and to vindicate the cause of the dead saints who were revived in the spirit of the witnesses, who were spiritually come to life; and to render his church glorious and triumphant over her wicked enemies, as a blessed reward given to the martyrs and saints, and all the servants of God; because it will appear that the cause for which the martyrs suffered and died will triumph over the whole world, and finally prevail over all opposition. Ver. 18.

It is very evident that this chapter contains an account, and gives a statement of the very same things which are described in the first part of the twentieth chapter, and shows the true meaning of it. Here the witnesses, who had suffered for 1260 years, and had now come to the close of their testimony, were killed and were lying dead. These are the self same succession of men who, in the twentieth chapter, were beheaded for the witness of Jesus and for the word of God, and who would not worship the Beast, nor his image, nor receive his mark, and their souls lived and reigned with Christ a thousand years. These witnesses revived and stood upon their feet, and were called to ascend up to heaven in a cloud, and their enemies beheld them, and great fear fell upon their enemies who saw them rising and ascending to heaven. All agree that this is a spiritual resurrection, meaning that the same spirit of religion will appear in a succession of witnesses that will spring up in the church after the former witnesses are slain. Bishop Newton acknowledges the resurrection of the two witnesses in chap. xi, to be figurative. See vol. 2, p. 238, and 346. And no man under heaven can tell how they can make the one a spiritual resurrection, and the other a literal one, when nothing is more evident than that both are the very same thing, and that the very same resurrection is predicted

in both chapters. Upon the whole, I, for my part, am thoroughly convinced that there is no scriptural ground for a literal resurrection of the bodies of the saints at the commencement of the Millennium; and it is highly improper to perplex the church with theories of such interesting importance, when there is no ground for them in the word of God, on a fair, candid investigation. At the time when Burnet, Waple, Newton, and some others wrote, there was a considerable time to go and come on, before the Millennium would commence, especially according to their calculation; they may be excused for letting their imagination play, and there was plenty of time for their whimsical theories to rise and fall again without doing either much good or harm to the church. But now the Millennium is coming so nigh to us, that we have need to study the prophecies, and understand them pretty well, that we may tell the truth, and not deceive the world with our own whimsical notions, without good authority from the word of God.

SECTION III.

Another part of their theory is, that Christ will come personally from heaven and dwell in his bodily presence, with his risen martyrs and saints, during the thousand years of his reign here below. I must confess that I feel too many substantial objections to this doctrine to admit it. This doctrine is of too great importance, to be received on human authority, and nothing but the authority of the bible can overthrow the objections which evidently lie against it.

1. When Christ was with his disciples on earth, they wished him to stay; and he no doubt would have stayed, had he thought it expedient for him to do so. But he told them that it was expedient for them that he should go away to his Father that he might send the comforter unto them. Neither did the spirit come, in any great degree until the day of Pentecost, and when Christ did send him he was to abide forever, and his business is, and ever will be, while the world lasts, to convince the

world of sin, of righteousness and of Judgment. Therefore, the plan of God appears from the scriptures to be, for Christ to go to his Father to intercede for his church and people, and to send his spirit down to carry on the affairs of his kingdom in his spiritual presence, and for him to occupy his seat at his Father's right hand, as the apostle says, ever to live to make intercession for us. (Heb. vii. 25, and x. 12.) Therefore for Christ to leave his seat as our intercessor, at his Father's right hand, before the general Judgment, would undoubtedly be contrary to the plan which the scriptures has evidently held up to our view. Christ, according to this theory, would cease to be our Intercessor before God. The Church would lose her Advocate before the Father, and Christ would take the place which the scriptures have always assigned to the Holy Spirit. To authenticate such a change as this in the established economy of the gospel, would require very strong and positive proof from the word of God, before any man could believe it, who has as weak faith as I have on such subjects.

2. For Christ to come in his second appearance before the general Judgment, contradicts the general account which the word of God has given us relative to the coming of Christ, and the end of the world. Christ said to the Jews (John v. 28, 29,) "The hour is coming, in the which, all who are in the graves shall hear his voice, and shall come forth, they who have done good, unto the resurrection of life; and they who have done evil unto the resurrection of damnation." If Christ intended to give us the idea, in this passage, that the second coming of Christ will be a thousand years before the final Judgment, and that he will raise the righteous a thousand years before the wicked, and that there will be two resurrections, one in raising the saints and martyrs, and the other, a thousand years afterward, in raising the wicked to pester the righteous a little season before he will take them to heaven; his language is by no means constructed so as to give us such ideas; and no man could ever take such ideas from the words of this text, unless he had first formed his theory in his own head, and then force the text, by absolute straining to agree with his notions.

The parable of the ten virgins, in Matt. xxv. gives the idea, that all the virgins slept and slept until the

bridegroom came. "Then all those virgins arose and trimmed their lamps," and they were all called at once to go forth to meet the bridegroom. This by no means comports with the idea of a thousand years between the resurrection of the righteous, and the wicked. Neither does the parable of the talents favor this idea. The wicked and slothful servant at his Lord's coming was judged at the same time with the faithful servants: and in the latter end of the chapter Christ gives us an accurate account of the whole process of the day of Judgment. "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 the sheep from the goats; and he shall set the sheep on the right hand, and the goats on the left. Surely, if we can understand language we can find nothing here to favor, but every thing to oppose the idea of two literal resurrections, and two literal comings of Christ.

In the parable of the wheat and the tares we have a very particular account of the day of Judgment. (Matt. xiii.) "Let both *grow together* till the harvest;" (the harvest is the end of the world.) "And in the time of harvest I will say to the reapers, gather first the tares, and bind them in bundles to burn them; but gather the wheat into my barns." The parable of the net cast into the sea is another description of the last day. The net is drawn to shore; they sit down and gather the good fish into vessels, and cast the bad away. "So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth." These parables give us no idea of two comings of Christ, or of two resurrections of the body; but directly the contrary.

In Acts xvii, 31, Paul told the Athenians that "God hath appointed a *day* in which he will judge the world in righteousness." Compare this with Rom. ii. 5. "But, after thy hardness, and impenitent heart, treasurest up unto thyself wrath against *the day of wrath*, and revelation of the righteous Judgment of God." Also in ver. 12, 16. he says, "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, *in the day*

when God shall Judge the secrets of men by Jesus Christ." see (Rom. xiv. 10.) "For we shall all stand before the Judgment seat of Christ." (2 Cor. v. 10. 1 Cor. iii. 13.) "Every man's work shall be made manifest, for *the day* shall declare it." (Matt. x. 15.) "More tolerable for the land of Sodom—in *the day of Judgment*, than for that city." See also, Chap. xi. 22, 24. and Chap. xii. 36. "That every idle word, that men shall speak they shall give account thereof in *the day of Judgment*." 2 Pet. 9. "The Lord knoweth how to deliver the Godly—and to reserve the unjust unto *the day of Judgment*." (Chap. 3. 7.) "But the heavens and the earth—are kept in store, reserved unto fire against *the day of Judgment* and perdition of ungodly men." (1 John iv. 17.) "That we may have boldness in the *day of Judgment*."

Surely every man who understands the natural sense of words, and phrases, must know from all these scriptures and many more which we could easily quote, that the idea which God intended to give us, and the idea which he has actually given to the world, is, that there is a day appointed, to wit, one particular set time, in which Christ will descend from heaven with his holy angels to Judge the world; when he will raise all the dead, both the just and the unjust, and all the race of Adam will be assembled before him, and every one shall be judged according to their respective works. If this idea is wrong, we have received it from the bible, and if we have taken wrong ideas from the statements and representations which Christ and his apostles have generally given us, it is because the language of the scriptures have been calculated to lead us astray. And we must quit our bibles, and betake ourselves to the dictates of a few learned, and ingenious men, who have very skilfully rectified our errors into which we have been led, by depending too much on what the inspired writers have over and over stated on this interesting subject.

We cannot pretend to say how long the day of Judgment will be, or what may be the duration of that all important time; but it is evident that it will be but one time, but one resurrection, and but one Judgment. Two kinds of people, the righteous and the wicked, will be raised, but both will be raised at once. It is also true, that the righteous will be seated on the right hand, and the wicked on the left, and that the one will be acquitted

and the other condemned; but still it will be but one day of Judgment. The statement of a thousand years between the first and second resurrection, in the twentieth chapter of the Revelations, is not an account of the general resurrection of the body, as we have already seen, but only the prophetic time between two metaphorical resurrections; and therefore this statement by no means contradicts the general account which the scriptures give of the general resurrection of the dead, and of Christ's second coming to Judge the world.

3. Although there are frequent instances, and occurrences stated in the scriptures, of Christ appearing for particular purposes, and on special occasions; yet we have no account of his ever coming personally, or as to his bodily presence, but twice; once when he was made flesh and dwelt among us; the second time will be, when he will come to Judge the world at the last day. When Jesus ascended, the disciples stood gazing, as he went up toward heaven. Two angels appeared to them and 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." This certainly proves that Christ will come again in his bodily appearance as the disciples saw him going bodily away. This special circumstance of Christ's second coming is several times mentioned in scripture. Matt. xxv. 31. "When the son of man shall come in his glory, and all the holy angels with him." (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." (2 Thess. i. 7, 8.) "The lord Jesus shall be revealed from heaven, with his holy angels, in flaming fire, taking vengeance on them who know not God, and who obey not the gospel of our Lord Jesus Christ." In Heb. ix. 28. the apostle states both appearances together. "So Christ was once offered to bear the sins of many; and unto them who look for him, he shall appear the second time without sin unto salvation." See also Jude 14, 15: "Behold the Lord cometh with ten thousand of his saints to execute Judgment upon all." And also Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him." (Rev. 20. 11.) "I saw a great white throne, and him who sat on it from whose face the heavens and the

earth fled away." (xxii. 12.) "Behold I come quickly, and my reward is with me to give every man according as his work shall be." (1 John iii. 2.) "But we know that when he shall appear, we shall be like him, for we shall see him as he is." - 8

From these passages we clearly see that Christ, who has come once in the flesh, will come a second time in a bodily and visible manner, and we also see that he will come but once more, to wit, a *second time*, in a bodily shape; and we also see from these scriptures that his second appearance will be when he comes to Judge the world at the last day.

If therefore his coming to reign with his saints a thousand years, before the last Judgment, be a literal, or a personal coming, then there will be three visible or personal comings of Christ; which is contrary to the whole tenor of the scriptures which give us only two literal appearances of Christ; one in the flesh, while he was on earth, when he came to die for sinners; and the second when he will come to Judge both the quick and the dead at the last day. This theory is therefore false, and contrary to the scriptures, and is nothing but the empty sallies of human imagination.

4. Although there are but a first and second, personal, appearance of Christ mentioned in scripture; yet every one who is acquainted with the bible knows that there are many passages that speak of his presence, and of his appearing in a metaphorical or spiritual sense. I will state a few instances out of many. In Matt. 24. 30. Christ is said to come in the clouds of heaven with power and great glory, to the destruction of Jerusalem, by the Roman army. This was not a literal, but a figurative coming; because Jerusalem was destroyed by the terrible Judgments of God, which was poured out on that wicked nation for crucifying the Messiah; and the Romans were the instruments which God employed to execute his will upon that devoted people; compare Chap. xvi. 28. and x. 23. and xxiv. 3. all which relate particularly to the destruction of Jerusalem. I know that many refer this prophecy of Christ to the day of Judgment; but this is evidently a mistake, for Christ himself, as if on purpose to prevent this notion, said expressly, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." Matt. xxiv. 34.

Christ several times said that he would come again to his disciples, and that he would see them again, and they should see him. John xiv. 16—20. "And I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth.--I will not leave you comfortless (Greek, ORPHANS.) I will *come to you*. Yet a little while and the world seeth me no more; but ye see me—At that day ye shall know that I am in my Father, and ye in me and I in you." Christ, here, evidently speaks of his spiritual presence, and of his coming to his disciples in a metaphorical sense, by his spiritual influences on the day of Pentecost. Chap. xvi, 16, 22, 23. "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father—And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "And in that day ye shall ask me nothing," &c. We therefore evidently see from these texts, that Christ came to his disciples on the day of pentecost, not literally, but by the influences of his Spirit, which is metaphorically called his spiritual presence, which is a very different thing from his bodily presence, or his literal coming at the last day. We are told in Acts ii. how Christ came to his disciples on the day of pentecost; that he came, not literally, but by the effusion of his Spirit, by which they were filled with the Holy Ghost, and were indued with power from above to preach the word, to speak with tongues and to work all kinds of miracles to attest the truth of the christian religion.

Christ is said to be with his ministers, his church, and with his people. Matt. xxviii. 20. "Lo I am with you alway, even unto the end of the world. Amen." Chap. xviii. 20. "For where two or three are gathered together in my name, there am I in the midst of them." Acts xviii. 9, 10. "Then spake the Lord to Paul in the night by a vision; Be not afraid but speak, and hold not thy peace, for I am with thee." 2 Tim. iv. 17. "Notwithstanding the Lord stood with me, and strengthened me." Rev. ii. 5. "Else I will come unto thee quickly, and will remove thy candlestick out of his place." Verse 16. "Repent, or else I will come unto thee quickly and fight against them with the sword of my mouth." See chap. iii. 3, 11, 20. These are instances which plainly

prove that the spiritual presence of Christ is with his ministers and his church, although his bodily presence is removed. Although Christ's personal, or bodily residence is in heaven, and will remain there until he makes his second appearance, with his holy angels, in the clouds of heaven, to Judge the quick and the dead; yet his spiritual presence is, and will be with his church and people here on earth until the end of the world. And he often comes in a special manner either to punish his enemies, to chastise his people for their faults, or to bless them with the outpouring of his spirit. But all this is to be understood in a metaphorical, and not in a literal sense.

Again, Christ is said to come to, and be with every individual believer in a spiritual sense. John xiv. 23. "Jesus answered, and said, If a man love me, he will keep my words, and my Father will love him; and we will come unto him and make our abode with him;" and in verse 21st, Jesus said, "He who loveth me shall be loved of my Father, and I will love him, and I will manifest myself unto him." Heb. xiii. 5. "For he hath said I will never leave thee, nor forsake thee." See Gen. xxviii. 15. Deut. xxxi. 6, 8. Joshua i. 5. Is. xli. 10. Though Christ is in heaven, yet his spiritual presence comes to, and abides with, his people continually here on earth.

It is consequently in this metaphorical sense, or in a spiritual manner, and not literally, that Christ will come, and reign over his church and people in the time of the millenary glory of his kingdom. He is represented indeed as coming down from heaven to dwell on earth with his people. So he was represented as coming to his disciples on the day of pentecost; but it was by the power of his spirit he came, and not in a bodily manner. He was represented as coming to Jerusalem to destroy the temple, and execute his vengeance on the Jewish nation; but he did not appear literally, but metaphorically, through his agents, the Roman army, the ministers of his vengeance. He is now with his ministers, in a spiritual sense, and with his church, at this day. And thus in a spiritual sense he will be with his church in the time of the Millennium. It is true, the Millennium will be an extraordinary time, and the descriptions of it are highly coloured, both as to the reign of Christ, and as to the

glory of the church; but it is all spiritual; the metaphors are grand, and the figures and representations are bold; but the book of revelations is generally so. Yet the church will see nothing, know nothing, and feel nothing but what she has seen, known and felt ever since the day of pentecost; only in an infinitely higher degree. She will be the same church that she ever was, only vastly more pure and holy; she will be composed of the same kind of members, only generally all regenerated as they grow up under the power of the gospel; she will have the same gospel and ordinances that she ever had, only accompanied with universal power and energy; she will have the same Savior, the same cross, the same atonement, only universally triumphant over the whole world; she will have the same spirit, and the same influences, and the same effects, only far more energetic; the same kind of ministers, only more clear, more zealous and more united; understanding the gospel better, and their labors accompanied with a far greater degree of the glorious energy of the spirit of God; and christians will have the same feelings, and exercises that they ever had, only free from darkness, doubts, and temptations; and sinners will experience the same kind of regeneration, conversion, and sanctification, as they ever had done; faith, repentance, love and obedience, will be as necessary as ever they were. In short, all things will be as they always have been, only Satan will be bound and Christ in his spiritual presence, will reign triumphantly all over the earth, and the glory of the Lord will fill every corner of the globe, fill every part of the church, fill every family, and fill every heart.

SECTION IV.

Another part of their theory is, that at the commencement of the Millennium, the gospel, with all the means of grace, will be at an end; and that the probationary state will be closed forever. That Christ will, not only raise the dead saints to life, but will also leave the wicked in their graves until the thousand years are ended;

and also, that he will slay all the wicked on earth; and consequently will effectually stop the population of mankind, so that there will be a complete end of the human race, and the whole scheme of salvation will come to a final termination. This is truly dreadful doctrine, if it were true; but if false, it is despicable, and worthy to be treated with contempt, and abhorrence, and it becomes every ingenuous friend to the Redeemer's kingdom, to examine it candidly and honestly, before he adopts such horrible sentiments.

Indeed it must be admitted, that if Christ will raise the bodies of all the martyrs and saints to a state of immortality, and destroy all the wicked upon earth, and change all the righteous which will be alive at his coming, from a mortal to a spiritual state, it will of course follow that the world, and the gospel, and all the overtures of mercy will be at an end. It is also plain from scripture that if the dead are raised at all, they will be raised to an incorruptible state of immortality. For St. Paul in 1 Cor. xv. in shewing the peculiar circumstances of the resurrection, says, "It is sown in corruption, it is raised in incorruption. 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. (Ver. 42—44.) For this corruptible must put on incorruption, and this mortal must put on immortality,—then shall be brought to pass the saying that is written, Death is swallowed up in victory." Our blessed Lord also, in his answer to the Sadducees, has given us a very accurate description of the state of the saints after the resurrection. (Luke xx. 35, 36.) "They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."

From these two passages it evidently appears that all those who will obtain a happy resurrection (for only such are spoken of) will be incorruptible, glorious, powerful and capacious, spiritual, and immortal. That they will not marry, and consequently population will cease, that they cannot die, and consequently they are invulnerable and immortal like the angels of God in heaven. (Matt.

xxii. 30.) Therefore we beg leave to make the following observations.

1. It is evident from the prophecy of St. John, that the special reason why Satan will be bound, and shut up, during the Millennium (see Rev. xx. 3, 7, 8,) will be "That he should deceive the nations no more till the thousand years be finished;" and he says also, that "when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations." This abundantly proves that the nations, both during the time of the Millennium, and after it is expired, will be deceivable, otherwise where would be the necessity, or propriety in shutting Satan up, or letting him out. If the inhabitants of the new world risen from the dead are invulnerable and spiritual, and immortal, and powerful, and cannot die, and are like the angels in heaven, as Paul and Christ say they will be, there can be no necessity for a chain, a key, a shutter and a seal to pen up the devil; let him go; he can hurt nobody; every one on earth will be beyond his power; they will be at his defiance. And when he is let out of his prison, at the close of the Millennium, God only knows where he will find Gogites and Magogites to deceive. Can he make Gogs and Magogs of immortal angels, who are spiritual, and glorious, and cannot die any more? But the truth, and the undeniable truth is, God knows there will be danger of Satan's deceiving the nations, and therefore he will prevent it by chaining him in the bottomless pit. And when he will be loosed he will soon convince the world and the church that there will be danger, and that mankind will not be immortal or invulnerable neither. If these things do not prove and demonstrate the wretched folly and absurdity of such a notion, I must confess that I know not what a demonstration is.

2. When all the wicked will be slain and all the righteous changed, and raised in glory and immortality, and be like the angels in heaven, who neither die, nor marry, nor are given in marriage, there will, of course, be no population, and no posterity; then from what quarter will the enemies of the church arise? Where will Satan find an army to encompass the camp of the saints and the beloved city? I would suppose, by the by, that it would be a pretty hard thing to invest a city full of immortal angels, all spiritual, and who could fly from one part of heaven

to the other in a moment! Gog and Magog must be angels too, or devils, or they could do but little harm to them. Those who abet this scheme are hard run on this part of the subject. Their wild theories have driven them into knotty places, and they have hard work to get through. The learned Dr. Burnet says, "That they will be sons of the earth, generated from the slime of the ground, and the heat of the sun, as brute creatures were at first." Bishop Newton calls this "A strange, whimsical, absurd paradox;" and it surely is an evident sign of a lost cause; it may cure the spleen; but it never can save his hypothesis from death. Bishop Newton's conjecture from Mr. Mede, is a little better, but not much, to wit, "They shall be the nations of America, they being, in all probability, colonies or descendents from the Scythians, that is, from Gog and Magog," meaning the aborigines, or the Indians of America. Mr. Mede and the Bishop not being much acquainted with America, probably conjectured that the wild forests and mountains beyond the Atlantic would be quite out of the range of the Spirit of God, and the holy missionaries of the old eastern world; and consequently the Millennium could never reach so far as the western continent. But we now find that America is the largest half of the world; and it would be a pity if the Millennium should leave the greatest section of the earth under the dominion of Satan, and he locked up in hell all the time too, especially when it is promised over, and over, that the kingdom of Christ shall extend from the rising to the setting sun. Upon the whole, this theory of Mr. Mede's approbated by Bishop Newton, is nearly as wild as that of Dr. Burnet; though not quite so ridiculous.

Bishop Newton's own conjecture is the following. "At the expiration of the thousand years—Satan shall be loosed out of his prison, and make one effort more to re-establish his kingdom. As he deceived our first parents in the paradisiacal state, so he shall have the artifice to deceive the nations in this millennial kingdom, to show, that no state or condition upon earth is exempted, and secured from sinning. "This will do very well for me; my plan of a Millennium will suit this statement exactly. But it surely cuts up the Bishop's plan by the roots. If Christ's and Paul's opinions of the state of believers after the resurrection be correct, they cannot be deceived:

they will be spiritual, incorruptible, immortal, and like the angels of God in heaven, they can neither die, marry, nor generate; they neither can increase nor diminish in number, and they will have the promise of God, as all believers have, both in time, and eternity, "That they shall never perish, neither shall any pluck them out of his hand." Now if Satan can deceive such people as these, and lead them on to destruction, then farewell world, farewell truth, farewell bible, and farewell every thing that is reasonable; and welcome chaos, welcome nonsense, welcome TOPSYTURVY, and every thing that looks like confusion.

Mr. Pyle thinks "There may remain in the farther, and more distant parts of the world, *much people* still persisting in ignorance and gross superstition. These rude nations, prompted by envy at the plenty and happiness of the christian kingdom, and out of desire of riches, spoil, and plunder, will be permitted to invade the christian territories in vast bodies and armies." What a hardship, and how improper it is, for men of high standing for talents and literature, to impose on the world by handing out such whimsical and unscriptural reveries. Did Mr. Pyle ever study the prophecies respecting the vast extent, and universality of Christ's kingdom? To read the ingenious and learned theories of heathen philosophers relative to the future state of things, affords us some entertainment, to see how far they can go by the mere efforts of genius and study. But to see a man with the bible in his hand, a student in divinity, and a professed teacher of theology, entertaining his readers with his own idle imaginations, and his learned lucubrations, and the oil of his lamp sparkling against the rays of God's word, is enough to provoke our indignation. When the whole earth will be filled with the glory of the Lord, and the very ends of the earth shall see his salvation; when the Jews shall be brought in with the *fulness* of the Gentiles, and when the kingdoms of this world will become the kingdoms of our Lord, and of his Christ, and all shall know him from the least to the greatest, where will Mr. Pyle, or Bishop Newton, even with all their supposed artifice of Satan, find their MUCH PEOPLE, persisting in ignorance and gross superstition, even in the wilds of America? I apprehend they will be as hard to fasten on their principles, as Dr. Burnet's sons of

the earth, generated from slime, and the heat of the sun. The slime of learned brains, heated by a warm imagination, can generate *ideal men*, any time, and any where, and any how; but where Satan will find *real men* in order to besiege the camp of the saints, on the supposition of a literal resurrection, will require more than a warm imagination, or classical brains either, to tell.

But the most plausible opinion, and I believe the latest, and the most relied on, is, that at the close of the Millennium all the wicked will be raised from the dead, and Satan, loosed from his prison, will head them, and make his last effort to overthrow the kingdom of Christ. This theory at first sight looks plausible, if it were only true. But the only authority they have for the dead, literally rising, I have already examined, and have shown, I think pretty clearly, that this resurrection is a mystical resurrection. The first question is who will raise them,—God, or the Devil? God, by all means, you will say. But what does the prophecy say? (Rev. xx. 7, 8.) “And when the thousand years are expired, 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 themselves together to battle.” It is plain then, that Gog and Magog, which are the mystical names that represent the enemies of Christ’s kingdom, will be stirred up by the delusions of Satan, therefore, they must either be deceived by Satan after God has raised them from the dead, or Satan must raise them by his deception. But the evident idea of the text is, that Satan stirred them up to persecute the church; and all the resurrection that the text gives us any idea of is a resurrection of the persecuting spirit and temper of the old persecutors, which had lain dead during the thousand years. Such a resurrection as this we admit, and the text clearly proves. But Satan is the author of it, and not God; and when he will be loosed he is represented as going out into the nations of the earth, to do this very thing. So that this second resurrection is properly a diabolical resurrection, performed on the souls of men and not on their bodies, by Satan himself, and not by God. And there is no proof as I have already shown, in this whole passage for a literal resurrection of the bodies, either of the righteous, or the wicked.

But if the resurrection of the righteous be literal, then the resurrection of the wicked will be literal also. Let us now, for the sake of argument, admit both to be literal. And in the first place let us lay down certain premises authenticated by plain bible truth, and then draw our conclusions, and see where we will land in our demonstration. In the first place, we have already proved, by our Savior's and Paul's description of the state of believers, after the resurrection, that they will be spiritual, immortal, incorruptible; and cannot die, and are like the angels of God in heaven, and that they neither marry, nor generate, increase nor diminish, and consequently they are invulnerable and cannot receive any bodily injury. We now set this down as a fact established by the testimony of Christ, and his apostle Paul. Secondly, we are compelled by necessary consequence to take it for granted, that the wicked, after the resurrection, will, according to their circumstances, be in a similar state; there will be a moral difference, but yet a physical identity of state; that is, although they will be wicked, and perfectly devoid of all grace and goodness, yet they will be spiritual, immortal, and in a physical sense, incorruptible, they cannot die, but will be like the fallen angels in hell. I will take this for granted, as effectually proved by a plain and necessary application of the same texts to their case, as a counterpart. Therefore these two things being admitted, which none can deny, we argue, that when the righteous and the wicked are both risen from the dead, both in an immortal state, none of them can die, and none of them can be physically hurt or injured, and both living together in the world, both perfect enemies to each other, and neither can do either any injury or harm. What a miserable figure Satan will make with such an army, besieging the camp of the saints, and the beloved city. This war will not be an army of mortal men fighting against their fellow-mortals, but invulnerable, incarnate devils fighting against incarnate angels, and neither of them can hurt other. They need not attempt to kill or destroy one another, for they cannot die; and what is the use of attempting to starve them out in the siege? they do not eat, nor drink; and if they attempt to storm the beloved city, they cannot put the citizens to the sword or the bayonet; swords, pistols and pikes cannot hurt spirits. How ridiculous these

things look; but they are not a whit more ridiculous than the theory on which they are founded.

But bad as these things appear, we are not yet come to the worst. If the dead literally rise according to this theory, St. John has surely imposed a very erroneous idea upon us in the description he has given of the dangerous and pitiable state of the saints in the beloved city. No man can read the eighth and ninth verses of this chapter (Rev. xxth) without being impressed with a view of the saints being in most imminent danger. The armies of Gog and Magog are all round them as numerous as the sand of the sea, just ready to cut them up, and the camp invested, and the city hemmed up, and ready to be stormed, or starved to death, and in fact, the danger so great and the beloved city reduced so low, that God had to relieve them by a sudden and miraculous dispensation of his providence, hurling down fire from heaven upon their enemies, as he did on Sodom and Gomorrah, to save his people from sudden and inevitable destruction. These are most certainly the ideas the apostle has given us, and intended to give us. But it is all a mere feint; a play upon the fancy, without any reality! What is the matter with the saints? Do they think they are mortal? and are they afraid the enemy will kill them, put them to the sword or starve them to death? Can saints die twice, once before the resurrection, and once before they get to heaven? Did the inspired John think them in danger, when he gave us such a moving account of the business? And will the Almighty think them in danger when he will send fire down from heaven on their enemies to burn them alive? For my part I cannot see any use in throwing fire on spirits that cannot be burnt, unless it were hell-fire. Sodom and Gomorrah could be burnt, Nadab and Abihu could be burnt, the captains and their fifties could be burnt; but those who are risen from the dead cannot be burnt; then why should fire come down from God out of heaven to devour spiritual, immortal men, who cannot die? But John says in the text, that the fire did devour them; and that proves that they were not immortal, nor risen from the dead; but just common men like we are.

All these miserable absurdities arise from this strange and unaccountable theory; and if the resurrection whi

precedes, and immediately succeeds the Millennium be literal and not metaphorical, it will be impossible to preserve the doctrine of the Millennium from all these insurmountable difficulties. And, indeed, the reader will soon find that we have not yet said a word about the worst absurdities which attend this theory. We are sorry to be under the necessity of exposing the sentiments of men of genius and good sense, who no doubt were well meaning men; but if we would only admit this passage of scripture to have a spiritual or figurative meaning, it would stand fair and respectable, disencumbered of all such absurdities and contradictions. But in order to show what the Millennium will be, I have to show what it is not, that the genuine doctrine may stand properly erect on the solid foundation of the word of God, free and properly disentangled from all such encumbrances.

SECTION V.

The most important and fatal objection which lies against this theory is, that it necessarily puts a stop to the progress of the gospel, terminates the race of mankind, winds up the scene of salvation, and consequently leaves Satan in the full possession of his kingdom; excepting a few, and comparatively very few, who have been rescued from eternal death by the Redeemer of sinners, and the whole work of redemption terminates in the eternal disgrace of the mediatorial kingdom of Christ, and in the hellish triumph of the old Serpent, in effecting the destruction of the human race. This diabolical scheme sends Satan to hell with his head unbruised, loaded with spoils and crowned with glory, and leading in triumph the great majority of the race of Adam to be shut up with him in his infernal kingdom of darkness, with only his heel bruised in the loss of a small remnant of the human race; and the head, instead of the heel of the woman's seed is completely bruised, his mediatorial plan, as revealed in his word, completely defeated,

his gospel trampled under foot, his blood profaned, his promises broken, his word falsified, and his mediatorial glory tarnished and lost forever. The writer of these sheets mentions these things with religious detestation, conscientious abhorrence, and pious indignation.

Mr. Spalden, a late writer, and those who abet his scheme of a literal resurrection, and the literal reign of Christ with his saints here on earth, openly avow the termination of the gospel, and the final close of the whole system of grace, at the commencement of the Millennium. It surely becomes every true disciple of Christ, who wishes to know the truth on this important subject, to lay aside all levity and partiality of mind, and to look into the word of God with reverence, and search for the truth, with honesty, soberness, and godly sincerity.

Let us first ascertain what is the mediatorial glory of Christ. A correct resolution of this inquiry, is a matter of great consequence as to the important subject under consideration. The question is not, What is the glory of Christ in his divine nature and in his co-equality with the Father; nor is it, What is his glory as the creator, preserver and governor of the universe; but the question is, What is his glory as the Redeemer of the fallen race of Adam? This question is easily answered; his glory is, and must be, in redeeming the human race, as far as he has said he would, and as far as he has proposed in his word. His mediatorial glory therefore consists not in doing one thing, two things, or twenty things, necessary to be done, in order to redeem sinners, but in doing every thing necessary, and in completely performing the whole work from first to last, as he has proposed. Had Christ died on the cross, risen again from the dead, taken his seat in heaven, commanded his gospel to be preached, and done nothing else, there would have been no sinners saved; and although the death, resurrection, and ascension of Christ, are glorious things indeed, when considered in connection with the whole plan of salvation, and although they are the fundamental basis of the whole system of the gospel, yet if there were no sinners saved, (I speak with reverence and to the honor of God) the cross of Christ would be an eternal disgrace to the Deity. Then we may only say, that the mediatorial glory of Christ, consists merely in dying on the cross, but in saving as many of the sinful race of Adam as he has engaged in

covenant with his Father to redeem, and as many as he has promised in his word to save; and he must at least save so many as will effectually overthrow and destroy the kingdom of Satan in the world. If Christ will not do all this he never can be glorious as a Mediator. These things are so evident that I think no reasonable man can deny them, and on these principles I think we are obliged to conclude, that if the gospel will come to a close at the commencement of the Millennium; and if no more will be saved than have yet been saved and will be between this and then, Satan will come off victorious, and triumphant over the gospel; not the one half of the promises will be fulfilled, and the word of God will be a lie, and the gospel will be eternally dishonored. These are hard conclusions, but they arise as a necessary consequence of a literal resurrection, which necessarily implies a complete termination of the human race, and of the gospel of salvation, at the commencement of the Millennium.

Let us now try whether the bible, and stubborn facts, will not prove the truth of what we have said. We will first take a view of what Christ has engaged in his word to do; then we will consider what he has done in saving sinners, and thirdly, we will see what he has yet to do, before his mediatorial glory can be complete.

1. What has Christ engaged in his word to do? 1st. He has engaged to bruise the Serpent's head. 2d. He has engaged that he will be a blessing to all the families of the earth. 3d. He has promised that he will draw all men unto him. 4th. He has engaged to destroy the works of the Devil. 5th. He has promised to bring in the Jews with the fulness of the Gentiles, and that the whole earth shall be full of his glory; and that all people, and nations, and languages, shall serve him, and that the knowledge of the Lord shall cover the earth as the waters do the sea, and that all lands shall see his salvation.—See Gen. iii. 15, and xii. 3. John xii. 32. 1 John iii. 8. Rom. xi. 25, 26, 30 32. Num. xiv. 21. Dan. vii. 14. Is. xi. 9, and xlix. 6. We are still to remember, as I have observed before, in page 12th, that in the original promise, in Gen. iii. 15, there is an exception stated, of a small remnant of mankind, the seed of the Serpent, who will be lost, whom Christ has not promised to save; who, for God's own infinitely wise

ends, were left out of the number which he gave to his Son to redeem. This remnant is always to be considered as excepted in all the other promises, whether mentioned or not. But all the rest he has pledged his faith to his Father and to the church to save; and if he lose one of them his Mediatorial glory is lost forever. See John vi. 37—40, and x. 14—16, 27—29. These promises and engagements are to be considered as general rules (as I have already stated in page 16th) the exceptions to which are so small that they are comparatively not worth mentioning; and are indeed only as a slight bruise on the heel, not worth complaining about.

2. We now proceed to inquire what Christ has done in fulfilling these engagements. The question now is, Has he bruised the Serpent's head? Has he been a blessing to all the families of the earth? Has he drawn all men unto him? Has he destroyed the works of the Devil? Has he brought in all Israel, with the fulness of the Gentiles? and has he been salvation to the ends of the earth? Let the history of the bible and facts determine. — On such an important subject as this we are not to indulge a fanciful imagination, and build castles in the air; but we are to take solid ground, and determine by real facts, known by the state of the world; and by the solid declarations of the word of God. In the first place let positive known facts tell us what the gospel has done in the world, and then let the prophets of God tell us what it has yet to do. Then we can assuredly know whether the gospel will have finished its course at the commencement of the Millennium; or whether the main work of salvation will not then be only beginning. In our inquiries on this subject, we will take a view of the progress of the gospel, and the extent of Christ's kingdom from the fall of Adam to the flood; from the flood to the calling of Abraham; from the calling of Abraham to the coming of Christ; from the coming of Christ to the present day; and from the present day to the commencement of the Millennium.

After the fall the gospel set out under the auspices of the grand and fundamental declaration that the seed of the woman should bruise the head of the Serpent. With this great plan in view, Christ began his kingdom; and introduced his Mediatorial work of redemption, in which he was engaged to counteract the influence of Satan, the

grand enemy of mankind, and ransome a fallen world from eternal destruction. We cannot comprehend the great plan of God in conducting his affairs. But it appears evident that Christ, the glorious Captain of our salvation, proceeds in his Mediatorial work according to the infinitely wise councils of heaven. It appears from facts, and from the prophecies, and statements of the scriptures, that God saw it best, and most for the mediatorial glory of Christ, to leave out a small remnant of the human race, as the seed of the Serpent; and it appears that he allotted them to be born, at least generally, during the first ages of the world, and after the end of the Millennium, and that a small number of his elect, whom he had given to Christ, should be born during the time of the reign of Satan over the non-elect, just as many as would be sufficient to have, and maintain a church on earth, in the midst of Satan's dominions. We dare not ask the reason why God chose to do so; but "known unto God are all his works from the beginning." Our business is to acquiesce in his will with humble reverence and adoration. Nevertheless it is our duty to observe his footsteps, and learn from his works and ways something of his divine purpose towards the children of men. We find, however, in fact, that Christ intended, in his infinite wisdom, to let Satan have the advantage at first, and he has evidently had the advantage for nearly six thousand years. Six thousand years seem to us a long time; but they are as nothing compared with the years of the Millennium.

We will modestly suggest a few considerations on this dark, solemn, and unfathomable subject. First, it evidently appears by the opposition that the church has met with, from the power and subtlety of Satan, that he is no contemptible enemy; but such as nothing but almighty power can conquer. Christ intends to make it evident to the world, to angels, and to his church, that he is a glorious conqueror. A great conqueror disdains a feeble enemy, and he would gain but little honor in conquering him. King David disdained to kill Shimei; but he gloried in killing Goliath, and how diminutively Goliath spoke to the stripling David when he saw a raw, ruddy youth advancing forward to fight with a giant, and a man of war! But Christ has let the world know that Satan is not a trifling antagonist, and he will get glory in conquering him when the proper time will come.

But, again, we are to take notice that the seed of the Serpent are the non elect, who are all devoted to destruction; and therefore they are proper objects of wrath and judgment. Thus Christ has a fair opportunity of showing his just indignation against sin and sinners, on these "vessels of wrath fitted for destruction." There does not appear, in the application of mercy to the guilty, and ungodly, any display of wrath and indignation against rebels, except only in the death of Christ. But God has seen fit, not only to display his justice in the death of his Son, when he took the sinner's place, but, by crowding the Devil's seed together for six thousand years, he has given his Son ample room, on all proper occasions, to "make his name terrible among the heathen, as a sin revenging God." See Gen. vi. 5, 6, 7, 12, 13. Exod. viii. 22, and ix. 14—16, and x. 1, 2, and xiv. 17, 18. Deut. vi. 14, 16. Mal. i, 12. Many instances are recorded of God's terrible judgments falling upon the wicked generations of men. The flood of Noah, the land of Egypt, the Canaanites, the Sodomites, the rebellious Israelites, the Babylonish captivity, the destruction of Jerusalem, and thousands of other instances in the course of providence, declare unto us that God will not suffer sin to go unpunished. Thus, for wise reasons, of which we know but little, Christ has permitted Satan to reign generally over the world, and has suffered him to pursue his church with blood and slaughter wherever he has erected his kingdom.

But we return from these general observations to take a view of the church in the different ages of the world since the fall of Adam.

1. It appears from the history of Moses, that Satan got an easy conquest over our first parents in the garden of Eden, and by his fatal artifice he seduced Adam, who was the federal head of his posterity, to break covenant with God, and thus he ruined the human race and brought them into bondage. Adam revolted from under the government of God, and he and all the human race became the servants of the wicked one. When the two first children of Adam came to years of maturity, the enmity of the seed of the Serpent against the seed of the woman began to exhibit itself in wicked Cain, against righteous Abel. Religion is the sole cause of the spite and malice of the wicked sons of Beliel against the peo-

ple of God. The church of Christ, among the children of Adam, began in Abel, and Satan's kingdom began in Cain. But Satan's kingdom got the victory over the church, in the shocking murder of Abel, and Satan became a literal murderer from the beginning.

In the sixth chapter of Genesis we have a doleful account of the miserable and wretched state of the world of mankind. God seems to be fretted (speaking after the manner of men) because they strove against, and grieved his Holy Spirit continually. The sons of God, by associating with the wicked, became adulterated, and degenerated from the true worship of God, until the number of Christ's kingdom was reduced to eight souls; and not many of them were truly the children of God. It is remarkable what expressive language God is pleased to make use of in giving the reasons for destroying the earth by the flood. "The wickedness of man was great in the earth. The imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man—and it grieved him at his heart," Moses says that the earth was corrupt before God, and filled with violence; for all flesh had corrupted his ways upon the earth, and Noah was the only man that was found perfect before God. This is a dismal account indeed, and plainly shows, that although Christ had set out on the auspicious promise of bruising the Serpent's head, yet his kingdom was straitened to a direct line from Adam to Noah, and had dwindled away almost to nothing, while Satan's kingdom was filling the whole earth with wickedness and violence. In this miserable situation the church of Christ continued for the space of sixteen hundred and fifty years. The flood was indeed a tremendous victory over Satan's kingdom in this world, in the destruction of that wicked generation; but all the glory the gospel received from it was, the preservation of the little flock of Christ in Noah's ark.

2. From the flood to the calling of Abraham, was about three hundred and fifty years; of which time we have but a very short account. But the building of the tower of Babel, as though they were intended to scale the battlements of heaven; and also the calling of Abraham and separating him from the families of the earth, make it very evident that the world had again revolted from God, and were all become a mass of idolaters under the power

and dominion of Satan; and the church was again confined to one family, while the rest of mankind were given up to the government of the wicked one. Here we have two thousand years of the world in which the church of Christ is scarcely known; while the whole race of mankind, excepting very few indeed, were led blindfolded by the old Serpent down to eternal destruction.

3. From the calling of Abraham, to the coming of Christ, contains two thousand years; during which time, the church had to pass through a great variety of different scenes. There appears an evident design in the conduct of God to keep back his church from increasing; while Satan's kingdom was advancing with large strides all over the world, both in extent and numbers. Abraham's seed was especially designed for a repository, to preserve the name, the word, the worship, and the ordinances of the true God; to preserve a correct line of descent from Abraham to the promised Messiah, (who was to be, in due time, a blessing to the world,) and to preserve his church from being totally lost among the idolatrous nations of the earth. Abraham had eight sons, Ismael, and the six sons of Keturah, and Isaac, the promised seed, the son of Sarah. Hager and Keturah were only concubines, (see Gen. xxv. 5, 6.) but Sarah was his legal wife, and Isaac was the legal heir; and God chose Isaac for himself, and the rest were all absorbed in the general mass of idolaters. Abraham was a hundred years old when Isaac was born. Sarah, Abraham's wife, was barren; and so was Rebekah, Isaac's wife, until God gave them children by special promise. Isaac was sixty years of age when Rebekah brought him two sons, and Satan got one of them. And Jacob had to steal the blessing from his brother Esau, and to fly for his life to Laban the Syrian; there he had to serve fourteen years for his two wives, and he and his twelve sons and their families went down into Egypt, and were servants for four hundred years, in a state of sore bondage to the idolatrous Egyptians, who were the enemies of God, and belonging to the kingdoms of Satan. Thus we find, between four and five hundred years were spent, while the church of Christ was known in the world, only as strangers, and as servants to the seed of the Serpent, a considerable part of the time making brick for Pharaoh to build his palaces, temples and monuments for the grandeur of his kingdom, and the worship of his gods.

But God, and his church, poor and degraded as it was, got great honor upon their enemies, when he delivered his little flock from the tyranny of Egypt; and he made Pharaoh, and his kingdom pay soundly for enslaving the Israelites, as an example to other nations, who oppress their fellow men, and hold them in a state of bondage, notwithstanding all arguments, and remonstrances to the contrary. The dismal plagues of Egypt, the first born of man and beast all prostrated in death, and king Pharaoh, his chariots and horses, and all his mighty host swallowed up in the Red Sea, was indeed an awful display of divine power and majesty exercised for the protection of his church, and the destruction of his enemies. But still we must remember, that this was not saving men's lives, but destroying them; and this was not Christ's direct mediatorial business; but his indirect work in preserving a small handful of men from being devoured by the multitudes of Satan's subjects.

After the Israelites crossed the Red Sea, they were kept wandering about in the wilderness forty years under the curse of God, for their wickedness, until those who had sinned were all consumed, and there were none of the old stock which came out of Egypt permitted to cross over into the promised land, but Joshua and Caleb. Also, after they were settled in the land of Canaan, alas, what a stubborn, froward, and stiffnecked people they were! To look at the general conduct and disposition of the Israelites, excepting only a few instances, they appear more like a set of incarnate devils, than a church of Christ. Yet it was all the Church he had, and all the rest of the world belonged to Satan. Notwithstanding all that the Israelites had seen, and all that God had done for them, and all the promises he had given them, and all his warnings, threatenings, and judgments, yet it seemed impossible to keep them from idolatry, and from every abomination which was practised among the nations around them. But God was merciful, and spared them, and preserved, and defended them as his peculiar people. Here is now the whole church of Christ settled in a country not more than a hundred and fifty miles long and eighty miles wide; while Satan's kingdom extended all over the inhabited world.

The kingdom of God consisted of twelve tribes until the days of Rehoboam the son of Solomon, when Jero-

boam the son of Nebat drew off ten tribes from the house of David; and also drew them off from the worship of the true God to the worship of idols. Then the church of Christ consisted of two tribes only, to wit, the tribe of Judah, and that of Benjamin. At length, for their incorrigible wickedness they were carried away captives to Babylon by Nebuchadnezzar, and were held in a state of bondage for seventy years. Here again the church of Christ was held in bondage under the power of one of Satan's servants the king of Babylon; their holy city Jerusalem was destroyed, and their temple burnt to ashes. In this distressed situation the people of God remained until the predicted seventy years were finished. Then a few of them returned, by the command of Cyrus, to their own land, and with much trouble and distress they rebuilt their city and temple, and became a body politic again. After this they were upwards of five hundred years tributaries to one nation and another whoever had the dominion over them. Indeed generally speaking, it was as much as they could exist as a nation. They were tributaries to the Persian kings, then to the successors of Alexander the Great, and finally to the Romans, who at length totally destroyed their city and temple, and extinguished them as a nation; in which forlorn situation they are at this day. This poor unhappy people, who were the only people of God, dragged out their existence for two thousand years, generally in a very afflicted state; they were first strangers and pilgrims in the land of promise, then servants in the land of Egypt, then wanderers in the wilderness, afterwards they were often harrassed with the idolatrous nations around them; by the Moabites, the Canaanites, the Medianites, the Philistines, the Amonites, the Syrians, the Assyrians, the Babylonians, the Persians, the Grecians and the Romans. Thus we see the diminutive state of the church of God for four thousand years. But only behold the vast extent and the power of the dominions of Satan! their numbers incalculable, living in idolatry, all up in arms against God and his people, and his holy worship!

4. At length the great Messiah made his appearance. He is now come who is to bruise the head of the Serpent, and in whom all the families of the earth are to be blessed. When Christ came into the world the Jewish nation was in a very deplorable condition. They were tri-

butaries to the Romans, under bondage to the seven headed Dragon, and under the government of Herod, who was a proselyted Edomite and one of the most cruel tyrants that ever existed. They were also sunk in ignorance and pride, and were, through their prejudices, become malicious opposers of the kingdom of Christ. They knew not their Redeemer when he appeared among them; but wickedly persecuted him, and finally put him to death in a base ignominious manner, for which they were, and are to this day accursed of God, and given up to hardness of heart and unbelief. However a small remnant has been saved, who believed the gospel, and formed the first christian church, into which the Gentile believers were engrafted; and we find that after the preaching of John the Baptist, and of Christ himself, the assembly of the saints in the morning of the day of Pentecost consisted of one hundred and twenty persons; a dear little forlorn church, very small in number, concealed in a private room, with myriads of enemies swarming around them, and spread all over the world.

SECTION VI.

When Christ was come, and had died, and was risen again, and had taken his mediatorial seat in heaven, and had commissioned his disciples to preach the gospel to all the world, and had also promised to be with them by the influences of his Spirit to the end of time, one would expect, and no doubt the apostles expected, that all the world would be christianised in a very short season; and that the world of perishing sinners would have hailed the auspicious era of the gospel and would have deserted the camp of Satan, and flocked to Christ as the doves to their windows; but, alas, the event has proved far otherwise. We are, indeed, delighted to read of three thousand converted on the day of Pentecost, and of their number increasing to five thousand shortly afterward. We are pleased, and highly gratified to read the conversion of Saul of Tarsus, and to see his success in preach-

ing the gospel to the Gentiles. But still, all that was done, although it fulfilled the predictions of Christ to his apostles (read Matt. x. 16—25.) yet it came far, indeed very far, from what might naturally be expected. And even to this day, the gospel has, comparatively speaking, done but very little in the world towards saving sinners.

With pleasure we admit that a great deal has been done; but when we compare what is done to what might be done, and to what the Devil has actually done, and is doing every day before our eyes; and also comparing what has been done, to what the gospel has yet to do, according to the promises of the word of God, we are certainly justifiable in saying that the gospel has as yet done but very little. We know that churches have been planted here and there all over the Roman Empire; and that Constantine the Great was exalted to the Imperial throne, and that he in a great measure put down Paganism, and idolatry, and set up the christian religion in the room of idol worship. But it is admitted that that happy state of the church by the unhappy abuse of christian bishops, did more real harm to the church than ever heathen persecutors did. The plan of popery, and all the abominable heresies which have pestered the church ever since to this day, in a manner took root in the church at that very time. Neither did the peace and happiness of the church at that time last over fifteen years, and we may honestly say that the church has been in confusion ever since, and has paid dearly for all that she has gained.

We are also ready to admit the glory of the time of the reformation from popery. This was indeed a glorious time for the church. The exertions of Luther, Frederick Elector of Saxony, Melancthon, Zuinglius, Calvin, Bucer, Brown, Knox, and all the great reformers, have gained a great acquisition, and rid the church of her thraldoms under the baleful dominion of the Pope of Rome. But still the reformation was only like the rallying of a defeated army, wheeling upon a victorious enemy, and regaining a part of what they had lost; and indeed the church has never yet gained the half of what she had lost by the ravages of popery, and never will until the Pope is sent to perdition, and that will not be until the commencement of the Millennium.

But the melancholy truth is, that notwithstanding all that has been done, either by Christ's apostles, Constantine, or all the reformers, Satan the old Serpent still maintains his throne and reigns triumphantly over the whole world, excepting only a comparative few genuine professors of religion. Not only so, but we are to consider the troubles, distresses and persecutions which the church has had to endure. What massacres, devastations and blood; yea, what every thing that is tormenting and excruciating has she waded through, to obtain the least footing in the world. We find a few churches scattered here and there over the world, and all swimming in blood, and watched and hunted, and butchered like lambs, by ravenous wolves, or rapacious tigers. Where are our noble churches in Asia, Africa, and the east of Europe? They are all engulfed in the vortex of Mahometan delusion; the Arabian locusts and the Euphratian horsemen have eaten them up. Where are our noble churches in Rome, Italy, Britain, Germany, France and Spain, and in all the western parts of Europe? They were all trampled under foot by the seven headed, and ten horned beast, and are so yet, except a few who have been emancipated by the reformation. Instead of the cause of Christ triumphing over Satan, Satan has driven the church before him, like a flock of trembling sheep, from city to city and from country to country; he has burnt her bishops and cut the throats of her ministers, pulled down her temples, turned her worship into Mahometan mosques, and into Te Deums addressed to the Virgin Mary and to canonized saints. Yea, the Man of Sin, the Son of Perdition has got into the very temple of God, and exalteth himself above all that is called God, or that is worshipped. (2 Thess. ii. 3, 4.)

But we glory in the churches in America. It is true, when we compare ourselves with ourselves, we have a right to rejoice in our privileges and blessings; but when we consider that all the vast continent of South America are all Papists and savages, and the greater part of the Canadas are French Roman Catholics, and that a great part of our own boundaries are savage Indians, and that even among our white people there are upwards of ten or twelve hundred thousand unchristianized Africans, and probably not more than one tenth man

of the white people professors of religion, the church has indeed but little to boast of, when compared with the vast extent and numbers of Satan's kingdom. But we are not to stop here; (I wish to God we could;) how many, even among the members of the church, are nothing but mere formalists and hypocrites? and how many in all the different ages, and countries in the world, have been empty professors, without true religion, and in reality nothing but the servants of the Devil? So that when we abstract from the true church all false professors, and mere pretenders to religion; and only reckon upon those who are, and ever have been true disciples of Christ, we are struck with astonishment; and were it not for our future prospects, we would be forever ashamed, and confounded at the pitiable figure the gospel has ever been able to make in the world, compared to the grandeur and magnificence of the dominions of old Beelzebub.

Therefore, if this be the true state of the church throughout the ages of the world from the fall of Adam to this day; surely the kingdom of our adorable Redeemer, has never yet gained an honorable victory over Satan; and it is abundantly evident that the head of the Serpent has never yet been bruised; but that he has reigned in triumph over the whole world, and throughout all ages, notwithstanding all the exertions which have been made to oppose him, by the prophets and apostles, and all the heralds of the cross of Christ.

5. We come now to take a view of the church during the interim between the present time and the commencement of the Millennium. It is not material to the present argument when the Millennium will begin; the inquiry is, what state will the church be in until it does begin, be the time long or short. According to the prophecy of St. John, three things must be fulfilled before the Millennium will commence. 1. The church (the woman) must remain in the wilderness during the reign of the Pope, and the two witnesses must continue clothed in sackcloth. 2. The two witnesses must be slain, and lie dead for three years and a half. 3. The Papal power must be destroyed. When these three things are fulfilled, the Millennium will commence, and not before.

1. The church has been in the wilderness, and the witnesses have been prophesying in sackcloth upwards of twelve hundred years, and the prophecy says, they must.

continue so during the 1260 years of the reign of the beast. The reader will be fully convinced, that the time of the church's stay in the wilderness, and of the witnesses prophesying in sackcloth, exactly synchronize with the reign of the Pope, if he will read Rev. xi. 2, 3, & 12. vi. 14. and xiii. 5. compared with Dan. vii. 23—27. & xii. 7.

2. We find that the Beast, out of the bottomless pit, under the influence of Satan, is yet to overcome the church, and bring the cause of Christ, apparently to ruin. In Rev. xi. 7—11. it is thus stated: "And when they, (to wit, the witnesses,) shall have finished (or were about finishing) their testimony, the Beast (to wit, the Papal church,) shall make war against them, and shall overcome them, and shall kill them, and their dead bodies shall lie in the street, &c. And the people shall see their dead bodies three days and an half; (to wit, three years and a half;) and they who dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another—And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them who saw them." It is very evident from this prophecy, that the church has a dismal time of persecution before her, and according to our calculation from the prophet Daniel it cannot be far distant.

From several things stated in this prophecy, it evidently appears that it is not yet fulfilled. It is to take place when the witnesses are about finishing their testimony; and the witnesses are yet prophesying; the church and her ministers are yet preaching, and bearing testimony for the truth, and against Popery, and wickedness; and therefore they are not yet slain. It also appears from verses 12—15, that the slaying of the witnesses is to be the last persecution that will take place previous to the Millennium, and that the third woe and the sounding of the seventh trumpet will immediately succeed, and put an end to Popery, raise the witnesses, and introduce the Millennium; when the kingdom of this world will become the kingdom of our God and of his Christ, and Christ will reign over the whole earth forever and ever. These things are not yet come to pass, and therefore we know that this prophecy is not yet fulfilled, and that the witnesses are yet to be slain.

The three woes (chap. viii. 13.) were evidently intended to predict judgments upon the papal, and the eastern or Greek churches which had adopted the worship of images; and they were to follow the three last trumpets. The first woe followed the fifth trumpet; and the Saracens, or Mahometans overran Egypt, Palestine, Syria, Persia and the greater part of Asia Minor. (Chap. ix. 1—12.) The second woe followed the sixth trumpet; and the Euphratian horsemen, to wit, the Turks, overran all the Saracens' empire and extended their conquests into Europe, conquered all Greece, took Constantinople, and all the East of Europe. (ver. 13—21.) The third woe of course must follow the seventh trumpet, and will overturn both the papal, and the Turkish power and dominion, and introduce the Millennium. Therefore it evidently appears that the church has the most tremendous scene of persecution before her; and every man and woman who is, or will be a friend to Christ and his cause, should be on the *alert*, and be prepared to stem the storm with christian fortitude and patience; and let all who expect, from their present age to live twenty years longer expect to know by experience what the church has in time past suffered for the cause of the glorious gospel of Christ. I am not disposed to raise a phantom to alarm the fears of the church; nor would I wish to excite improper apprehensions of danger; neither would it be proper to do so. But I feel confident that God has predicted these things in his word, and therefore I feel it my duty as a watchman on the walls of Zion, to give warning, when I see the sword coming. If the word of God has said these things, they will infallibly come to pass. My duty is to tell the world how I understand these prophecies; and if I am wrong, it is my weakness; but if I am correct in my views of God's word, the church may depend upon it, that she will have her members tried to the quick, and that before very long. I have given my reasons for my opinions, and the public has it in their power to judge of them. But one thing I say; let the church beware of speaking peace, when God speaks none.

3. In the third place, the Papal power, and all the powers of Antichrist must be destroyed, before the Millennium will commence, and this will not take place, until the 1260 years of the Pope's reign will be finished,

and while the Beast reigns, the gospel will not have much success in overturning Satan's kingdom. A great deal may be done, and a great deal has been done these twenty years past, by missionary and bible societies, in laying a grand foundation for the spread of the gospel, when the time appointed will come. The translating, and disseminating the word of God over the heathen world, in the different languages of the earth, is undoubtedly a great thing, and every friend to Jesus ought to encourage, and aid the glorious cause. But all this is not the Millennium. But it is laying an excellent foundation for it. Yet notwithstanding all these exertions, while ever the church remains in the wilderness, and the witnesses are prophesying in sackcloth, and are not slain, and while ever the Pope occupies his throne, the gospel will not do much good, and the church must wait till God's appointed time. If, therefore, the church is to be in the wilderness, constantly fleeing before the Dragon, oppressed with affliction, and distress; and if the two witnesses are still to prophesy in sackcloth, and at last to be slain, and lie dead until the Millennium commences, how is it possible for the cause of Christ to triumph over the kingdom of Satan? It is in vain for us to feed ourselves up with fancies, and build thrones on empty imaginations, contrary to the express word of God. The truth is, the Pope, according to prophecy, will reign, and Mahomet will reign, until the Millennium begins; the Pope, Mahomet, and Pagans, all belong to the kingdom of Satan. They are all three reigning now, and will reign until God's appointed time; and that will be, as we have said, until the end of twelve hundred and sixty years from the commencement of Popery. All which time the church must, according to the declaration of God's word, be in the wilderness flying from the face of the Serpent. Also her two witnesses must all this time be clad in sackcloth, and go in mourning, and at last be slain. and be dead for three years and a half, at the close of their testimony. This then is what we are to expect if the word of God be true, and we understand it rightly.

These things being so, in vain do we talk of the gospel spreading over the world, and gaining ground on the kingdom of Satan. The fact is, Paganism, the Beast, and the prophet are reigning, have reigned all over

the world, (except a very small part indeed,) and will reign until the twelve hundred and sixty years will be ended. If, therefore, the gospel is to come to a close at the commencement of the Millennium, what time will it have to spread all over the earth? how will it bring in the Jews? how will it extend from sea to sea, and from the river to the ends of the earth? how will all the ends of the earth see the salvation of God? But it is said that God can do wonders; he can cause a nation to be born in a day, and all these great promises can be fulfilled in a very short time, even between this time and the beginning of the Millennium. But it is impossible for the gospel to spread all over the world in the circumstances in which the church is now and must continue to be till the Millennium will begin. If the gospel would spread over the world, and convert heathens, Jews and Mahometans, it would bring the woman out of the wilderness, and take the sackcloth off the witnesses, and prevent them from being slain; it would raise them before they would be dead, and it would destroy popery and Mahometanism before the twelve hundred and sixty years would be finished. In short, it would overturn the whole series of prophecy, and falsify the word of God. The church cannot be prosperous, and be in distress at the same time; the witnesses cannot overcome the kingdom of Satan, and go in sackcloth at the same time. The meaning of sackcloth is mourning, sorrow, and distress, and the meaning of fleeing into the wilderness from the face of the serpent, is to be hiding from danger, and to be in a disconsolate, forlorn condition. In this melancholy, mourning, and distressed state, the church, and the witnesses have been for upwards of twelve hundred years, and must yet die, and lie dead for three years and a half before she, or they, can arise to glory and triumph. Therefore it is perfectly idle to talk of the gospel spreading over the world, while the church continues in this distressed and forlorn condition. God will not grant such success to his word; nay, he cannot do it consistent with his truth, and according to the plan which he has revealed in his word. The gospel must be concealed in the wilderness, and the ministers of Christ must preach in sackcloth until God's time to favour Zion shall come; and therefore the gospel never can be successful, in the circumstances in which the church is, and in which she will, and must be, accor-

ding to prophecy, until the Millennium commences.

3. In the last place, we are to consider, what Christ has yet to do before his mediatorial glory can be complete. This question is easily answered. He must do, exactly and precisely, what he has promised to do. He must fulfil his covenant engagements with his Father; and that is, to lose nothing of all he has given him to save; (John vi. 39. and xviii. 9.) and not suffer Satan, nor any thing else, to pluck one of them out of his hand; (John x. 28, 29.) and he must fulfil his promises to his church; and that is, "To bruise Satan under her feet;" (Rom. xvi. 20. Gen. iii. 15.) to bless all the families of the earth; (Gen. xii. 3, and xxviii. 14.) to destroy the works of the devil; (1 John iii. 8.) and to draw all men unto him; (John xii. 32.) and also to fulfil his solemn oath to Moses. (Num. xiv. 21.) "But as truly as I live, all the earth shall be filled with the glory of the Lord," "and all the ends of the earth must see his salvation." (Is. lii. 10.) This he has never done yet; but he has bound himself by his own eternal truth to do it in due time; and his mediatorial glory depends upon his fulfilling every tittle of what he has promised to do for the salvation of sinners.

I have now endeavoured honestly to examine and see what Christ has engaged and promised to do; and also, we have seen, what he has already done, and thirdly, what he has yet to do, in order to fulfil his word; and we find that he has only entered upon and is about completing the exordium, a mere introduction of his work, and the main work of salvation is yet to be performed. Satan has evidently been reigning in triumph from the beginning of the contest, and will reign by the permission of heaven till the commencement of the Millennium. The church has waded through many seas of blood, and she has one more, and the deepest and broadest one to wade through yet, before she will find *TERRA FIRMA* to rest upon. Now, what shall we say? This unhappy *theory* says, "the race of mankind will cease, the gospel will terminate, and all opportunity of salvation will be over, at the commencement of the Millennium." If so, then we say it, we have *demonstrated it*, we have *proved it*, that Christ will forever lose his mediatorial glory; his plan, which he has stated to us, will be defeated; and although Christ will have taken a little flock of prisoners

from the camp of Satan, yet Satan will have gained a complete victory, and will have held his dominion over the world, and it will be forever true what St. John said, "The whole world lieth and will eternally lie in wickedness!" The writer of these remarks feels his heart rising with indignation and abhorrence, at the ghastly idea of Satan's kingdom, according to this blasphemous hypothesis, becoming victorious over the church of Christ. But my heart is perfectly relieved when I see all the evidences and proofs both from scripture and from facts combining to prove this sentiment false, and bearing all the scandal and reproach on itself, which it attempts to throw upon the cross, and upon the church of Christ.

SECTION VII.

Having endeavoured to remove those obstacles out of the way, we now proceed to show more particularly *what the Millennium will be*. We state, in the first place, that the great object of the Millennium is, completely to fulfil all the promises of God relative to the glorious extent and grandeur of the church, destroying the kingdom of Satan, and extending the blessings of salvation to all the inhabitants of the earth, for a thousand prophetic years; all Jews, Mahometans, Papists and pagans, who will remain after the dreadful catastrophe of papal Rome, and all the numerous generations of mankind will be saved with an everlasting salvation, to the infinite glory of the Redeemer, and the eternal honor of the gospel of Christ. In order that this may come to pass several important things must take place. All the children who will be born must be of the elect number; or, in other words, they will all be "such as shall be saved." The seed of the Serpent will be destroyed, and no more of that unhappy number will be born until the thousand years are ended. This at least will be true on general principles; we do not pretend to say that every individual will be saved; perhaps it may be so; but it will no doubt be generally so. Satan also must be effec-

tually restrained, so that he will not be permitted to tempt, deceive, or in any way disturb the inhabitants of the earth, during this happy season. Moreover, the influences of the Spirit of God, must in a superabundant degree, and in a most powerful manner, accompany the gospel, and the saving effects of the word of God will in due time, be felt in every heart, convincing and converting sinners, and building up believers in the faith and comfort of the gospel. Thus Christ will come down and reign in his church, and in and over the world, in a spiritual sense, by his spiritual presence, to wit, by the influences of his holy spirit, and the dispensations of his grace and providence, to the great joy, peace, happiness, and consolation of his church and people. He will guard them, preserve them, direct them, and bless them; and he will emphatically be a blessing to all the nations and families of the earth.

2. The gospel will be preached, and the ordinances administered, and all the means of grace dispensed in the church, which Christ has appointed in his word; and these will then, as well as now, be the only means by which sinners will be saved. Children will not be born holy, more than they are now; sinners will need regeneration, faith, and sanctification, as much as ever they did, and constant grace to direct, assist, and keep them in the way of duty, and preserve them in the ways of religion. But there will be no deficiency, either as to means; or grace to accompany the means, to render them effectual to salvation; for the gospel, the bible, and all the ordinances of the house of God, will be spread all over the world. Is. ii. 1, 2. "And it shall come to pass *in the last days*," (to wit, the days of the Millennium) "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 into 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." Chap. lix. 21. "As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's

seed, saith the Lord, from henceforth and forever." "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, and every tongue shall swear. Surely, shall one say" (they shall say surely) "in the Lord have I righteousness and strength; even to him" (Christ) "shall men come—In the Lord shall all the seed of Israel be justified and shall glory." Psalm 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 thee." Is. lii. 10. "The Lord hath made bare his arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." See also, Is. lvi. 6—8. Hab. ii. 14. Zech. xii. 10—14.

3. The kingdom of Satan will be totally destroyed, his head bruised, and his power and influence effectually restrained. The reign of popery shall forever be hissed out of the world; the delusions of Mahomet shall be done away; and idol worship and all kind of idolatry shall forever cease; and the true worship of God, in spirit and in truth, in the name of Jesus Christ, shall prevail over the world. Rev. xviii. 2, 21. "Babylon the great is fallen, is fallen. And a mighty angel took up a stone, like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." 2 Thess. ii. 3—8. "That man of sin,—the son of perdition—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Rev. xix. 20, 21. "And the beast was taken, and the false prophet: These both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him who sat upon the horse, which proceeded out of his mouth." Chap. xx. 1—3—And he laid hold on the Dragon,—and bound him a thousand years," &c. See chap. xi. 18. "And shouldest destroy them who destroy the earth;" not only papists but also Turks and Mahometans. Is. ii. 17—21. "—The Lord alone shall be exalted in that day, and the idols he shall utterly abolish. In that day a man shall cast his idols of silver, and his idols of gold, which they made, each for himself to worship, to the moles and to the bats; to go into the clefts of the rocks—for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth."

Jer. x. 11. "The gods that have not made the heavens, and the earth, even they shall perish from the earth, and from under these heavens." Zech. xiv. 20, 21. "In that day shall there be on the bells of the horses, HOLINESS UNTO THE LORD. Yea every pot in Jerusalem and in Judah shall be, *Holiness unto the Lord of Hosts,*" &c. Ezek. xxxvii. 21—28. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them—so shall they be my people, and I will be their God; And David my servant shall be king over them—and they shall walk in my judgments and observe my statutes to do them. And they shall dwell in the land—Even they and their children, and their children's children forever, and my servant David shall be their prince forever," &c. See Jer. xxxiii. 5, 6. Hos. iii. 4, 5. Luke i. 32, 33. Is. ix. 6, 7.

4. The light of the gospel will become very great and glorious. Believers will see and understand the glorious doctrines of the bible, with clearness, even those doctrines which are mysteries to us. How easily the apostles, under the direction of the Spirit, could apply the dark prophecies of the old Testament to the establishment of the gospel. So no doubt it will be with the millenary inhabitants of the New Jerusalem; they, under the clear sunshine of the gospel, will see clearly, and understand with ease and perspicuity, the hidden mysteries of religion, of which it costs us hard study and labour to have even a glimmering view. The prophets have set this matter in a very striking, and beautiful light, and have given it very sublime and high colouring indeed. See Zech. xiv. 6, 7. "And it shall come to pass in that day, that the light shall not be clear, nor dark—not day nor night; but it shall come to pass, that at evening time it shall be light." When Christ was crucified, it was indeed a dreary time in the view of the church; yet *it was a day well known, or appointed to or by the Lord.* The light began to dawn at the resurrection; on the day of pentecost it began to shine more clearly; and it has been increasing ever since, but still it is misty and cloudy; the sun does not shine clearly, nor will it until the evening of the gospel. Even christians with all the spiritual light they have, can only see darkly, as through a glass. How little do we know of the gospel plan? How darkly

can we understand the dispensations of God towards ourselves, or towards the church? How often do doubts and fears prevail in our minds, notwithstanding all that Christ has said and promised in his word? How weak our faith, how low and grovelling are our affections notwithstanding all our light? But the evening time will soon be here, when the gospel sun will not be set; but when it will break forth from behind the eclipse, and shine out with resplendent lustre, and completely dispel all mists and clouds, and clearly illuminate all the regions of the earth, from east to west, and from pole to pole.

If the reader will read Ezek. xlii. 1—5, he will find a very beautiful representation of the gradual increase of the gospel under the figure of a stream of water. When the prophet first crossed it, the waters were to the ankles; a thousand cubits lower down, the waters came to his knees; a thousand cubits farther, they were to his loins; but a thousand cubits farther, they became a river that could not be passed without swimming. The light and effects of the gospel, from the fall to Abraham, were to the ankles; from Abraham through the Jewish dispensation to Christ, they were to the knees; from Christ under the christian dispensation, they are to the loins till the commencement of the Millennium; but through the Millennium they will be as an unfordable river. Is. xi. 9. —“The earth shall be filled with the knowledge of the Lord, as the waters cover the sea.” See Sol. Songs, vi. 10. In Is. xxx. 26, we have a noble description of the glorious light of the gospel in the latter day.” “Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” Compare this with chap. xxiv. 23. “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.” This is a bold figure indeed; the sun and moon are here personified and represented as blushing, and ashamed when their feeble beams are compared with the more refulgent rays of the gospel, when God shall bring in the Jew, with the fulness of the Gentiles, and reign gloriously over his ancient people whom he had long rejected. See also Is. lx. 19, 20. Zech. xii. 8. Rev. xxi. 22, 26.

5. The kingdom of the Messiah shall extend all over the world, and Christ, the seed of Abraham, shall be a blessing to all the nations and families of the earth. All the kindreds, tongues and nations in the world, shall be given to him, and his salvation shall extend to the utmost bounds of this lower creation, and Jesus our adorable Savior, who was lifted up on the cross, shall draw all men unto him. Thus, as St. Paul says, Rom. x. 18, alluding to what the Psalmist said, when he compared the word of God to the luminaries in the firmament, (Ps. 19) "Verily their sound" (to wit, the sound of the preachers of the gospel) "went into all the earth, and their words unto the ends of the world," as the light of the sun and moon and the glory of the starry firmament proclaim, by day and by night, the glory of the Lord. Is. xxvii. 6. "Israel shall blossom and bud, and fill the face of the world with fruit." Is. xlix. 6. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Zech. ix. 10. "He shall speak unto the heathen and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Mal. i. 11. "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles. And in every place incense shall be offered to my name and a pure offering; for my name shall be great among the heathen saith the Lord of hosts." Is. xi. 9. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Dan. vii. 14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

6. The Jews shall be converted to christianity, and all the tribes of Israel will be brought into the church of Christ. Whether the Israelites will be literally brought to their own land, or whether those numerous prophecies which predict their return, are to be understood in a metaphorical sense, is a question, which the fulfilment can only determine. It is sufficient for our present inquiry to know certainly, that they will be brought to embrace the christian religion. This we are sure of, whether they will actually return to Jerusalem or not; and this will be a glorious fulfilment of the promises of God relative to their restoration. We have demonstrated, that while the church is in the wilderness, and the witnesses are pro-

phesying in sackcloth the Jews will not be brought in; for they are to be brought in with the fulness of the Gentiles. But this cannot be, while the church is in the wilderness, and the witnesses are clad in mourning. If, then, the gospel will be at an end when the Millennium commences, the Jews will never be converted, and this would falsify hundreds of passages in the word of God where God has solemnly pledged his eternal veracity that he will gather them from among the nations and bring them to their own land. This abundantly demonstrates that that unhappy sentiment is not only false but dishonoring to God and derogatory to the mediatorial glory of Christ. See Hosea iii. 4, 5. Zech. ii. 4, 5, and viii. 3—6. Ezek. xxxvi. and many other places.

7. The kingdom of Christ will be vastly numerous in the Millenary state. Christ's flock is now and ever has been, a little flock, few in number, scattered up and down through the world, in the midst of prowling wolves, to wit, the Devil's seed, who have ever been engaged in Satan's cause and always up in arms against the poor disciples of Christ. All the world lieth in wickedness, and the enemies of Christ are spread all over the face of the earth. Is it nothing for the numbers of Satan's kingdom to be incalculable? and even incalculably greater than the numbers of the kingdom of Christ? Can we feel it no dishonor to Christ or his gospel, that but few will be saved, notwithstanding the agonies of his death, and the infinite merits of his blood, and the ample provision that was made for the redemption of sinners? and that the greater part of mankind, nevertheless, will be forever lost? We ought to be cautious of indulging such sentiments, lest we dishonor our glorious Redeemer, and trample upon the dignity of his cross. I confess I feel the salvation of my own soul a great prize indeed; but it is not enough for me to glory over my own salvation, and the salvation of a few more scattered here and there through the world. The gospel presents an infinitely higher object before us than this. The honor and glory of our Redeemer is at stake, and the respectability of the gospel, and the dignity of the church are all deeply concerned in this matter. But it is impossible for Christ, as a Redeemer, his gospel, or his church to be glorious, unless he destroy Satan's kingdom, which never can be done by suffering him to lead the greater part of mankind

down to perdition. The plain undeniable truth is, Christ's kingdom must become numerous, and very numerous, and indeed incalculably more numerous than Satan's kingdom, or he never can be glorious in his mediatorial character. If the gospel would end, with the end of Satan's reign, the respectability of the church, the honor of the cross, and the glory of the Saviour would end with it. But blessed be our adorable Saviour, he has promised his church better things. Abraham was constituted *the heir of the world*, in the covenant which God made with him. Rom. iv. 13. He was made the father of believers in all ages, and among all nations (ver. 11, 12, 16.) and all believers are accounted *his seed* (Gal. iii. 28, 29.) Thus the apostle argues, that the promise, that Abraham should be the father of many nations, is by no means confined to his natural posterity but more especially relates to his spiritual seed who are interested in the same covenant by faith, inasmuch as he was to be the progenitor of Christ the promised Seed, who is the *heir of all things* (Heb. i. 2.) Therefore Abraham's seed does not mean exclusively the children of Israel, but also all the faithful, both Jews and Gentiles. This is a very important circumstance to prove the vast numbers of believers who will constitute the kingdom of Christ; for God said to Abraham, (Gen. xiii. 16,) "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." This is a far higher figure than the stars of heaven, (Chap. xv. 5.) or the sand which is upon the sea shore. (Chap. xxii. 17.) Who can number the particles of dust in one square foot of earth; here our calculation, and our ideas of numbers are lost, but I am not sure that an angel can count the particles of dust that compose the whole earth. This is indeed a bold figure, and looks like extravagance, but God knew what he was saying, and what he was promising to do for Abraham, and for his church in the latter day. But the Serpent can yet outcount Abraham so far, that Abraham's seed would hardly be worthy of a comparison, as to numbers. Surely there is a glorious time before us, when the seed of the Serpent will end, and the seed of Abraham will rise in numbers equal to the dignity of this noble promise, and the church will no longer be ashamed of the paucity of Abraham's chil-

dren. Is. 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 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 shall judge among the nations and shall rebuke many people."

Is. lx. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising; thy sons shall come from far, and thy daughters shall be nursed at thy side—the abundance of the sea (sailors, and inhabitants of the islands) shall be converted unto thee, the forces (or armies) of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as the doves to their windows—Thy gates shall be open continually, (to receive converts flocking to the church,) they shall not be shut night nor day, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought—I will make thee an eternal excellence, a joy of many generations—A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." Chap. lxvi. "Before she travailed she brought forth, before her pains came she was delivered of a man-child" (ver. 7.) or a strong vigorous progeny. This is a beautiful figure. Now under this comparatively dark time of the gospel, what distress and labor young converts have to go through, suffering under convictions, fears, doubts, and despair, before they apply to Christ with any degree of confidence; but when the Millennium takes place the church will bring forth her spiritual children without any travail, or throes of parturition. Sinners will fly to Christ at once, without waiting or detaining long, like foolish Ephraim did in the place of the breaking forth of children, (Hosea xiii. 13.) their views of the gospel will be so clear, that it will immediately remove all doubt or difficulty, and the children will come forth at once without any pain or unnecessary travail. (ver. 8.) "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in a day? Shall a nation be born at once? for as soon as Zion travailed she brought forth her children. (ver. 18.) I will gather all nations, and tongues, and they shall come, and see my glory." See ver. 19—23, and Ezek. xxxvi. 10, 11. Dan. ii. 35. Zech. viii. 4, 5

“Thus saith the Lord of hosts, there shall yet old men, and old women dwell in the streets of Jerusalem; and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.” See ver. 20—23, and Hosea i. 10, 11. Jer. xxxi. 34. “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord.” Chap. xxxiii. 22. “As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites who minister unto me.” See also the following texts in the New Testament which are not to be limited as they usually have been, but understood on general principles with only the small exception of the seed of the serpent. John i. 7, 9, 29, and xii. 31, 32. Luke ii. 10. Acts iii. 25. Rom. v. 17—21. 1 Tim. ii. 4—6, and iv. 10. Matt. xxviii. 19, 20; Mark xvi. 15. John iii. 17, and xvi. 8, 11. Col. i. 5, 6. Titus ii. 11. Heb. ii. 9. 1 John ii. 2, and iii. 8, and iv. 14. Rev. v. 9, and vii. 9, and xi. 15.

8. The Millennial state will be a time of perfect peace, joy and happiness. This will be a new, and a great thing to the long afflicted church of Christ. The kingdom of the Redeemer, ever since the fall, and even ever since the introduction of the gospel dispensation, has been truly distressing; excepting a mere prelude, in the days of Constantine the Great, when the church enjoyed a few years, and but a few, of peace, tranquillity and glory. This happy time might be called a mere imperfect shadow of the peace and happiness of the Millennium. But generally speaking the church has enjoyed but little peace in this wicked troublesome world. She has always been surrounded with enemies, and almost always has had enemies in her bosom. Christ's little band of disciples were not only surrounded with the priests, and scribes, but it had a Judas who betrayed his Master; and the church has never been without her Judases, and her enemies all around her. Many a tear have the friends of Jesus shed for the disconsolate state of Zion, and many a stream of blood has issued from the open veins, and distorted limbs of thousands who have sacrificed their lives for the cause of Christ. Not

only so, but even in the most peaceable times that the church has ever enjoyed, it is very evident that Satan has never yet been bound. She has constantly been harassed with errors, divisions, contests, broils, animosities, hatred, malevolence, and every evil that can be imagined. Christians can hardly commune together, or pray for or wish well to each other. To this we may add, the sore travail of every individual believer. We may truly say, "without are fightings, and within are fears." How gloomy their hopes, how dull their prospects, how many are their complaints, doubts, and fears. How often do we lament over coldness, worldly mindedness, dark views of the gospel, and the prevalence of sin and temptations. Thus the state of every christian is a perfect warfare, and nothing but death can unbuckle the harness. We live in an enemy's country, we can hardly move but we are in danger, and the worst enemy we have, is the remains of corruption in our own hearts, which is ready to catch at every flattering bait that comes in our way.—We are so accustomed to times of annoyance, vexation, and distress, that to talk of a time of peace and happiness in this world, appears to us almost romantic, and little else than the fumes of enthusiasm. But the purposes of God are fixed, and we may rely upon his word, which engages to his church a glorious reward, even in this world, of perfect peace, joy, and happiness, for all she has suffered for his name, as well as an unspeakable reward of everlasting felicity in heaven. Is. xxxv. 1, 2. "The wilderness and the solitary place shall be glad for them; and the desert (the Gentiles) shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. (ver. 4.) Say unto them of a fearful heart, Be strong, fear not. (ver. 10.) And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Chap. lx. 15—18. "Whereas thou hast been forsaken and hated—I will make thee an eternal excellence, a joy of many generations—Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise." See chap. lxi. 7—11. lxxv. 17—19, 25. "Behold, I create new heavens and a new earth; and the former shall not be remembered nor

come into mind. But be ye glad and rejoice forever in that which I create, for behold, (by way of explanation) I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying—The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain saith the Lord." See chap. lxvi. 12—14, 22, 23. Compare this with 2 Pet. iii. 13. "Nevertheless we, according to his promise, (alluding to Is. lxxv. 17.) look for new heavens and a new earth wherein dwelleth righteousness." Compare both these texts to Rev. xxi. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away—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," &c.

All these passages relate to the very same thing, even to the glorious state of the church in the time of the Millennium. Commentators generally explain this passage in Peter, and this in Revelation as a description of the heavenly state after the day of judgment. But it appears to me very evident that they are wrong. Peter evidently alludes to the text in Isaiah which we have quoted above; for I do not recollect any other place in the Old Testament where God has promised to create a new heaven and earth. Dr. Scott in his notes on Is. lxxv. 17, admits that Peter referred to this text in Isaiah, which he feels constrained from the context to explain as relating to the glorious state of the church on earth, and he is miserably trammelled to explain the two texts differently, and yet acknowledge that Peter's text was a quotation from this, and consequently must mean the same thing. This is an easy way to get over a hard place, to make Peter mean one thing, and Isaiah another, and yet both meaning the same thing. This will do for a great man, whose word is a law; but a little man must be a little more careful. Peter had given a very sublime description of the day of judgment; *But, says he, we, before this comes to pass, look for new heavens and a new earth.* I will give three reasons for the propriety of my paraphrase. 1. I have never met with any good reason, nor a proof, that God

in his word has ever given us a description of heaven. He has told us about it, but perhaps to describe it would be both improper and impossible. It is more than we are able to do, to comprehend the glorious descriptions of the church in her glory upon earth, let alone heaven, which is an infinitely more exalted state. 2. We see plainly from the scope of the whole 65th chapter of Isaiah that he is speaking not of heaven above, but of the happy state of the church in the last days. This is admitted by commentators, and it is also admitted, and it is evident that Peter alludes to this very promise; consequently he must of course mean the very same thing; to wit, that before the day of judgment comes, we expect new heavens and a new earth according as God has promised. 3. Peter's Greek, I humbly conceive, reads this very way. Nevertheless, PROSDOKOMEN; the verb, DOKAO, or, DOKADZO itself means, to look for, or expect, but Peter joins the preposition PRO with the verb, which signifies, before, or, before hand; so that the compound verb means to look for beforehand. I know the compound verb is frequently used to signify, simply to expect, but the strict etymological sense of the word is as I have stated, and we are constrained to give it this meaning in this place, because Peter must have meant so, to agree with the text in Isaiah, which he quotes nearly verbatim. So that, although the day of judgment will come, nevertheless we expect that God will fulfil his promise to his church according to the sense of the prophecy. We might also observe that St. John's new heavens and his new Jerusalem coming down from God means the same thing. He had given a view of the Millennium and of the day of judgment, and after he had finished his series of prophecy, he closed his account by giving us a beautiful description of the millenary state of the church, under the figure of a grand capacious city adorned with every thing that is beautiful, costly and excellent, emblematical of the peace, comfort and happiness of the kingdom of Christ during the thousand years. See Micah iv. 3, 4. I will only quote one passage more descriptive of the peace and tranquillity of this happy state of the church. Is. xi. 6—9. "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 feed them. And the cow and the bear shall feed,

and 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's 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."

9. The blessed inhabitants of this new state of the church will be all *holy and righteous*. The prophet says, (Zech. xiv. 20, 21.) *Holiness to the Lord* shall be upon the bells of the horses, and on all the pots of Jerusalem and Judah. This shows a most happy state of religion; the implements and utensils made use of in common life, are represented as holy, in consequence of the prevalence of religion, and the holy principles on which mankind will follow their common occupations. Is. lx. 21. "Thy people shall be all righteous." Chap. lxii. 12. "And they shall call them the holy people, the redeemed of the Lord." See Ezek. xliii. 12. Jer. xxxi. 31—34. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and Judah—This shall be the covenant that I shall make—After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least of them to the greatest, saith the Lord." Thus it appears that true and genuine holiness shall not only be inscribed on their outward conduct, but the laws of God will be written in their very hearts and minds; and it appears that the true knowledge of God, as the only true God, will be so universal, that there will be no need, after the Millennium is come to its full glory, for any one neighboring nation to send missionaries to another, to turn them from idols to the knowledge of the true God, for the knowledge of God shall be universal over the whole world. The duty and labor of teachers will not be so much to teach, especially those who are come to years of knowledge, and maturity, and to vindicate the doctrines of religion, and guard against error, as to nourish and edify the people of God, and build up the church in faith and holiness. Also, the influences of the Spirit will be so powerful, that the ministers of the gospel will

be considered as only means, so entirely *nothing* in themselves, that the divine instruction will appear to come from God himself, through the mere means of his appointment. The truth, upon the whole, is, true holiness and vital religion shall be universal all over the earth, so that the whole kingdom of Christ shall be delivered from all its enemies (as Zecharias said, Luke i. 74, 75) and “serve him without fear, in holiness, and righteousness before him all the days of their lives.”

I cannot venture to say that every individual on earth, in the time of the Millennium, will be saved; possibly it may be so; neither do we say, that christians will be perfect in holiness. But it is evident from the declarations, and descriptions given us by the prophets, that true holiness and piety will have the ascendancy over every thing else. If there will be any unconverted sinners, they will be so few, and so kept under, that they will not be known; and the remains of corrupt nature will be so overpowered by the resplendent light of the gospel, and the conquering energy of divine grace, that every improper feeling will be suppressed, and kept in subordination, by the power of true religion. This will be a long, glorious and happy time indeed. All nature will put on a new appearance; old things will be done away, behold all things will become new; a new church (heaven) and a new world, in which dwelleth righteousness. There will be no devils in it, no papists, no pagans, idolaters, Mahometans, atheists, or deists, no wickedness, no thefts, lying, deception, debauchery of any kind; no swearers, drunkards, murderers, robbers, cheats, swindlers, nor any thing that is contrary to the pure principles of the gospel or the laws of God. But on the other hand, godliness, brotherly love, benevolence, universal charity, virtue and goodness, and every grace of the gospel will prevail and abound all over the face of the earth. Then the gospel will be glorious, Satan’s kingdom destroyed, his head bruised, and the kingdom of Christ and his mediatorial glory will be known, seen, felt, and displayed, from north to south and from the rising to the setting sun. See Rev. xx. 3, 6, and xxi. 1—5, 10—27, and xxii. 1—6, and xi. 15.

10. There will be no more wars, persecutions, or disturbances in any part of the world. The prophet Isaiah (chap. ii. 4.) and the prophet Micah, say, “In the last

day it shall come to pass (v. 1.) that 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; but they shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." See Is. liv. 11—14, compared with chap. xi. 6—9.

11: The human race will multiply greatly, mankind will be very fruitful, and the world will become innumera- bly populous. The most cordial, chaste and endearing friendship and love will prevail among people of every description, age, and sex; which will naturally produce early connexions, and marriages will of course be encouraged, and universally prevail, and females will be very prolific, and many sons and daughters will naturally as well as spiritually be born to the Lord; for they will be all of the elect number, and will be saved. Let not the female part of my readers think hard of this circumstance, for the curse of sorrow and travail in conception and child-bearing (Gen. iii. 16,) will be done away; there will be no sorrow, pain, death, nor weeping, during those happy times, (Rev. xxi. 4,) and all the trouble, distress, anxiety, and labor of bearing, nursing and raising children will be turned into pleasure, joy, and comfort; for there will be no sickness, untimely deaths, or any thing to hurt the tender feelings of parents, with regard to their young and tender offspring. Not only so, but there being no wars, to carry off thousands in a day, and to depopulate cities and nations; nor plagues, pestilences, consumptions, fevers, nor debaucheries to carry off mankind; all will live to mature age, and increase, as fast as good health of body, a vigorous constitution, and a happy, cheerful, and comfortable state of mind will go towards the increase of the numbers of the human race.

Psal. cxxviii. 3, 6. "Thy wife shall be as a fruitful vine, by the sides of thy house, thy children like olive plants round about thy table. Yea, thou shalt see thy children's children, and peace upon Israel." In Song vi. 6, the church is compared to a flock of sheep, even shorn, coming up from the washing, "Whereof every one beareth twins, and there is not one barren among them." Zech. viii. 5. "And the streets of the city (Jerusalem) shall be full of boys and girls, playing in the

streets thereof." Jer. xxx. 19. "And I will multiply them, and they shall not be few; I will glorify them, and they shall not be small." Is. xlv. 3, 4. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." See Is. lxxv. 23.

12. It appears that the human race will enjoy long life as well as prosperity in the time of the Millennium. See Zech. viii, 4. "Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." Is. lxxv. 17—25. "There shall be no more, thence, (from the time that God will create new heavens and a new earth, ver. 17,) an infant of days (that is, no child shall die in childhood,) nor an old man who hath not filled his days, (generally speaking,) for the child shall die an hundred years old; (any one who may die a hundred years old will be counted but a child;) but the sinner, an hundred years old, shall be accursed. (The word, *accursed*, often in scripture means excommunicated; this sentence seems to intimate that there may be some chance unbelievers in this happy state of the church; but they will be execrated by the church, and cast out, as well as accursed of God, and that in the early part of his life; for a man a hundred years old, will be accounted a comparative child.) For as the days of a tree, are the days of my people; and mine elect shall long enjoy the work of their hands." The oak is said to live a thousand years; and if a man's age will be generally as the age of the oaks of the forest, the antedeluvian age will return again.

13. The inhabitants of the new Jerusalem, or the new heavens and earth, shall live by labor; they will build, plant, and cultivate the ground, and the blessing of God will render the ground very fruitful; and there will be no droughts, scarcity, rust, mildew, smuts, noxious worms, caterpillars, hessian flies, blasted ears or grain, &c. Is. lxxv. 17, 21, 23. "Behold I create new heavens and a new earth—And they shall build new houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat—They shall not labor in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

Is. xxx. 23, 24. "Then shall he give the rain of thy seed that thou shalt sow the ground withal; (rain to water the seed sown;) and bread of the increase of the earth, and it shall be fat and plenteous. In that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear (till or plough) the ground shall eat clean provender which hath been winnowed with the shovel and with the fan," &c. See **Hos. ii. 21, 22.** **Joel ii. 21—27.** **Zech. viii. 12.** **Mal. iii. 10—12.**

14. This glorious state of the church shall last a long time. But we refer this part of the subject to the third general division. We have now carefully examined a number of prophecies, and we have honestly taken a prophetic view of the Millennium, and a glorious time it will be indeed. How greatly different from the present state of things, and from the state in which the church has ever been! We rejoice greatly at such a glorious prospect, and joyfully anticipate the happiness which awaits the Zion of our Lord and Redeemer. The description which the prophets have given us of this exalted state is so great that our poor low conceptions can hardly reach even to the threshold of the Millennial glory; and we are obliged to acknowledge with Paul, (1 Cor. ii. 9.) "As it is written, (Is. lxiv. 4.) Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them who love him." But the prophets have given us a revelation, and a prophetic description of these glorious scenes, by the Spirit of God. (ver. 10.)

After taking such a pleasing view of the future glory of the church, and seeing it is so nigh at hand, I feel like Moses, standing on the brink of Jordan, greatly desiring, if it were permitted, to pass over into the promised land. And when the declension of my years, according to my time of life, evidently seems to forbid; yet I often climb to the the top of pishgah (the promises of the gospel) and take a view of the happy landscape, and then I rest contented like Daniel, and go my way, hoping to stand in my lot at the end of the days. **Dan. xii. 13.**

INQUIRY II.

WHEN WILL THE MILLENNIUM BEGIN?

Divines have widely differed in their calculations as to the time when the Pope began to reign, and when the commencement of the thousand years will take place. The public is already in possession of my ideas on this subject; and as I have published a pamphlet, entitled, *The Millennium*; and having also in the first volume of my Lectures on the New Testament, page 224—228, given the same calculation, with very little variation, I will not trouble the reader with a repetition of what I have already given to the public. It is, however, necessary to state, that I am still in the full belief, that my calculation from Daniel is correct; and therefore I expect the Millennium to commence about the year 1847 or 1848. We are more thoroughly convinced of the correctness of this calculation from facts stated by church history. We are informed that Pelagius II. Bishop of Rome, assumed the title of UNIVERSAL BISHOP, in the year 588, which coincides with the statement of the prophet Daniel, according to our calculation. The Bishop of Rome assuming this high title, and claiming universal authority over the churches, and holding and maintaining this authority even to this day, is, we think, a very good proof that this was the very time of the commencement of Popery; then by adding 1260 years to this date, we have the exact time when the man of sin will be destroyed, and when the Millennium will commence, to wit, in the year 1848, which will be twenty-one years from the present date (1827.)

Some critics argue that Popery began in the year 606, as Mahomet began his imposture on that same year, and because Boniface III. at that time, by large bribes, prevailed on Phocas, the Emperor of the East, to proclaim him universal bishop, by which edict the Roman Bishop was constituted Bishop of the Eastern, as well as of the Western churches. This would make the downfall of the Pope to be eighteen years later than it will be according to our calculation. But it is evident that this decree of the Emperor only confirmed, and enlarged the authority of the Bishop of Rome, which he had assumed

eighteen years before. And we must also consider, that the Pope of Rome never could maintain his authority over the Eastern churches, but soon lost it, and never could regain it unto this day. But his authority over the Western churches, which he had assumed eighteen years before this time, he has effectually maintained to the present time, which is undoubtedly a strong circumstance, demonstrating the correctness of our calculation from Daniel's prophecy.

Others again reckon the commencement of Popery from the year 755, because on that year the Pope became a temporal prince, and began to reign, as king, over that territory which king Pippin of France gave him, as St. Peter's patrimony, to wit, Ravenna, Pentapolis, and the territory belonging to the City Rome. But this date can never be reconciled, either with the prophecy of Daniel, or with facts. It would be 167 years after the date of Daniel, and it would be many years after the Bishop of Rome had on him a number of the flagrant marks of Popery, and had been evidently lording it over the church of Christ. All these things make it satisfactorily evident that our calculation from Daniel's prophecy fixes the true date of the commencement of Popery; and therefore we may look for the downfall of the papal kingdom about the year of our Lord 1848, when the Millennium will commence.

If this will eventually prove to be the true time of the downfall of Popery, as I expect it will, we may rely on it that there will be a great deal to be done in the short space of twenty-one years. According to the nature of things, and the circumstances of the world at present, even to admit of miracles, it seems impossible for the gospel to spread all over the face of the earth, and for the Jews to be brought in, before the Millennium will commence. Although miracles are things performed contrary to the common principles of nature, such as raising the dead, turning water into wine, or feeding five thousand with five loaves and two fishes, yet a miracle never did nor can do what is a natural impossibility. It might be possible for God to send his gospel all over the world in twenty one years, by a miraculous work; although I strongly suspect that he would either have to employ angels to preach it, or give wings to men, and enable them to fly over lands and seas; but it would be a natural im-

possibility, and consequently beyond the power of miracles for him to do it, and yet keep his church in the wilderness, and his ministers clothed in sackcloth all the time. But if he would release his church from her place in the wilderness, and take the sackcloth off the witnesses before the 1260 years are expired, and before the Pope fall, he would contradict his word and give the lie to the prophecies. This would be such a miracle, as God never has performed; and we know that he never will; and upon the whole we conclude that the gospel will not, and upon the truth of the scriptures, we know it cannot be spread over the world before the commencement of the Millennium. We do not argue this merely on the shortness of the time of twenty-one years, (yet even that is an argument,) but from the thing itself being contradictory to the truth of God's word. These arguments were as true a thousand years ago as they are now, for the woman has to stay in the wilderness, and the witnesses to prophesy in sackcloth, all the time during the reign of Popery. Therefore the gospel never can spread over the world until the 1260 days are finished. Add to this, that if the gospel were to spread over the world, then Jews, Mahometans, and Papists, must all become christians; this would destroy the papal power of course, and it would turn the prophecies exactly wrong end foremost; for they say that the Pope will kill the witnesses; but this would be for the witnesses to kill the Pope, instead of the Pope killing them. We therefore are sure that it is an idle thing to talk of the world being christianized before the Millennium commences.

But still there is a great deal to do in the course of these twenty-one years. The witnesses are to be slain; they are to lie dead three years and a half, the third woe is to take place, the Pope is to be destroyed, the seventh trumpet is to be sounded, and the witnesses are to rise. These are great works to be done, and in a short time too, if our calculations be correct. Christ, comparatively speaking, has done little or nothing yet; he has been mostly giving the Devil his swing, and will do so yet a little while, but before many years he will make bare his arm, as the prophet says, and overturn his enemies and set up his standard among the nations of the earth. Then Satan will be bound, and shut up in the bottomless pit, and the glorious Captain of our salvation will begin to reign,

not as he has done heretofore, over a few people, oppressed and ashamed under ten thousand reproaches, and suffering persecutions and deaths in every imaginable form, but the "Kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. And the stone that was cut out of the mountain (Dan. ii. 35,) shall become a great mountain, and shall fill the whole earth.

INQUIRY III.

HOW LONG WILL THE MILLENNIUM LAST?

SECTION I.

Commentators generally think that the thousand years stated by St. John, as the duration of the Millennium, are to be understood in a literal sense. Dr. Whitby is the only exception that I know of, and with him I agree, that these thousand years are to be calculated according to the prophetic style of this whole book, and of several other prophetic passages in the scriptures. According to this prophetic mode of calculation, we have to reduce the years to days, and then count a year for every day. This will make the duration of the Millennium to be three hundred and sixty thousand years. The Millennium will probably commence, as we have stated, about the year 1848, which, according to common chronology, will be in the year of the world 5848; and this will lack 152 years of 6000 from the creation. But we may suppose that 152 years may be taken up in the time in which Satan will be loosed after the Millennium is over. Therefore by this calculation Satan will be permitted to reign 6000 years in all; 5848 now, and 152 years at the latter end of the world. Therefore, if we calculate St. John's thousand years for the reign of Christ, as literal then the reign of Satan will be six times as long as the reign of Christ; and as to extent and numbers, the

reign of the old Serpent will be infinitely more glorious than the reign of our blessed Redeemer. Query: Would this be bruising the Serpent's *head* or his *heel*? Or would it be bruising Christ's *heel* or his *head*? Christ's kingdom heretofore, as we have already seen, compared with Satan's kingdom, is not worthy of being brought into the count. Christ has never yet acted on the offensive, but on the passive or defensive plan, and he has never yet pretended any thing more than to keep a flying camp, and a few castles here and there where he keeps his stores deposited for future use. It is true he reigns in the hearts of his people, and over his church; but he has never yet reigned over the world; his kingdom, in this view of it, is yet to begin; and if we have to calculate the duration of his reign literally, it will be but one seventh part of the age of the world, while Satan will have six sevenths. What a shame it is to allege such dishonorable things against the kingdom of our Lord and Redeemer; and so evidently give a vast superiority to the kingdom of the Devil!

The Assyrian empire stood 1600 years; the government of Greece in one form or another stood 2154; Rome in all its different forms of government has stood now 2293 years, and more if we add the time of the christian emperors, and the Gothic kings. But if we count the time of Christ's kingdom in a literal manner, Christ's reign will be far shorter than any of them, and Satan will outgo them all by far, and nearly equal the whole of them put together. Can we suppose that the scriptures pay no higher a compliment to the kingdom of Christ than this? And is it safe, or honest, for divines and commentators to deny Christ the honor that is due to him from his word? But it is said by some, that although there be but few who will be saved, yet Christ will be glorified in the condemnation and destruction of his enemies, who would not submit to his government.

It is true God has done so, and he will no doubt do so again. He destroyed the old world; he destroyed Sodom and Gomorrah; he almost destroyed Egypt; he destroyed Babylon, and he destroyed Jerusalem; and he will destroy Rome. By this Christ glorifies his justice, his power and his sovereignty; but it is not his character, nor his glory, as a Mediator, to destroy, but to save sinners. Christ, although he is a Redeemer, can and will

destroy the non-elect, but he cannot destroy his elect. These enemies who were destroyed were not his genuine covenanted people, whom he corrects and saves; but they were the Serpent's seed, whom he is under no obligations to save, and who must be punished for their sin. But excepting this small remnant of Adam's race, he is under covenant engagements to his Father, and under promise to his church, to save the world, to be a blessing, not to a few families, but to all the families of the earth, and to draw them to him, and not to destroy them. Christ's mediatorial glory does not consist in destroying the non-elect, but in redeeming the world.

History abounds with the great achievements of the conquerors of the earth; but would we venture to compare the glory of Christ, the great Saviour of mankind, with the honor of those who were the very butchers of mankind? What kind of glory was acquired by Nebuchadnezzar, Cyrus, Alexander, Hannibal, Scipio, Cæsar, the Pope, and Napoleon, and all the great generals of Persia, Macedonia, Greece and Rome? They had the honor of desolating cities and countries; of strewing fields of battle with thousands slain, and filling the air with the groans of the wounded; of making thousands of widows and orphans in an hour. How an Indian chief rejoices, and counts it his glory to decorate his wigwam with the hairy scalps of his enemies. His scalping knife and his tomahawk are his ensigns of honor, and the groans of the aged, the screams of helpless females, and the cries of sucking infants are his joy and triumph. But away with such honors; they are the ensigns of Satan and his bloody butchers of mankind. But Jesus is our benevolent Redeemer, our merciful Saviour; he came into the world, not to condemn the world but to save the world, not to destroy men's lives but to save them. Satan's glory is to destroy; but the glory of Christ is to save sinners; he came to seek and to save that which was lost; he died, not to glorify himself in punishing the children of men, but to save them from destruction, and that all the ends of the earth may partake of his salvation. Although he will destroy his incorrigible enemies, yet he has the hearts of all flesh in his hand, and he has engaged to save the greatest part of the race of Adam. Surely there is a glorious time coming when Christ our Redeemer will extend his dominion over the world,

and myriads of myriads of the fallen race shall be glorious diamonds in his mediatorial crown. Converts shall flock to him as doves to their windows, and be as numerous as the drops of dew in the dawn of the morning.

But to come more closely to the point: It is our duty to try to know by what rule we are to calculate this number; and it is evident that we are not to determine by the opinions of men, but by the dictates of the word of God. I have examined closely, and cannot find any other number in the book of Revelations that relate to any future period, but what is to be understood in a mystical sense; if so, then we can have no scriptural authority to calculate this number any other way, unless the passage, itself, by some special circumstance directs us to do so. The ten days in Chap. ii. 10, means the ten years persecution under Domitian, by which the apostle John himself was banished to the isle of Patmos. The five months in Chap. ix. 5, 10, have to be reduced to days to make 150 years of the ravages of the Locusts, or the Mahometans. The hour, the day, the month, and the year, are to be reduced to days to make up the 391 years and fifteen days, for the conquests of the Ottoman Turks, or Othmans. The forty two months in Chap. xi. 2, are to be reduced to days to make the 1260 years of the reign of the Pope. In ver. 3, the thousand two hundred and three score days are to be counted a day for a year, for the time of the prophesying of the witnesses, clothed in sackcloth. The three days and a half in ver. 9 and 11, are three years and a half for the witnesses to lie dead. The thousand two hundred and three score days in Chap. xiii. are 1260 years, in which the woman is to be in the wilderness during the reign of Popery; and in ver. 14, we have the same length of time stated in different terms, to wit, *a time*, which is one year, and *times*, which are two years, and *half a time*, which are six months. This makes three years and a half, which multiplied by 360, the days in a Jewish year, make 1260 as before, see Dan. vii. 25, and xii. 7. Again, the time forty two months in Chap. xiii. 5, is still the same account of the duration of Popery as before.

These are all the numbers which we find in the Revelations relating to time or duration, (excepting only the thousand years of the Millennium,) and they are every one to be understood in a mystical sense. When there-

fore, every other such number in this book is to be understood as prophetic, and months and years have to be reduced to days, and every day counted for a year, where can we find any authority for calculating this one solitary number differently from the others? and can we possibly be justifiable in so doing? I think not. Why then should we say *a thousand years* in this insulated passage, and refuse to give it the well known style of the prophecy of this book? If we confine this number to the liberal number of one thousand, let us not make it a solitary number; but count all the other numbers on the same plan; let us say, to be consistent, that the Pope was only to reign forty-two literal months, and that the woman would only be three years and a half in the wilderness; that the Saracens would only ravage the country for five literal months, and also that the Turks would conquer only for the space of a year, a month, a day, and an hour. But were we to calculate in this manner, facts would rise up and contradict us; history has told us how long the ravages of Mahomet and the Turks lasted, and we know that the Pope has already occupied the chair of St. Peter for upwards of a thousand years, &c. We therefore find that where these numbers are actually fulfilled, we are obliged to give them a mystical calculation, by reducing months and years to days and counting every day for a year, or we will make facts contradict the prophecies. How then, in the name of common sense, can we venture to construe the thousand years in a literal manner? It must be evident that it was not the design of St. John, or rather of the Holy Ghost, that we should limit the duration of the Millennium to a literal thousand years; but that we should calculate these years on the same scale as the other numbers are calculated. We must therefore reduce the years to days by multiplying a thousand by 360, which will make three hundred and sixty thousand days, and then count a day for a year; and then we will, according to the genuine sense of the prophecy, have the full time of the Millennium.

Let us give to Christ, the Pope, and the devil their due, as John did; and not pretend to alter the times and season which the Father has put in his own power. Forty two months appear trifling when compared to a thousand years; but count the thousand years literally, the forty two months to days, and they will

overgo the years by two hundred and sixty, and by this fatal mode of reckoning we make the reign of the Pope of Rome, 260 years longer than the reign of Christ. A thousand years seem a long time, but to count it literally, it is a mere trifle compared to the duration of Satan's kingdom; for if we give only a thousand to Christ, his reign will not be as long as the Pop's by 260, nor as long as Satan's by 5000 years. Does this wear the face of truth honor, or respectability? Surely not. Satan carries the palm, by a long count, the son of perdition comes next, and Christ is far in the rear of all.

But, blessed be God, that the style of St. John gives the honor to Christ, and let not the calculations of poor blinded mortals take it from him. Three hundred and sixty thousand years seem such a long stretch of time that our imagination can hardly reach it, and it seems as if the world could hardly stand so long, and as if eternity could hardly spare such a long duration of time; and we are ready to ask, How will heaven find room, in her spacious mansions, for such numbers of people as will be born in so long a time? But that is not our look out, our business is to count fairly and honestly if we wish to know the truth, and not suffer our minds to be governed by mere opinion, instead of the standard of God's word.

This scriptural mode of reckoning completely turns the scale. Compared to 360,000 years, the long and tedious years of the beast's reign, dwindles away to nothing, and even the long reign of Satan is only a bruise on the heel, and not worth complaining about, and I am not sure but we ought to count three hundred and sixty five days to the year, according to our own mode of reckoning time; if so, it will add five thousand years more to the time, and make 365,000 years be the duration of the Millennium. However, either way, it makes the reign of Christ great and glorious, worthy of God, and worthy of the gospel. Our hearts are glad, and rejoice at the prospect; it looks like doing business; and Satan, the old serpent, now may try to take care of his head; he begins, already on the prospect to look like a fool; and all the sons and daughters of Adam who have been lost, or who ever will be lost, will hardly be missed compared with the inconceivable numbers who will be saved. Satan will be bound and shut up in prison for

three hundred and sixty, or sixty five thousand years, and the whole world, rid of its tormenter, and blessed with the benign rays of the son of Righteousness, will live in peace, love, and perfect harmony without pain, trouble, or persecution, or any thing to disturb the happiness, and comfort of the glorious kingdom of God. We have been so long accustomed to the dark reign of Satan and the Pope, that it seems as if the world will feel lonesome without them.

The reign of Christ, in point of duration, compared with the reign of Satan will be sixty, to one; for every year that Satan has reigned, Christ will reign sixty years, and for every thousand years of Satan's reign, Christ will reign sixty thousand. Not only so, but Satan had twice to begin the world; once with Adam and Eve; and again with Noah and his three sons. Moreover during the reign of Satan, how few of mankind have ever come to maturity, a very great part of the human race die in a state of infancy, and youth; thousands die in battle, thousands of lives are cut off by intemperance, plagues, famines, and fevers; so that the human race, during the reign of Satan, never had half a chance to multiply. But it will be far otherwise in the happy kingdom of Christ. There will be no untimely deaths, no woes, plagues, pestilences, famines, fevers, consumptions, nor fatal intemperance; but health, long life, prosperity, happiness, love, and friendship, will abound all over the face of the earth. Add to all this, Christ will begin his reign with the world full of people; and consequently population will begin at once all over the earth, and go on with incredible rapidity; all will be of the elect number. and under the kind care, and the benign blessing of Jehovah. There is indeed no possible way, that I know of, by which we could calculate, or even guess at the number that will be saved; but I have no manner of doubt, but there will be more than a thousand of the human family saved, for one who will be lost, and even this calculation may prove to be very far under the mark.

SECTION II.

A very important objection may, perhaps, be brought forward against this doctrine, which requires a serious answer. It may be thought, that the above statement relative to the duration, magnitude and incalculable numbers of the kingdom of Christ contradicts the statement given by our Lord himself, of his flock being a little flock, and that few will be saved, and many travel the broad road to destruction, while few travel the narrow way and find the strait gate that leadeth unto

These are indeed very solemn and authoritative declarations; and daily experience witnesses the truth of what our Lord has declared. These passages of scripture seem, at the first sight, on a superficial view of the subject, to destroy and obliterate all that we have said. But to have a right understanding of such passages of God's word, we ought honestly to inquire, whether they have a general application, or whether they relate to any one particular age or circumstance in the church. To make a general application of them, would be a miserable way to understand the scriptures, for they would contradict the one half of the express declarations of the prophets, as we have clearly seen. But to limit them to suitable circumstances, in which the church is, and has been, would be natural, and easy, and would correspond with other scriptures, and with facts; but otherwise they contradict both. The great art, and wisdom of a commentator, is to make particular texts bear on the particular point to which they are directed, by the great author of the bible. But to make a text say every thing, is the fatal way of making it say nothing. The church has passed through various scenes, and been under various dispensations, and the scriptures have been written in various ages of the world, and it contains doctrines, rules, declarations, and predictions suitable to all the various states in which the church has been, or may be hereafter; and our wisdom is, to make a proper application of scripture, to the times, and circumstances which they were intended to answer. If we miss this point, we will never understand the bible. But by a proper application of all the various parts, we will find a perfect agreement, and a divine beauty in the word of God. Moses, Joshua, Samuel, David, Ezra, and all the prophets, the evangelists, and the apostles of

Christ, who were men living many years distant from each other, have written the most admirable book in the world; but if we do not apply what they have said to the proper objects intended, we will make a sad hand of the oracles of God, and make this infallible standard of truth, establish a thousand falsehoods, contrary to their original meaning.

There is nothing more evident than the necessity of applying those texts, or sayings of Christ, which speak of the comparative smallness of his flock, or people, to the dark and ~~dark~~ ages of the church. But they cannot with any propriety, be applicable to the times predicted by the prophets, when all the ends of the earth shall see the salvation of God, and when the dominion of Christ shall extend from the rising to the setting sun. When Christ said to his disciples "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." (Luke xii. 32.) His flock was then indeed a little flock, and it ever had been a little flock, and has been so ever since. It was then very proper for Christ to encourage his suffering people, while they were poor, weak, and small, and constantly surrounded with danger, and oppressed with persecution. The length of time in which the church had been small, and in which it would be small, and the remarkable fewness of its numbers at the time our Saviour delivered this discourse, was quite sufficient to justify the appellation of a "little flock." But Christ did not say a word that would give the least intimation that his flock would always be small. And the whole length, numbers, and glory of the Millennium will not contradict a syllable of what Christ said to his disciples. What he said was true, and has continued a truth for eighteen hundred years; but nothing hinders the church, in process of time, to become great and glorious.

Wide is the gate and broad the way that leads to destruction, and many there be who go in thereat, but strait is the gate and narrow the way that leadeth unto life, and few there be who find it. (Mat. vii. 13, 14. Luke xiii. 23, 24.) Many are called, but few are chosen. (Mat. xx. 16. and xxii. 14.) Christ spoke these things in a particular allusion to the Jewish nation. Neither would it be true as to the Gentiles, that many of them had been called; the whole Jewish nation had been called, but only a remnant were chosen to salvation; but the Gentiles had

not then been called at all. As to the gospel among the Gentiles, during the dark reign of Satan, Christ may be considered as speaking prophetically; for it is still true that many are called but few are chosen, and the broad road is travelled by thousands, while but few enter in at the strait gate. But does this prove that it will be always so? Christ does not say so; and we have no grounds to believe it, nay the prophecies forbid us to believe it.

When Christ spoke of his church, during the dark and gloomy reign of Satan, he spoke in low diminutive terms; he said that his people were *a little flock*; and this was true, as to the Jewish nation, and it is still true as to the Gentiles, and will be true while ever Satan's kingdom prevails in the world. But we are to consider that our glorious Redeemer has engaged by promise to bruise the Serpent's head; and that he was revealed to destroy the works of the devil. But if there are but few to be saved eventually, Christ would have to give up the dominion to Satan, and yield the palm to the old dragon, and content himself with a little pitiable flock, and a few diminutive scraps of Satan's extensive empire. And he could have no other way of getting the victory over Satan than to wreak his vengeance on the poor blinded multitude, in sending them by thousands to hell. Surely this would be a miserable way to construe the scriptures; and nothing could please Satan better than such a determination; it would be fully up to his wishes. His object is to counteract the kingdom of Christ, and to drag poor sinners by crowds down to the regions of despair; and if Christ would only kill them as fast as Satan could make them wicked, they would work to one another's hands, and the old Serpent would cheerfully compromise matters with our Saviour, and agree to give him up *a little flock, and a few scattering travellers here and there*, if he would agree to kill all the rest and send them to hell, instead of saving them, according to his promise.

But this is not the view that Christ has of the business. When he speaks of the great object of his death and the glory of his gospel, he changes his diminutive mode of speaking, and instead of *few*, he says, *many*, and instead of *little*, he says, *all the world*. Let us attend to what he says, when he is speaking in his word of the glory of his church, and the extent of his kingdom, and not confining his views to the Jewish nation, nor to the dark

times of paganism, or popery, but comprehending the millenary glory of the church and the universal triumph of his gospel. "And I," says he, "if I be lifted up, will draw all men unto me;" alluding no doubt, to the old prophecy of Jacob, "The sceptre shall not depart from Judah—until Shilo come; and unto him shall the gathering of the people be—Look unto me *all ye ends of the earth*, and be ye saved—The Son of man *came*—to give his life a ransom *for many*. This is the blood of the New Testament which is shed *for many* for the remission of sins. God sent not his Son into the world to condemn the world, but that *the world* through him might be saved. I came not to judge *the world*, but to *save the world*. The Son of man is not come to destroy men's lives, but to save them. When he (the Comforter) is come, he will reprove *the world* of sin, of righteousness, and of judgment. All power is given unto me. Go ye therefore and teach *all nations*—Go ye into *all the world* and preach the gospel to *every creature*—I am the light of *the world*. The bread that I will give is my flesh, which I will give for the life of *the world*."

God said to Abraham "In thee shall *all the families* of the earth be blessed; and in thy seed shall *all the nations* of the earth be blessed." A poor, miserable blessing indeed, compared to the curse, if the church is to be a poor dwarf all the days of her life; a little flock; a few here and there entering in at the strait gate; while all the families, and nations of the earth, instead of *being blessed* in Christ, the seed of Abraham, are travelling the broad road, under *the curse of God*, to eternal destruction! St. John said, "That was the true light which lighteth *every man that cometh into the world*." John the Baptist said "Behold the Lamb of God who taketh away the sin of *the world*." The angel said to the shepherds, "I bring you glad tidings of great joy which shall be to *all people*;" and the heavenly host sung, "Glory to God in the highest, peace *on earth*, good will *to men*." Old Simeon took the Child Jesus in his arms and said, "Mine eyes have seen thy salvation which thou hast prepared before the face of *all people*. A light to lighten *the Gentiles*, and the glory of *thy people, Israel*." Paul said "as judgment came upon *all men* to condemnation, so the free gift came upon *all men* to justification. As sin hath *reigned unto death*, so might grace *reign unto*

eternal life by Jesus Christ our Lord. **God** our Saviour will have *all men* to be saved, and to come to the knowledge of the truth. Who gave himself a ransom for all. He tasted death for *every man*. Who is the Saviour of *all men*, especially of those who believe." The apostle John says that "Christ is the propitiation for the sins of *the whole world*. That the Son of God was manifested to destroy the works of the Devil, and that God sent his Son to be the Saviour of *the world*, and that *the kingdoms of this world* shall become the kingdoms of our Lord and his Christ, and that he shall reign forever and ever."

These remarkable passages of scripture with many others do not prove the universal salvation of every son and daughter of Adam; for that would contradict the plain and pointed testimony of the bible, to the contrary; for it is evident that the generality of mankind who are, and have been, as yet, in the world, will be lost, except only a little flock as Christ has said, and a few who enter in at the strait gate, and find the narrow way. But they undoubtedly, and evidently contradict the idea that but few of mankind at large will be saved, and that Christ's people will always be a little flock. The scriptures often speak on general principles, and like all general rules, admit of some exceptions. But it is impossible to understand such texts as these, which speak of the vast extent of the kingdom of Christ, unless we admit the idea that the great majority of the human race will be saved, with comparatively very few exceptions. The little flock of Christ is now an exception to John's general rule "That the whole world lieth in wickedness." So the present state of the world lying in wickedness, will eventually be but a mere trifling exception to Christ's general rule "That he came into the world, not to condemn the world, but to save the world, and that he came not to destroy men's lives but to save them, and that all the families and nations of the earth shall be blessed in him."

Thus we clearly see that when Christ spoke of his little flock, and said that few would be saved, he alluded primarily to the stubborn Jews, and also to the state of the church during the dark reign of Satan; and that this statement of things is by no means applicable to the church in her Millenary glory. The great object of

Christ was to excite sinners to use every possible exertion, during the dreary and persecuted state of the church, to obtain salvation; knowing that, during this unhappy state, his elect would have to risk every thing, to profess his name; and to stand fast to the cause of religion. But when the time of Zion's glory shall come, then all shall come to know the Lord, from the least to the greatest.

SECTION III.

Having stated what I conceive to be the duration of the Millennium, according to the style of St. John's prophecy; and having, I hope, sufficiently removed all objections to this calculation which might arise in the minds of any, from what Christ has said relative to the smallness of the number who are saved during the dark time of the reign of Satan; I now proceed to take a view of some of those predictions which have a special bearing on this very important subject. It must be remembered that if we are constrained by the prophecies to consider John's thousand years as a mystical number, then we will be obliged to reduce them to days and reckon a year for every day, which will make 360 thousand years.

In Is. lx. 15, God says, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellence, a joy of many generations." This language is quite too strong to mean only one thousand years. An eternal excellence must mean a great length of time. There appears in this text an evident allusion to the time in which the land of Israel and Judah lay desolated. The ten tribes were carried away captives by the Assyrians about seven hundred years before Christ; they have consequently been deprived of their possessions, now at least 2500 years. The Jews have been in a state of desertion now nearly eighteen hundred years. It therefore can never, with justice, be supposed that the strong language in this text engages to the dispersed Israelites, a less time than the time of their dissolution. On the contrary, it insures them *an eternal excellence, and joy for many generations*. It therefore has a very strong bearing on this question. See chap. lxi. 7.

Is. lxxv. 17—25. “For behold I create new heavens and a new earth—Be ye glad and rejoice *forever* in that which I create—There shall be no more thence an infant of days, nor an old man who hath not filled his days; for the child shall die an hundred years old—As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” Here is a promise of long life; a man dying a hundred years old, will be counted a child, and the general life of man will be equal to that of a tree, many of which are said to live a thousand years. There cannot be the least probability, from such prophecies as these, that the Millennium will last but one thousand years, even the age of one generation. We are sure from the first text quoted that it will last for *many generations*. See also Is. lxxvi. 22. and Dan. ii. 44. Psalm xlv. 16, 17.

Dan. vii. 18, 27. “But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever.” This is a description of the duration of the Millennium; and the language does not relate to eternity in heaven, but to the dominion of Christ in his church on earth, and who can venture to affirm or even suppose that the strong, and very expressive language in this text, *forever, even forever and ever*, can only mean *a thousand years*.

Psalm lxxii. “They shall fear thee as long as the sun and moon endureth, throughout all generations. (5.) In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. (7.) His name shall endure forever; his name shall be continued as long as the sun.” (17.) This psalm is a prophetic prayer, and can be fulfilled only in the reign of Christ over his church. And it points out the kingdom of the Messiah to be very extensive, even over all the kings and nations of the earth; (11.) and that he shall reign while the sun and moon endureth, and his name, that is, his glory, shall endure forever, and be continued as long as the sun. To give to Christ only one thousand years, especially to compare this time to Satan’s reign, would never justify such bold figurative language as we find in this exalted description of the glorious reign of the Messiah. See also Psalm lxxxix. 4, 29, 36, 37.

Ezek. xxxvii. 24—28. “And David my servant shall be king over them, and they shall have one shepherd—

And they shall dwell in the land that I have given to Jacob my servant—and they shall dwell therein, even they, and their children, and their children's children forever, and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will set my sanctuary in the midst of them forevermore. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Can all these *forevers* mean only a thousand years? David reigning over them forever, the covenant being everlasting, they, and their *children*, and their *children's children*, forever, the sanctuary being in the midst of them *forevermore*,—does all this pompous description mean only a thousand years? We think not; these strong emphatical words, and phrases, must mean a very long duration. If forever, and everlasting, and from generation to generation, they, their children, and their children's children forever, mean no longer time than a thousand years, the Pope of Rome and the pagan and the Assyrian empires have had much longer *forevers* and *generations*, than Christ's kingdom will have in all its glory on earth. See Micah iv. 5, 7.

Joel iii. 19, 20. "Egypt shall be a desolation, and Edom shall be a desolate wilderness;—But Judah shall dwell forever, and Jerusalem from generation to generation." The kingdom of Egypt existed upwards of two thousand years, and the Edomites, with the exception of some years servitude, had been a nation for at least seventeen hundred years, yet they at length came to an end; the Egyptians are under the dominion of the Turks; and the Edomites are totally lost, among the Jews and Arabians. "But Judah shall dwell forever, and Jerusalem from generation to generation." This prophecy speaks of the days of the Millennium. Although Judah and Israel have gone into captivity long since, and Jerusalem is burned to ashes, yet Judah, either in a literal, or in a spiritual sense, will dwell forever, and Jerusalem shall dwell, or abide, from generation to generation. If this bold language does not mean a far longer time than a thousand years, the duration of Christ's kingdom on earth will not be as glorious as that of Egypt or Edom.

It would be very easy to multiply quotations; but from the view of the prophecies which we have given, we must,

I think, be clearly convinced that it would be very inconclusive for us to determine the time of the Millennium to be but one thousand years, when there is such strong language used in the prophetic scriptures, to convince us to the contrary. It is true we do not pretend to show from the Old Testament prophecies, the precise number of years which will be the duration of this happy time, but certainly the words and phrases used in these prophecies are enough to satisfy any honest inquiring mind that a great deal more is meant than the diminutive duration of a thousand years. When we speak of the glory of Christ, we are not to confine our ideas to the excellence of the gospel, the display of the divine perfections, or the great salvation conferred on guilty ruined sinners. Christ in his kingdom is indeed infinitely glorious in those points of view. But the scriptures are so far from confining the glory of Christ to these things, however important they are, that it is very evident from the texts, to which we have directed the attention of our readers, and from many other collateral scriptures, that the oracles of God have turned our special attention to the number of converts in the kingdom of Christ, and to the extent of his kingdom, and also to the length or duration of his government. If Christ is glorious in exhibiting the perfections of the Deity, and in saving lost and miserable sinners; let us not limit that glory to a few sinners; to a few countries; or to a few years; especially when the scriptures speak of nations being born in a day, of Abraham's spiritual seed being as the stars of heaven, and as the sand upon the sea shore, and of the converts of Christ as the drops of dew in the womb of the morning. When the kingdom of Christ is spoken of as being forever, even forevermore, and from generation to generation, and enduring like the sun and moon, and is stated to be everlasting, and without end, shall we presume to limit his glory to a less duration than the dominion of the Pope, the Dragon, or than many of the empires of the world? or shall we presume to make the reign of Christ even shorter by five thousand years than the reign of Satan himself? And when the scriptures speak of the extent of the gospel as covering the whole earth, and of the ends of the earth seeing the salvation of God, shall we limit the gospel even to one sixth part of the globe and be obliged to acknowledge that not one twentieth part,

even of professors, have true religion? All this would certainly be making too free with the word of God. We therefore think it evident, that these prophecies which we have quoted, although they do not prove any definite time to be the duration of the Millennium, yet they do afford a very strong presumption that St. John's thousand years are to be understood in a mystical, and not in a literal sense. And if we are to construe this number mystically, as every circumstance seems to oblige us to do, then we are first to reduce the years to days as we have to do in the other prophetic numbers, and count each day for a year. On this plan of construction, which seems to be the only proper plan, we are favored in St. John's statement with a definite account as to the exact duration of the Millennium, to wit, 360 thousand years.

We are next to consider the prophetic style and language of the scriptures relative to times which were to take place previous to the Millennium, so that, by way of contrast, we may better understand the grand representations given in the prophecies of the long duration of the millennial glory. In Rev. xii. we have a description of an extraordinary war in heaven, between Michael and the Dragon; the Dragon was overcome and cast out. This prophecy related to the time of Constantine, who put down paganism, and exalted the church to honor and dignity. *Heaven* means the church and the earth, and the *sea* means the wicked world, under the dominion of Satan. In verse 12, the church and all the members of it are called upon to rejoice. "Therefore rejoice ye heavens, and ye who dwell in them;" because Satan was cast out of the church, and the worship of idols was put down. But "Woe to the inhabitants of the earth, and the sea, for the devil is come down unto you." The power of Satan was confined to those parts of the country where paganism and idolatry still continued "having great wrath because he knoweth that he hath but a *short time*."

The time of the Millennium is never said to be a short time, but very long; the words and phrases used in prophecy to represent the duration of this time, as we have seen, are such as these, "forever, even forever and ever, forevermore, as long as the sun and moon endureth, from generation to generation, for many generations, the days of a tree," &c. These are strong emphatical words indeed. But in this prophecy of Satan's reign on earth, it

is said that the time *is short*. A little before this, in the reign of Diocletian, (Rev. vi. 9—11,) the souls of the martyrs under the altar, are represented as crying to God for vengeance on their bloody persecutors, "And it was said unto them, that they should rest yet a little season, until their fellow servants—that should be killed as they were, should be fulfilled."

Here, in these two passages, we have two statements of the same time with very little difference. In the one statement, it is called a *short time*; in the other it is called a *little season*. But this short time lasted from the days of Constantine the Great, from the year 323 to the commencement of the Millennium, say 1848, which will be, on the shortest calculation, one thousand five hundred and twenty-five years. The *little season* will be about twenty or thirty years longer from the time of Diocletian. Yet this *short time*, this *little season*, is more than five hundred years longer than the time commonly stated by divines for the Millennium.

See also that admirable prophecy relative to the Gentiles, Is. liv. The church is represented as a married woman, but barren, like Sarah, till at last she becomes very fruitful, and her greatest progeny will be the accession of the Gentiles. This was fulfilled in a small degree on the day of Pentecost, and in the days of the apostles; in a still greater degree in the time of Constantine; but it is to be fulfilled ultimately and gloriously during the time of the Millennium. During the long space of time from the fall of Adam to the fall of the Pope of Rome, the church is represented as a wife forsaken of her husband; left disconsolate, and to bear shame and reproach, and endure a kind of widowhood. (ver. 4, 6.) God, who is stated to be her husband, and the God of the whole earth, (ver. 5,) is offended with her on account of her shameful backslidings, although he did not forsake her utterly; but he promised finally to wipe away her shame, and *with everlasting kindness* to have mercy on her, and to gather her together in great mercy. For this purpose (ver. 2, 3,) he directs her to enlarge her tent, and stretch the curtains of her habitation; to lengthen the cords of her tent cloths, and make strong and lassy stakes to bind her cords fast, so that she might have room for her numerous offspring. Because, "For a small moment," says he, "I have forsaken thee, and

in a *little wrath* I hid my face from thee *for a moment*; but with everlasting kindness will I have mercy on thee." (ver. 7, 8.) Now this *small moment*, and this *little wrath for a moment* lasted, counting from the fall to Christ, at least four thousand years. If then, four thousand years of desertion and widowhood is but a little moment, query, how long is the time of *everlasting kindness*? If a *short time* and a *little season* means 1500 years, and if a *little moment* means 4000 years, we must surely count *everlasting, forever and ever, from generation to generation, while the sun and moon endure*, to mean a very long duration indeed. These prophetic statements certainly justify us in reducing St. John's thousand years into days, and counting a year for every day; and I know not how we can do otherwise, consistent with truth. Can we with any consistency compute the Millennium to last but one thousand years, when it is stated to last forever, even forever and ever, and from generation to generation, and when the age of men will be like the age of trees, and the glory of the church to endure while the sun and moon endure? and when a short time and a little season is five hundred years longer than a thousand years? and when a little moment is four thousand years, and four times as long as the Millennium would be?

We are therefore under the necessity, according to the scripture rule of reckoning prophetic time, to number the days in a thousand years, and so calculate 360 thousand years for the time of the millennial state. Otherwise we must counteract the scripture reckoning and take the lowest count to mean the longest time, and the longest count to mean the shortest time. Thus the Millennium, which by the prophecy is represented by the bold idea of forever and ever, &c. must mean a little time; and the reign of Satan, which is represented by the diminutive idea of a little moment, and a short time, must mean a long duration. But nothing could be more contradictory to reason and common sense, than such a mode of calculation, and nothing could more directly contradict the design of the word of God.

We will only add further, that if we reckon the thousand years literally, we must of necessity give the preference, in point of duration, to the wicked one. We know that Satan has reigned over the greater part of the world for nearly six thousand years, and we are obliged

to begin the glorious reign of Christ after Satan is bound, Then by giving Satan six thousand, and Christ but one, we give to Satan six times as much glory as we give to Christ; and although Christ is not to be joined in comparison with Satan, yet the scriptures oblige us to compare the duration of Christ's reign with that of Satan; and although we cannot bear the thought of Satan's being superior to our Lord, in any thing whatever, yet this literal calculation of the thousand years compels us in point of numbers, and duration, to give six years to the old Serpent for every one we give to Christ our adorable Redeemer. As for me, while ever the prophecies give me the clue they do for the mystical mode of calculating, and while ever I love the honor and glory of my precious Saviour, I will give to the reign of Satan six thousand years; but I will give to the reign of Christ three hundred and sixty thousand years, which will be sixty for one in favor of the church of Christ.

INQUIRY IV.

HOW WILL THE MILLENNIUM END?

Three hundred and sixty, or sixty-five, thousand years, according to our calculation, will close the Millennium. The commencement will be gradual, and no doubt the conclusion will be gradual also, yet both will be very rapid. First, Satan will be loosed out of his prison, after having been bound during the long reign of Christ. He will now, for a short time, be set at liberty, and will be permitted to go out into all the earth, to deceive the nations. By his diabolical influence he will succeed in drawing a great number of mankind off from the church of Christ, and engaging them in bloody scenes of persecution. Thus the second resurrection will commence, (Rev. xx. 5.) "But the rest of the dead lived not again, until the thousand years are expired." That is to say, when the thousand years are expired the rest of the dead shall rise and live again. Not the bodies, but the souls of the rest of the dead. John, in vision, first saw the souls of the martyrs rise, in the commencement of the Millennium. Now, when the thousand years are expired,

the souls of the persecutors, who had killed the martyrs, and who had been killed by the sword of Christ, rose again. This resurrection means, that the spirit of persecution will arise; the same old wicked, persecuting disposition of paganism and popery will be stirred up, and Satan will instigate the wicked part of mankind to persecute the church. This second resurrection is a decisive proof of the glaring absurdity of the notion that the dead bodies of the saints will be raised, to live and reign with Christ on earth for a thousand years. They who are of this opinion, say that this second resurrection is that of the wicked, at the close of the Millennium; and that when the wicked will be raised from the dead they will again persecute the church of Christ. This theory involves an insurmountable difficulty. It supposes that when the saints are raised from the dead, they will be as liable to all the consequences of temptations from Satan, and to all the trials and dangers from persecution, as good men are exposed to in this life. This is a thing I never can believe till I see it. The scripture does not tell us so, and therefore we have no right either to say it, or believe it. Christ said to the Sadducees, (Luke xx. 35, 36.) "They who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." This undoubtedly proves that after the resurrection, they who are raised to life (for Christ is speaking of the resurrection of the righteous) are as the angels of God; they are raised to enjoy an angelic state.

But it is a mistake that the saints in the Millennium cannot die, consequently it is a mistake that they are raised from the dead. The millennial inhabitants will enjoy a long life, it is true, but still they will die. See Is. lxx. 20, and Zech. viii. 4, 5. The man who will die a hundred years old will be accounted but a child. Old men there will be, but they will fill or finish their days. They may live till their days are as the days of a tree, yet still they will die. The circumstance of old men and old women walking the streets, each with a staff in his hand for *very age*, or for multitude of days (as it is in the original,) shows decrepitude and a state of hovering over the grave; and the streets full of boys and girls,

plainly shows a succession of children taking the place of their parents. And how often is the duration of this state described by many generations, and by children, and children's children. So also the peace and happiness of this state is most elegantly described in Is. xi. 6—9, by the little child's leading the wolf, the leopard, the calf, the lamb, and the young lion, and by the sucking child playing on the hole of the asp, and the weaned child sporting on the den of the cockatrice or adder. All these things plainly show that the people who will inhabit the earth in the days of the Millennium, will not be as the angels of God; but that they will be a mortal race, like we are now, and that one generation will succeed another. Therefore, it is abundantly evident, that the inhabitants of the New Jerusalem, the new heavens, and the new earth, or the millenary state, will not be martyrs and saints raised literally from the dead; but men and women and children, like we are, only made glorious in religion. And it is also evident that Gog and Magog will not be the wicked raised literally from their graves; but men, who, by the deceitful wiles of Satan, will be deluded, and turned in opposition to Christ and the cause of the gospel, and who will possess the spirit of the old papal persecutors, and fight against the saints and the church of Christ.

The second thing necessary to the close of the Millennium is, that the greater part of the generation then living must be of the non-elect number. In order to begin, and continue the Millennium, it will be necessary, as we have stated, not only that Satan be shut up in prison, but also that the generality, if not all, of the race of men then on earth, be of the elect number. So also the close of this happy state will commence with a numerous generation of the non-elect. Then, in the third place, the Lord Jesus Christ will withhold the influences of his spirit from the non-elect, and leave them to the baleful influences of the wicked one. These three things coming to pass, Satan let loose among the multitude of the non-elect, who are deserted of God, and left, or given up, to temptations, will soon produce all the horrid consequences described in the prophecy of St. John.

Gog and Magog are mystical names, borrowed from Ezek. xxxviii. and xxxix. which was an ancient prophecy, the fulfilment of which is probably yet in fu-

ture, and it may be that it relates to this very circumstance; Magog was the son of Japheth, the oldest son of Noah; and it is supposed that the ancient Scythians, now called the Tartars, or Turks, are the descendants of Magog. But to inquire who they will be, would be spending time for nothing. The Scythians, Tartars, or Turks, were very numerous, and were great enemies to the church, and to the civilized parts of the world; and whoever may be meant by the armies of Gog and Magog, these mystical people will be the last enemies which the church will have to contend with; and this is all we can or need say about Gog and Magog.

This last unhappy generation of mankind will be deceived by Satan, and will be induced to turn wicked opposers of true religion. Old christians will gradually die away, and the church will consequently become weak, and adulterated with errors, mingled with hypocrites, formalists, and sinners; and of course persecutions will arise, and Satan will appear to regain his empire over the greater part of the world. This in all probability will be the dismal and unhappy end of the glorious Millennium. It appears from the prophecy, that the church will very shortly be brought to a very low ebb, and the wicked will rise up in arms against her, and threaten her total destruction. This has not been a new thing to the church in days past; but it will be a new thing to them after having enjoyed such a long scene of peace, joy and prosperity. It will also be very unexpected, except they reckon well from the prophecy of St. John. But Christ will bring his purposes to pass, according to his plan and according as he has stated by his prophets.

When the church, the holy city, the new Jerusalem, shall be environed by enemies on every hand, and reduced to imminent danger, and to appearance almost ready to be overwhelmed, God will appear for her deliverance; and in some extraordinary manner, and by a sudden and unexpected stroke of his vengeance, he will destroy the enemies of his people, and rescue his fallen church from impending ruin. The prophecy says that "fire shall come down from God out of heaven, and devour his enemies." The scene will undoubtedly exhibit an awful display of the indignation of heaven against the armies of Satan. Perhaps this scene may be the commencement of the last judgment; at any rate the last

judgment will shortly commence, and Christ will appear descending from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall first rise, then they who are alive shall all be changed in a moment, in the twinkling of an eye, and believers shall be caught up together in the clouds, to meet the Lord in the air. (1 Thess. iv. 16, 17, and 1 Cor. xv. 51, 52.)

The apostle saw a great white throne, and him who sat on it, from whose face the earth and the heavens fled away, and there was found no place for them. He also saw the dead universally, small and great, without the exception of one, standing before God the Judge, who will be Jesus Christ, and he saw the books opened, and the dead judged according to their works. The devil was cast into the lake of fire with the beast and the false prophet, and whosoever was not found written in the book of life was cast into the lake of fire.

Here then is a third resurrection, to wit, the general resurrection of the bodies of all, both saints and sinners, at the last day. The first resurrection will be the souls of the martyrs, and saints rising, or the spirit of the witnesses of Jesus animating the church at the commencement of the Millennium. The second will be the resurrection of the souls of the rest of the dead, to wit; the temper and spirit of the persecutors of the church; which will take place at the end of the Millennium, when Satan will stir up the persecuting spirit of Gog and Magog, to encompass the camp of the saints, and the beloved city. These two are both mystical resurrections. The third and last, is a literal resurrection of the bodies, both of saints and sinners, at the last day. This will be one of the grandest displays of Almighty power and glorious majesty, that ever was exhibited in the world. This will close the whole plan of the gospel. It will be the end of time, the end of the world, and the solemn and awful commencement of a never ending eternity, and blessed are they whose names shall be found written in the Lamb's book of life.

Conclusion.

I have now gone through what I proposed. I have, like Elihu, shown my opinion; (Job xxxii. 17.) according to which the Millennium will be a glorious day of salvation to the poor unhappy race of Adam; and Christ will get himself honor in fulfilling his promises, in overthrowing the kingdom of Satan, bruising the Serpent's head, and in saving innumerable multitudes of sinners. This glorious time will commence immediately after the downfall of popery, which, according to our calculation, will take place about the year of our Lord 1848, which will be twenty-one years from the present time, (1827.) According to our mode of reckoning, Saint John's prophetic years, reducing the years to days, and counting a year for every day, the Millennium will last three hundred and sixty thousand years; and this, I conceive, is the only way of calculating, for which we have any scriptural authority; and there can be no dependence on any other mode of reckoning, according to the style of the book of Revelations. And in the last place, the Millennium will end with a rapid gradation from good to bad, in consequence of the greater part of the children born in this *little season* being of the non-elect number, or of the seed of the Serpent. Satan will be let loose among them, and will deceive them, and lead vast multitudes into every kind of wickedness. Also, Christ will withdraw his divine influences from his church; the old standards of the church will die, and but few to take their place, as it is at this day, and persecution will eventually arise, and the enemies of God will environ the camp of the saints, (the church.) But God will appear in flaming fire in the last judgment, and raise the dead, and call the whole world before him. This will close the scene, and Christ will give up the kingdom to the Father, and God will be all in all. Amen and Amen.

We will now take the liberty of making a few observations, and so conclude.

1. What majestic grandeur and dignity appear in the plan of God! His works are like himself, incomprehensible and glorious. The scheme of redemption is by far the noblest and most exalted of all the works of God. In his word, by a statement of facts, and by prophecies,

he has given a draft of his whole plan; and it is the duty, and the serious interest of the church to look into it and try to understand what God intends to do in the world. It is not to be expected that we can be able to know precisely all the particular circumstances of future events; but surely if God has been pleased to reveal his purposes to us, we can and we ought to know the general course he intends to pursue. Sobriety and modesty become us when we pretend to look into futurity, and we ought to have good prophetic ground for every opinion we adopt. Great injury has been done, especially on the subject of the Millennium, by men indulging their own whimsical fancies, and giving vent to a fruitful imagination. The church may rely on it as a truth, that future things cannot be known by idle dreams, and the dictates of human oracles; but only by a sedate and accurate attention to the true meaning of what the prophets of God have predicted. Therefore, by an humble and honest attention to the prophetic parts of God's word, and comparing one part with another, we may arrive to a competent knowledge of what God will do for his church. God's word is truth, and may be relied on with the firmest confidence; if we only understand it rightly, and if we can come to the knowledge of what God has revealed, and think and act accordingly, our opinions, and our practice will be honorable to God and the gospel. But if we take the notions of men, or the inventions of our own hearts, or the sallies of our own imagination for our guide, we will soon run into theories of our own, which will injure ourselves, and may injure the church, and wound the cause of the gospel.

2. The prophecies of the scriptures are of great consequence to mankind. They convince us of the being and perfections of God; of the truth of the holy scriptures, and of the reality of future things. We know and believe that no being can tell future events, but a being possessed of *infinite knowledge*, and of course must be *infinite*; and if infinite at all, he must be *infinite in all things*; such a being we call God. Here we find a being who has foretold thousands of future events, which have come to pass, and things which are coming to pass daily have been foretold a thousand years ago. This proves that there is, and must be, a God of perfect knowledge, with whom all futurity is present. These

would be a pretty handsome and entertaining piece of amusement, if my reader would take a trip over to Rome, and see the old reverend Vicar, sitting very lordly in the chair of St. Peter; perhaps he might get the pleasure of kissing his toe. He might also see his court of cardinals with their red caps, riding on horses decked in scarlet. And while he is there he might take a tour over the ten horns of the beast, into which the vast empire of Rome was divided; some of them he would now find hating the whore. Then when his curiosity is satisfied, he might come back and tell us whether Paul and John have told us the truth or not.

Our Lord predicted the destruction of Jerusalem, and that the Jews should be slain with the sword, and that the remainder should be led away captives into all nations, and that Jerusalem should be trodden down of the Gentiles, and would continue so until the times of the Gentiles be fulfilled. Josephus is a good witness of the fulfilment of this prophecy, for he saw it done about forty years afterward. And let any man travel over the world, and he will find Jews wherever he would go, fulfilling this prophecy at this very day before our eyes. Moses prophesied these very things upwards of three thousand years ago; so did Isaiah and Jeremiah, and many of the prophets, and we see them fulfilled before our eyes. O, who would not fear the Lord and reverence his holy word! "Hath he spoken, and shall he not do it? Hath he said it, and will he not bring it to pass?"

Therefore we must see that we have two substantial arguments to assure us that God will fulfil his word, and that what he has predicted he will unquestionably bring to pass; one is his own word of truth which we ought ever to depend upon; the other is, the many instances which he has already given, of his having punctually fulfilled both his promises and his threatenings. What has God predicted that he has not done, provided the time is come? He has drowned the old world; he saved Noah; he has performed his promises to Abraham; he has given Canaan to his seed; he has sent the inhabitants of Judea captives to Babylon; he has brought them back; he has destroyed Babylon, Ninevah, Tyre, &c.; he has sent the Messiah, the Jews have crucified him; he has destroyed Jerusalem, and scattered the Jews all over the world; he has overturned the Persian empire,

and the empire of the Greeks and the Romans. The Pope is reigning, the Saracens and Turks have overrun the eastern world, the church is in the wilderness, the witnesses are prophesying in sackcloth. The Arabians, the sons of Ishmael, are wild men to this day, their hand is against every man, and every man is against them; they live by plunder and rapine, and cannot be conquered; and a thousand instances more might be stated. And what now can we say of the predictions which are not yet fulfilled? He has said the witnesses shall be slain, and lie dead for three years and a half, and we may be sure it will come to pass, and that before very long, if our calculation be right. He has said the Pope will continue 1260 years; it must be so; he is reigning yet, and will reign till his prophetic time is out. He has said the Pope will be destroyed when his time comes; we will find it so, and I hope before many years. He has said that Satan will be chained, and shut up for a thousand years; it will be so. He has said the Millennium shall come, when the kingdoms of this world will become the kingdom of God and of his Christ, when all the earth shall see his salvation; it will most certainly come to pass. Satan will be loosed, he will again deceive the nations, the church will again be in danger, but Christ will relieve her; and he will come to judgment, when all the dead will be raised, and all will be judged according to their works. God has said all these things, and not a jot or tittle of his word shall fail.

4. God has given us a number of samples, which are certain emblems of the manner in which he will fulfil his predictions. Our Saviour gave the flood and the destruction of Sodom as an emblem of the destruction of Jerusalem. But we must remember that similies are not to be considered as always agreeing in all their parts, but only in some special circumstances. The destruction of Jerusalem by Nebuchadnezzar, and the Babylonish captivity, was a sample of its destruction by the Romans, and the final dispersion of the Jews. The destruction of Babylon is, by the angel in the Revelations, made a sample of the destruction of Rome and the kingdom of popery. The destruction of Jerusalem is no doubt a similar figure of the downfall of Antichrist. The accession of Constantine the Great may be considered as a sample of the Millennium, when Satan was cast out of

Heaven, and christianity was exalted to the throne of the Roman empire, and pagan worship and all idols were overturned, and the christian religion authorized by royal authority all over the empire. The reformation may also be considered as a sample of the downfall of the Pope and the introduction of the Millennium. So also we may view the day of Pentecost and the success of the apostles among the Gentiles. The slaughter of Huss and Jerome at the council of Constance, the massacre of the protestants in France, and the destruction of the Waldenses in the valleys of Piedmont, &c. may be samples of the slaying of the witnesses. King David coming to the throne in spite of the persecution of Saul, and after his destruction, is evidently a type of Christ's accession to his millenary kingdom after the destruction of Antichrist. See Ezek. xxxvii. 21—25, and Hosea iii. 5. These samples are not to be considered as agreeing in every circumstance; but they may be considered as elucidating specimens to help us to comprehend something of the manner in which God will fulfil his future predictions.

5. Perhaps the return of the Jews from the Babylonish captivity may be also a sample of the return of the dispersed of Israel from their scattered state, to their own land. I have generally thought that these prophecies were to be understood in a mystical sense, and to mean their conversion to christianity; but of late I have thought more seriously on the subject, and I find there are many plausible arguments on both sides of the question; and upon the whole it is impossible for me to decide upon this important question. Most commentators are for a literal construction, and it must be granted that a great many prophecies appear to give that idea. If the Jews' return from Babylon be intended in scripture as a similar case, as they are frequently put together by the prophets, it bears hard for a literal return. Also, if the Jews should literally return to Jerusalem, either wholly or in part, it would indeed be a surprising, and a most convincing circumstance. It would most effectually prove the truth of the bible, and of the christian religion. It would be such a glorious demonstration of the power, providence, and the truth of God, that it seems a desirable object. On the other hand, it seems almost an impossible case for them all to be restored. There are, by

computation, about ten millions of Jews in the world, and it seems as if it would be impossible for the land of Canaan, which is only 150 miles long and 80 broad, to hold such a number. Yet God can perform wonders. And even if they do literally go back, perhaps the truth of the matter will be that they will return as the Jews did from Babylon. Only a few of the Israelites, and not the half of the Jews returned from Babylon; the rest were scattered all over the world, and answered a very valuable purpose when the apostles went among the heathen, preaching the gospel. When Ptolemy Philadelphus, king of Egypt, got the Jewish bible translated into Greek, copies of the Septuagint were circulated through the world, wherever the Jews were, and Jewish synagogues were erected in all the cities of Asia, Europe and Africa, all in possession of the word of God. This was a great thing; and when the apostles went to the Gentiles, they, being Jews, were admitted to preach in their synagogues, which we find, from the Acts of the Apostles, they always did. This gave them a great advantage; for they preached to a people who believed the scriptures, and were acquainted with the word of God; thus they always converted some of the Jews first, and formed a church, so that when they were cast out of the synagogues, the converted Jews went out also, and took their bibles with them. The apostles therefore had no difficulty in arguing from the prophets, to prove Jesus to be the Christ, because the Jews were all acquainted with the prophets. This was a wise plan of God. Yet there were enough returned to Jerusalem to rebuild the temple and the city, and to constitute a body politic, and to fulfil the promise.

Therefore, why may it not be so again, and the one return be a proper sample of the other? Thus the return of the Jews may be both literal and spiritual; enough may return to prove the literal fulfilment of the prediction, and they may be converted to christianity too; and those who may be unwilling to go back, (as may be the case with the greatest number,) will become christians where they are; so the prediction will be amply fulfilled in both senses; and the city of Jerusalem, which has been long profaned by the Turks, and the worship of Mahomet, will again become a holy city of the Lord, and the Jews will again possess Mount Zion, where

their forefathers had crucified their great Messiah. Those Jews who may remain among the nations, may be very useful in the great work of reformation, when the Spirit of God is poured out upon them. The Jews are a religious people, worshippers of the true God; all they want, is to believe the gospel, to make them christians. God only knows how it will be; I do not pretend to give an opinion about it, for I have none. But this I can say, the prediction will be fulfilled in some glorious manner; and what a great thing it will be for God to show to the world that he remembers his ancient covenant with Abraham and his seed, although they have been long dispersed all over the world.

6. God has his whole plan before him; he does not work by random, nor yet by mere prescience, but according to his eternal council; every part, from the least to the greatest, is delineated before him, and not one jot or tittle can be neglected, defeated, or fall to the ground. Those who deny the doctrine of election or predestination, must surely have very low ideas of God's perfections; they see but a little way into the plan of God, and they must surely view the gospel on a very small scale. Known unto God are all his works, from the beginning, and he always works according to the counsel of his own will to the praise of his glory. Acts xv. 18. Eph. i. 4—6.

7. From the view that we have taken of the kingdom of Christ from the prophecies of his word, and from the state of the world, and of the church, we plainly see that Christ has a great plan before him; and that he has done very little yet. He has suffered Satan to reign over the world, and still he has kept his little flock from being devoured by the enemy. He appears, (to speak in common language,) to have generally acted on the defensive; and we discover no general attack on the enemy, but only little skirmishes; in short, there is nothing appears to have been done since the fall, but making ample preparations for a great and glorious work, and just making an introduction to the grand design he has in view. Excepting this, the great work of redemption is all before us. The gospel has just been following the few scattering elect through the world, picking up one here and another there, as they were found; and it is waiting for the happy time, when the elect of God, according to his infinite plan, shall be born into the world by thousands in

a day. Then we may lift up our eyes and behold the fields white, and ready for a glorious harvest. Then the Jubilee trumpet will sound from pole to pole, and the fetters of sin will give way, and the whole world will be emancipated and delivered from a state of darkness and brought into the glorious liberty of the children of God. See Rom. viii. 18—23.

8. But during the present state of things, it appears evident, that only a few will be saved. There will be barely enough saved to encourage the witnesses to go on in their labors, striving to bring sinners to a sense of their danger, and to persuade them to look to Christ for salvation. I often look at sinners, and I often think of them passing through the various scenes of life. Poor, mortal creatures, in danger of death every moment, and yet they are striving as if they were laying up treasure for an immortal existence in this world. Possessing immortal souls, and yet they are careless about their eternal welfare. Some are open, avowed, and violent enemies to Christ, and his cause; others are openly profane and wicked, making a mock both at sin and of religion; some are pests to society and to neighborhoods; others are entirely careless about religion, and the concerns of their souls. Some are civil, honest citizens, decent and moral in their behaviour; some are sensible and learned, and good supports both to the church and to their country; good rulers, and good subjects; yet they have no religion, and care nothing about it. Thousands live all their lives without complimenting religion even so far as to make a profession of their faith in Christ; contented and happy in the devil's kingdom, and even allowing the world to know that they have no portion in the kingdom of Christ. Neither are they ashamed, nor afraid, to be accounted sinners, and even belonging to the camp of old Beelzebub; *yet they think they are very wise.* Surely Satan is at the head of all this conduct. Sin and sinners are so common, so numerous, and so bold, that it is counted nei her dangerous, nor scandalous to be a sinner. I suppose the devils in hell keep one another in countenance, and this earth is become a bedlam, and all its inhabitants are become demoniacs; and nothing is able to do sinners any good, but he who has power to cast out devils. *Yet they all think they are very wise.*

9. How artful and cunning Satan is in maintaining his

dominion in the hearts of men. While ever a sinner lives easy and careless about his soul, "Let him go on," says Satan, "he is doing well enough; let him slip along till death overtake him, and then we will be as sure of him as if he had been ever so wicked." But if he gets disturbed in his mind, then every art is to be employed either to lull him to sleep again, or to lead him off from the gospel. It is surprising what curious arguments, and trifling excuses, and empty reasons, sinners make use of, to indulge and excuse themselves, while they, at the same time, are determined to live in sin. They are always quarrelling with religion, religious people, the bible, election, or the terms of the gospel. It is both painful and curious to hear people talk about religion; yet they care as much about it as an ass does about geometry, and they know as much about it, as an oyster does about Euclid's Elements. *Yet they think they are very wise.* They say the bible is too hard to be understood; religion is a difficult thing; the church is not pure enough; there are too many hypocrites among professors; faith is sometimes too easy, and sometimes too hard; they want to act freely; to believe or let it alone, just as they please. So they go on, just as if it was a matter of great concern to them what the bible is, or religion, or the church, or any thing else that belongs to God. Tell them something about the world, and they can understand you; they know what a good horse is, a good slave, a good tract of land, or a good trade, a good store, a good tavern, or a good drink of grog. Some of the wicked are great adepts in the employ and business of Satan; that is their province; they know how to cheat, lie, swear, fight, get drunk and break tumblers, and glasses, and noses. They know how to backbite, slander, and make mischief; it is a grand thing to be a great bully, to be the terror of honest men in the streets and court yards. It is gentleman like to fight duels, to revenge a petty insult. Kings and Emperors have generally thought it great honor to depopulate cities, towns and countries, and to drench fields and plains with blood, and to fill the world with terror and confusion; and the whole world seems bent on doing as much evil, and as little good to mankind, as possible. *And yet they all think they are very wise.* Thus Satan deceives, betrays, cheats and cajoles mankind out of their lives, and leads them down to the regions of eternal death.

10. Preachers of the gospel, who labor hard, honestly and anxiously for the salvation of sinners, often fret, and tease their minds, because of the little effect of their labors among their hearers. They often wonder, and sometimes repine, because their glorious Lord and master does not convert sinners. But we need not wonder, nor repine; our Lord and master himself preached, and labored hard too, to very little purpose, as to the conversion of the Jews. His great object was, not to convert the non-elect, but to fulfil his own divine purpose. So now, if we cannot convert many sinners, we are fulfilling the great scheme of redemption, according to the plan of God, and that is of far greater consequence than to convert the non-elect. Let us remember what Christ said to Judas and his band; although he could have had twelve legions of angels to defend him; and although he could have prostrated them by a word; yet he calmly resigned himself up to them, saying, "But this is your hour, and the power of darkness." So it is yet; this is Satan's time, and we must let the poor old damned soul have it, seeing it is the will of God to give it to him. Christ's time is not yet come; but our time is always ready; let us therefore do our duty, and Christ will fulfil his own purpose by our labors, and that is enough for us. We can convert a few of God's elect ones, by the assistance of divine power, and there are but few to be converted yet; and we can feed Christ's lambs, and sheep; and we can show to the world, to angels, and devils, that of ourselves we can do nothing; all this fulfils the plan of Christ, and, as Christ said to his Father, (Is. xlix. 5.) We shall be glorious in the eyes of the Lord, though Israel be not gathered; that is, "Though Israel be not gathered" at that time; and "It is not for us to know the times and the seasons, which the Father hath put in his own power."

11. I am not fond of useless alarms, nor is it right to predict evil to the church of God, unless we do it by the authority of God. But the watchmen on the walls of Zion must bear the word at the mouth of the Lord, and give the people warning from Him. (Ezek. iii. 17. and xxxiii. 1-7.) If I understand the prediction rightly in Rev. xi. 7-10. and in Dan. viii. 13. and ix. 24-27. and I think that I am not far wrong, there is the most distressing time coming upon the church that she has ever

yet experienced. We know that the church under the reign of Diocletian, and Galerius, suffered to great extremity; but it is to be feared that this persecution (which was the last before Constantine the Great ascended the throne) was but a mere sample compared to what the church will have yet to suffer from the Pope of Rome, at least, the churches in Europe. (See Mosheim's Ch. Hist. Vol. 1, p 313 - 318.) As this seems to be a prophetic sample of the last persecution before the Millennium, I will state a few particulars of it. The first order from the Emperor was "To pull down the churches of the christians, to burn all their books and writings, and to take from them all their civil rights and privileges." Shortly after this edict, a fire broke out in the palace, and thousands of the christians suffered unjustly as the authors of the burning, and "were tormented in the most inhuman, and infamous manner." Another edict of the Emperor "Ordered all the bishops and ministers of the church to be cast into prison." Immediately afterwards, "a third edict was issued out, ordering, that all sorts of torments should be employed and the most insupportable punishments invented to force these venerable captives to renounce their profession, by sacrificing to the heathen gods. An immense number of persons distinguished for piety and learning became victims throughout the empire. A fourth edict was published, by which the magistrates were ordered to force all christians without distinction of rank or sex, to sacrifice to the gods. This edict had liked to prove fatal to the christian cause."

History informs us that it is almost incredible to enumerate the variety of suffering and torments the christians had to endure. "They were scourged to death, had their flesh torn with pincers, and mangled with broken pots, they were cast to lions, tygers, and other wild beasts, were burned, beheaded, crucified, thrown into the sea, torn to pieces by distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bowels. They concluded that they had completed their work, and in an ancient inscription (on a pillar) they tell the world that they had destroyed the name and superstition of the christians, and had restored the worship of the gods." But shortly after this, Constantine came to the throne, and put down paganism, and exalted the christian

religion to the highest pitch of grandeur over the whole empire.

St. John says that the beast shall make war with the witnesses, and overcome them, and kill them, and their dead bodies shall lie in the streets of the great city for three days and an half, before they shall rise again. It is surely very evident that this means a dismal persecution, which shall put down the church for three years and an half, after which the Millennium will commence, and the church will as it were rise from the dead, and live and reign a thousand prophetic years. If my calculations from Daniel be correct, as I expect it is, the child that is now born will not be more than twenty years old until he will be an eye or ear witness to all these things. Blessed will he be, who will either die in Jesus, and for his cause, or who will live to be called to the marriage supper of the Lamb. But the fearful soul who draws back and cannot stand persecution, will lose his crown, and God will have no pleasure in him. We are no better than thousands of other christians who have sacrificed their blood for the religion of Jesus; and although the church has enjoyed a long respite, yet the time of persecution is not yet over. Some do hope, that because America is removed far distant from Rome, and also because our happy constitution guarantees to us both civil and religious liberty, and because all our excellent laws forbid every thing like persecution, that we will escape, at least in a considerable degree, and live in peace, while Europe will be all in a flame.

I confess I feel sometimes a fond hope for the happiness of my beloved country, for whose liberty I have, in my youth, exposed my blood. But God only knows how it will be. We are not far from a whole continent, large and powerful, which is full of those who worship the beast and his images, and who have his mark on their foreheads and in their hands; and our cities and towns have their chapels and their votaries; and their members, and their chapels are increasing daily. Deism and infidelity abound, and I have not yet forgotten what Mr. Jefferson said in his Notes on Virginia. "I tremble for my country, when I know that God is just," and will hear the cries of the oppressed, and avenge their cause. Upon the whole, we had better prepare for the worst, even if we do hope for the best. One thing I know,

Satan reigns in America as well as every where else, and there is not much good to be expected under his dominion. He hates peace, and loves war, and blood, and he can soon change laws and constitutions when and where God permits him; and he hates the church and will distress her, if he can; and God only knows what may be permitted him to do. But it is not worth while to hang our heads like a bulrush; we have the scene to go through, those of us who will live long enough, and let us go through it like valliant men, and like good soldiers for Christ. Death is but a trifle for a worm to meet with, in whatever form it may come. And if we are interested in Christ he will not desert us in the day of trial. An everlasting crown of celestial glory is worth dying for, and those who will prove faithful, will be sure to gain it. But oh, the wretch who will flinch, and desert his colors! He will be mean and miserable in this world, and mean and miserable forever.

12. Reader, let me ask which side you are on, Christ's or Satan's? If you are one of the redeemed of the Lord, you are a happy man. If you have seen and felt your sin and danger, and have applied to Christ, by a genuine surrender of your heart to him, as your only righteousness, and do depend on him only for salvation; and if the Spirit of Christ is sanctifying your soul; if you hate sin, and repent of it, and delight in the ways of holiness; if you love Christ, his cause, his worship and ordinances, and his people; only say from a conscious feeling of your heart, that it is so with you, and the die is cast, the word is spoken "Thou shalt be saved." O blessed words, spoken by Christ through the apostle Paul to the jailor. These words ensure salvation to every believer. You have a happy lot, to be one of the few who constitute the little flock of Christ, and find the strait gate, is not a trifle. You have got your soul for a prey, and you have escaped all the dreadful consequences of the fall, notwithstanding all the cunning artifice of Satan. You have met with a good friend indeed, and you ought never to forget him. And see to it that you be faithful in the cause of your kind Redeemer, even to death, and he will give you a crown of life, and reward you for all you do, or suffer, for his name. If you are old, you may die in peace; but if you are young, perhaps you may fly to heaven in a fiery chariot. A cross, a gibbet, the wheel, or a burning

stake, is as good a place to start from to go to heaven as a scatter bed, with half a dozen of friends weeping around you, and two or three physicians drugging you to death. Your business is to love, and praise, and serve, and honor your Redeemer whether living or dying.

13. But perhaps it is your unhappy case to belong to Satan's side of the question. What! have you been so negligent, so careless, so wicked, and so cruel to yourself, as never to consider, or lay to heart your lost and ruined state? and have you never given yourself to Christ, and never to this good day, felt the power of religion in your heart? Can you, my friend, live contented and happy under the power and dominion of sin? Does it not hurt your feelings to think of the miserable state you are in? Are you not afraid of dying without religion? I am afraid of your chance. If you go on in this stupid and careless way, I would rather be your dog, than take your chance for heaven. I tell you, sir, your chance is bad. If you would believe in Christ, he would assuredly save you, for he never will cast out one who will come to him; but I am afraid you will never come. You are too busy to come to Christ; you are perhaps making money too fast for the good of your soul. You have your family to support, your crop to tend, your cotton to pick out, your corn to plant and to pull, and your wheat to sow, and to reap; or perhaps you have a number of slaves under your care, and you have to direct them, drive them, whip them, and curse them. But, if you would gain the whole world and lose your soul, what would it profit you? Poor soul, you are in the devil's range, belonging to his kingdom and under his influence, and *you think you are very wise*. I once asked a man, who was a very rich, and a clever, respectable man, if he belonged to any church; he answered "yes, I belong to the big church." What, said I, to the devil's church? Yes. What a pity it is that so many decent, sensible men, are contented to be all their lives the servants of Satan. Unhappy souls! they live in an unhappy day, when Satan reigns all over the world, and is every day slaying his thousands; and very few who live now, and very few who ever have lived since the fall of Adam, have been, or will be saved. Almost all the world, to this day, and for twenty years longer, will be lost; the conduct of the world shows it, and the bible says so. It

is but here and there we find a man, who shows himself a real christian by his faith and practice. Mankind are almost universally careless, thoughtless, or wicked. Now, careless reader, tell me, what chance have you for heaven? Indeed, and in truth, while you live as you do, there is a hundred chances for one for you to be lost; and you will unquestionably be lost, if you continue under the influence of Satan. His object and sole intention is to drag you to ruin, and he will do it too, if you do not take better care than you have done, or are likely to do; and *yet you think you are very wise.*

Sinner, sinner, let me entreat you, for your own soul's sake, to consider, and lay to heart your unhappy condition; it may soon be too late; and if you loiter much longer, it will be forever too late. Struggle, struggle hard, rather than die; break the fatal charm, disentangle yourself from the dismal snare; for if you listen much longer to Satan's dreams, you are *gone—gone—yea, GONE FOREVER.* O, then come to Jesus; as you love your own soul, come; as you wish to escape eternal misery, and as you wish to be happy in heaven to all eternity, come to Jesus. If you feel any motions in your heart, yield in a moment; perhaps it may be the only chance you may ever have; therefore embrace it, and come just as you are, and fix afterwards; make no apologies, and wait for no ceremonies, and you will be numbered among the happy few, who will be rescued from the dominion of Satan and made an heir of eternal glory.

14. In the next place, we congratulate the church on the happy prospect of a glorious time which is yet before her. Let her wait with patience a little longer, and let her put on strength and courage to bear but one conflict more, and then her glorious Redeemer will come, with all the ensigns of royalty, and claim his dominion over the whole world. The church, through persecution and death, may lose thousands of her children here below, but she herself can never be lost; she may be called to fight, and to fight hard, but she is sure of victory, and when the final contest is over, the day is her own. My christian brethren, let me press you to turn your attention to these things. Our Saviour is not asleep; but he is about to shake both heaven and earth, that he may establish his church forever, notwithstanding the opposition of all her enemies. Read Rev. xxi. and see what a

happy state the church will be in when the Millennium takes place. I know that the most of our commentators say that this New Jerusalem is a representation of the heavenly state. I have examined their arguments on the subject, and they appear to me as light as wind; and I am fully confirmed in the opinion that this passage is designed, as a lively figurative description of the glory of the church, during her Millennial state. But this is not the place to argue this point; and I must refer the reader to my Lectures on this passage. (ver. 1.) It is a new state of things, and the former circumstances which attended the church are passed away. *There will be no more sea.* The sea is an emblem of sorrow, trouble, and commotion; but the church will be free from all such things. (ver. 3.) Jesus Christ will dwell among his people in a very special manner with his spiritual presence, (4.) "God will wipe away all tears from their eyes." Tears are expressions of grief, and sorrow. The church has, under the reign of Satan, been well acquainted with weeping; but now all cause of sorrow will be done away and there will be nothing but joy and gladness. "And there shall be no more death." The word death is often used in scripture as a strong figure to mean deep distress, and affliction. See Matt. xxvi. 38. 2 Cor. iv. 11, 12. The church has all along been exposed to a thousand deaths by the bloody hands of persecutors, but now they shall no more experience the axe, the cross, the gibbet, or any more terrible executions by persecutors. "Neither sorrow nor crying, neither shall there be any more pain." These are high figures to represent the happy, peaceable, safe and comfortable state of the church, being delivered from every thing that would give pain, anxiety or any kind of distress.

Such is the happy state which lies before the church, and I heartily congratulate her on the blessed prospect. Indeed we may say, in the words of St. Paul, for we can say nothing better, (1 Cor. i. 9.) "Eye hath not seen nor ear heard, neither have the things entered into the heart of man, which God hath prepared for them who love him."

15. In the last place, we conclude the glorious subject of the Millennium, by taking a general view of the statement we have given, and by drawing a fair, rational, and

decisive conclusion, relative to the effect which the gospel will, and must unquestionably have, as to the general salvation of the human race. In order to draw a fair, and a decided conclusion on this very interesting subject, let us first lay down our premises on a fair, and solid ground, that may be depended on. In the first place, the promises of the covenant, on which the gospel is founded, engages the salvation of the whole fallen race of Adam, excepting only a few. This appears evident from the view which we have taken of some of the radical promises stated in this treatise. It is as evident as language can make it, that Christ is engaged to bruise the Serpent's head; that he will be a blessing to all the families and nations of the earth; that he will draw all men unto him; that he will destroy the works of the devil; that he came not to condemn the world, but to save the world; that he will have all men to be saved, and come to the knowledge of the truth; that as judgment came upon all men to condemnation, by the offence of one man, so by the righteousness of one, justification shall come upon all men as a gracious gift. Christ tasted death for every man; he is the Saviour of all men; he gave himself a ransom for all men; and he is the propitiation for the sins of the whole world. Many such texts we find in the infallible word of God.

The question now is, how are we to understand such texts as these? There is but two meanings that can be given them, according to truth, and according to the common sense of language; we must understand them either universally, or generally, for the language gives us only one or the other of these two ideas, according to common use. But we cannot understand them universally, because other scriptures, and positive facts, would contradict us. We see that many remain wicked enemies to the gospel, and to all religion; and Christ says expressly, that all unbelievers shall be damned, and that the goats on the left hand shall go away into everlasting punishment; therefore, we are confined to the general sense of the words, viz. that mankind will be generally saved; and, as we have said, these texts are to be considered as general rules, to which there may be, and generally are, some exceptions.

The next question is, What number can we admit as exceptions to these general rules? We answer, the num-

ber must be too small, compared to the number saved, to require it to be mentioned. If the number lost, were equal, or even half equal to the number saved, it should have been stated; because, otherwise, a general rule would give us a false idea, according to common use in language. But, to say, that all are saved, when there is a vast multitude saved, and but a very few lost, is nothing but a common mode of speech, because the few who are lost are but nothing when compared to the multitude saved. But we have it stated in Gen. iii. 15, in such language as necessarily gives us the idea of the generality of mankind being saved, and very few lost; and, as I have already stated, this being the original engagement, this exception must be carried on through all the other promises, which are founded on it, as the basis of the whole system. We ought, therefore, to consider and understand this original engagement well, as it is the grand foundation of all the rest. Christ is to bruise Satan's head, and his own heel is to be bruised; therefore, as a bruise of the head, is to a bruise on the heel, so will the number saved be to the number lost. Satan's kingdom in this world is to be overturned; but Christ's kingdom over him, is only to sustain a slight bruise on the heel. Thus we see that Satan's seed will be only a small remnant of mankind; but Christ will redeem all the rest; and the number saved will be so great and the number lost so small, that the language of scripture is justifiable, according to common speech, when it speaks of all the families of the earth, all men, the whole world, &c. being saved. This is unquestionably the way we ought to construe the scriptures; neither can we make the account of the bible agree with itself or with truth on any other principles.

We are next to remember, that the only objection which can be brought forward against this plan, is relative to Christ's flock being a little flock, and there being but few that will be saved; this objection, we hope, is satisfactorily answered. For if Christ meant that there would be but a few saved, according to the whole plan of the gospel, it would, in a pointed manner, contradict all the texts which we have quoted above, and a thousand more which might easily be quoted; and it would frustrate his whole plan which he has revealed in his word, and invert the system which he originally proposed to Adam, to

Abraham, and to the christian church. If only a little flock, and a few will ever be saved, how will the Serpent's head be bruised? Would not Abraham's seed be a curse instead of a blessing to the families of the earth? The gospel would undoubtedly be the greatest curse that God has ever sent into the world, unless it saves the world. It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who hear the gospel, unless the gospel saves them. Christ has promised to send the gospel to all the kindreds, nations and languages of the earth, and to call upon the ends of the earth to look unto him and be saved. What will he do it for, except he intends to save them? Is it to gather in a few scattering travellers in the narrow way, and collect a little flock out of the world, and by the offers of his grace, to cause the greatest number of mankind to go down to perdition with ten fold greater vengeance, than they would, had he let them alone? And yet he has said that he came not to condemn the world, but to save the world! What is the reason that the gospel does not now spread over the world? Perhaps you say, it is because of the hardness of men's hearts that hinder them from receiving it. But thousands and millions of people never had the chance of receiving it, because it was never sent to them. The gospel, with the grace of God, could soften men's hearts; the bloody Jews were as hardened as any set of men in the world, yet three thousand of them, on the day of pentecost, were soon softened down under the gospel. But the true reason is, that God, out of mercy, compassion, and benevolence to the heathen, keeps the gospel from them. If they were of his elect number, he would soon send it to them; but while he has no intention to save them, he will, through mercy, keep them in a state of heathenism; because he does not wish to aggravate their condemnation. The gospel always follows the elect; wherever they are, the gospel is sent to save them. And when the glorious time will come when the race of man will be all of the elect number, then, and not till then, the gospel will be spread all over the world.

Therefore, it is evident, that the only reason why the flock of Christ is a little flock, and that few are saved, is because during the reign of Satan, Christ has but few to save; there are but few of those born into the world

who are given to him by his Father, and he speaks of this time, and we ought to understand him so; and so it will continue to be during the appointed time of Satan's dominion on earth. Satan reigns only over his seed, and whosoever his seed is born into the world he will be permitted to reign. Christ has a few among them, and therefore his flock is small. He has no business, as a Saviour, with Satan's number. But when the number left to Satan is done, and Christ's seed will come into the world, then Satan will have no business here, and he will be shut up in his prison, and Christ will take the government. Then let the prophets say, let reason say, yea let Christ himself say, whether his flock will be small or not, and whether his people will be few. Christ says he will draw all men unto him. Paul says, he will be the Saviour of all men. John says, that he will be the propitiation for the sins of the whole world. Peter says, he is not willing that any should perish, but that all should come to repentance. Moses says, that he will bless all the families of the earth. David says, that his kingdom shall be from sea to sea, and from the river to the ends of the earth. Isaiah says, the whole earth shall see his salvation. Jeremiah says, that all shall know him from the least unto the greatest. Daniel says, that he shall have a kingdom and glory and dominion, and that all people, and nations, and languages, shall serve him. Malachi says, that his name shall be great among the heathen, from the rising of the sun to the going down of the same. And now let reason say whether the flock of Christ will be a little flock, or whether there be few who will find the narrow way, or enter in at the strait gate. Surely they must have very contracted views of the plan of God, who limit salvation to a small number of the human race.

On these premises, which the author of this work considers as undeniable, and fully decisive, we are obliged, on the firmest and most solid grounds, to conclude, that by far the greatest part of mankind will be saved, and that, comparatively, very few will be lost. I have not adopted the puerile, and irrelevant schemes of some who count upon the great number of innocent, dying infants, as they call them, nor yet upon the great number of poor, pious heathen, who, as some suppose, are saved without the gospel, in consequence of their doing as well as they

know how; neither have I calculated upon the number of civil, honest, moral men, who seem to call for our charity; nor on the numbers who, on a death bed, are serious, and may, for what we know, repent and believe in Christ. No; had I no better grounds to go upon, than such as these, I would drop my pen, and give up the world to Satan at once, and content myself with a little flock indeed, as Christ did during Satan's reign, and never trouble the world with idle whims, and empty castles floating in the air. But I have taken solid ground; I have taken for my data what Christ himself has said on the subject, and what his prophets and apostles have said; calculating that they have said what is true, and not a mere fable; and upon this ground I have, I think, fairly and honestly drawn my conclusions, and if I understand these scriptures correctly, as I hope and believe I do, my conclusions are firm and unshaken, and will stand the test of time, which tries all opinions; and my conclusions are the following:

1. Christ's flock is a little flock, and has been so since the fall, and will be so till the Millennium commences. During the reign of Satan, there will be but few of mankind saved, and the great majority will be lost. Christ, according to his plan, has seen fit to begin the world under the reign of terror; no doubt to let mankind see and feel the dreadful consequences of the fall, and be convinced that it requires the almighty energy of divine grace to recover a lost world from a state of ruin, and no doubt but the damned in hell will be a testimony to the redeemed in heaven, of the infinite greatness of their salvation, and the glory of their Redeemer, which will increase their happiness, and fill their mouths with songs of praise to all eternity.

2. But notwithstanding the great number that will be lost, and the few that will be saved, under the present state of things, yet, upon a general calculation of the whole race of Adam, there will be but few lost and the great majority of mankind will be saved. Present circumstances of the church, and the circumstances in which the church has always been, look very unlike it; but I apprehend the general sense of the scripture tells us so. We are to remember that time is only beginning, and there is time enough yet in the world, and room enough in the councils of heaven, for Christ to honor his name, his

gospel, and his church, in bringing many, yea a great multitude of sons and daughters to glory, (see Heb. ii. 7—10) and to be a general blessing to all the nations and families of the earth; and for Abraham's spiritual seed to be as numerous as the stars in the regions of heaven, and as the very dust that compose this terrestrial globe. Our immortal WASHINGTON, during the revolutionary war, lost many thousands of his brave men, fighting for the liberties of his country; but now we count the fiftieth year of American Independence, and our numbers have increased to ten millions of free citizens, enjoying all the blessings of civil and religious liberty; and although we remember with high respect, and grateful attention, those who have sacrificed their lives for the glorious cause; yet when we count our numbers they are never remembered or noted in the statements of our extensive population. Thus the incalculable population of the world, under the peaceful and happy reign of our glorious Immanuel will be so great, that all the numbers who are lost and which appear to us now so great, will be forgotten as not worth a thought; and the whole race of Adam will be saved, except a trifling insignificant remnant, whom the bible hardly ever recognizes, nor even mentions when speaking of the glory of the happy kingdom of Christ.

3. To make the kingdom of Christ overbalance the kingdom of Satan, so far, as to make the number who will be lost, appear so small, comparatively, as not to be worth noticing, it will not only be necessary for him to extend his kingdom over the whole world, but he must also reign a long time. It will require some time for children enough to be born in the world, to equal the whole number which are born under the reign of Satan, and it will take a much longer time for the world so to increase in numbers, as to make it unnecessary to notice the number lost, as an exception to a general rule. This circumstance is an additional demonstration that we have to calculate the thousand years of the Millennium, as a mystical number, and I think we have sufficiently shown that we have no scriptural authority to calculate them literally, as it would be an evident infraction upon the uniform style of St. John's calculations.

Therefore, we conclude, and I think on fair rational, and scriptural grounds, that notwithstanding the vast num-

bers who have been lost since the fall of Adam, there will such vast multitudes be saved, during the long, and glorious time of the Millennium, that all who will be lost of the human race, will be as the drop of the bucket, or as the small dust of the balance, when compared to the innumerable multitudes who will be made partakers of the benefits of salvation. The prospect of such happy effects of the gospel on the poor fallen race of man, and the assurance of such infinite honor and glory as Christ will acquire by the victories of his cross, and the hope of such a glorious victory as the church will gain over the kingdom of darkness, are enough to fill our hearts with gladness and rejoicing. And although the church seems to be tired out with the long reign of Satan, and almost borne down and worn out with scenes of distress and embarrassment; and although she has one more dismal scene of persecution before her; yet she has every encouragement to hope for a happy issue in the end, and a glorious reward for all her travail. Her Lord has supported her all along, and he will support her to the end, and crown her with victory in the issue of her warfare.

“He who testifieth these things, saith, Surely I come quickly.” Let the church, now advanced almost to the eve of victory, reply, with hope, courage, and comfort, “Amen. Even so come Lord Jesus.” And the author of this treatise, with humble confidence prays, “The grace of our Lord Jesus Christ be with you all. AMEN.”

20/3
46

