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THE "TWO-WINE" THEORY.

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THE "OCCASION" FOR THIS INQUIRY.

The "occasion" for this inquiry is: 1st, That it seems to be a living, growing issue. The two leading and powerful temperance organizations in our land, "The Woman's Christian Temperance Union," and the "Anti-Saloon League," advocate the "two-wine" theory. The leaflets of the first organization (the "W. C. T. U."—for brevity's sake) are wedded to this theory, and are scattered with tireless industry and as thickly as the leaves of autumn through every section of the country. The Anti-Saloon League's "official organ," "The American Issue," in replying to a defence of the opposite, old and customary view, by one of our best known ministers, declares it to be a "defunct conception of the Scripture," that "it belongs to the Silurian age of fossiliferous theology." The "two-wine" theory is also a source of lively controversy in the secular press; the substitution of grape juice as a "wine" (under the constant encouragement of the two organizations above named), is becoming more and more common. It has even invaded some of the most conservative churches of the Presbyterian faith in the North, and several of the other leading Protestant denominations in the conservative South have almost wholly given way to it.

THE MILLENNIUM AND THE SECOND ADVENT.*

REV. C. R. VAUGHAN, D. D.

"This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.—Luke in the Acts.

These were the words of the angels who appeared to the apostles on Olivet, as Messiah rose into the sunlit heavens until a cloud received him out of their sight. They settle one of the great prophetic doctrines of the New Testament—the return of our Lord to the earth at some period in the future. This return of the Lord Jesus is called the Second Advent. One of the questions in dispute between the Premillennial and Postmillennial parties is the relation of this Second Advent to the Millennium. A brief outline statement defines the view of the Premillennial party as holding the Millennium to be subsequent to the Advent, and dependent upon it. The Postmillennial party hold that the Advent will be subsequent to the Millennium, and not the effect of it. The issue is clear and distinct. The Postmillennium view is that which has been held by the great majority of the Church from the beginning of the Christian era until the present time. The Premillennial view has been held to a greater or less extent in every age since the time of the apostles. It was widely prevalent in the earlier ages of the Church, and has been held since by many individuals whose names have ranked highest both for ability and pious character. The Premillennial theory has often been the mark for depreciating estimate; but this is far from just. The difficulties attending the subject, and the high character of many of the leading advocates of the theory ought to qualify all such judgments. Nevertheless, it is beyond a doubt that the overwhelming sentiment of the Church as a whole has been opposed to this view. The adoption of the one or the other of these views will compel a wide difference in

*The first of a series of articles on this subject, the second of which we hope to publish in our next issue. The whole series forms an exposition of Scripture teaching as to the Millennium.—Ed.

the conception of the future history of the Church and the world. It will throw the whole future historical development of the world's history into widely variant forms. If the Premillennial theory is true, our Lord will reign visibly at Jerusalem on a literal throne of David for a thousand natural or prophetic years; and the order of events during that vast Millennial period will be absolutely qualified and controlled by that amazing development. If, on the other hand, the Postmillennial theory is true, the visible aspect of the world during the Millennial ages will present a totally different visible and actual history.

Both of these theories are based upon "prophecy," for both are concerned with things altogether future. Resting on prophecy, the truth of either theory is necessarily to be determined by the construction put upon the prophecies concerned. Prophecy in the Scriptures makes its announcements in two distinct and widely different forms. It sometimes employs literal, and sometimes metaphorical and symbolic expressions to carry its statements. Sometimes the literal expression is alone used; sometimes the metaphorical expression is alone used; and sometimes both are mixed up in the announcement of the same prophecy. It is then very obvious that there will often be difficulty in discovering the mind of the Spirit, and in settling definitely the truth he designs to impart. The necessity for great caution in the investigation is thus made equally obvious with the necessity for candor and great charity in dealing with judgments about the predictions which differ seriously in their constructions. The differences between the two theories about the connection between the Advent and the Millennium, resting as both do on prophecy and the interpretation of prophecy, are due to the differences in the "principle" of interpretation, or the more or less restricted use of a given principle of interpretation common to both classes of interpreters. Both admit the existence of the literal and symbolic forms of expression employed in the prophecy, but the Premillennialists seem to employ the principle of a literal construction more freely than the Postmillennialists, and apply it more positively to the disputed passages which

embody the testimony of the Scriptures on the subject in issue. But inasmuch as both literal and symbolic forms are used, it is plain that an unguarded use of either the literal or the symbolic principle of interpretation will result in error. Here lies the wisdom of the interpreter. The intrinsic difficulties which swarm along the whole line of the investigation should exclude the spirit of dogmatism from all parties, and give free play to the spirit of candor and charity. To illustrate by an example the differences which result from the use of the two principles of interpretation involved, let us take the "Man of Sin" predicted by Paul. Under the stress of the literal principle, the Premillennialists construe this Man of Sin to be a literal individual person. They therefore look for the rise of an individual king, distinguished from all previous characters by his supreme and unparalleled wickedness—by the greatness of his empire—and by the unequalled cruelty of his war upon God, and all who acknowledge him, whether Jews, Mohammedans, or Christians. On the contrary, the Postmillennialists construe the Man of Sin to be an organized and self-perpetuating body—a kingdom instead of a king—and by the bold personification of Oriental poetry called a Man. As all the ancient kingdoms and empires were absolute despotisms, governed by an individual monarch, it is easy to see how the kingdom was naturally personified as an individual. The context of all the passages of the sacred record will plainly disclose whether the "Kings," as Daniel called the mighty, monstrous forms of his vision, are afterwards indicated as organized bodies with a continuous life. The one party construes him literally; the other, symbolically; and the result will necessarily be widely different. This will appear still more effectively, as we consider the Time allotted to the career of the Man of Sin. Both parties identify the Man of Sin predicted by Paul, and the Little Horn predicted by Daniel. The one party makes the Little Horn a single individual king; the other makes the Little Horn a kingdom, and a very peculiar kingdom. The one restricts the reign of the Little Horn to the short period of an individual life—in fact, to a very brief period of an individual life.

The other extends it to the long period of the life of an organized and corporate body. This reveals to us another positive method of determining between these two theories—that is the testimony of the Record as to the length of the Little Horn's reign. If that reign is short, it may possibly be the reign of an individual man. But if it is long, it must be an organized body, and the Man of Sin, with whom the Horn is generally, if not universally identified, must also be. Closely allied with this question of the length of the reign is the method in which the length of the reign is expressed. In one place it is said to be "a time, times, and half a time"; in another, "three years and six months"; in another, "forty-two months"; in another, "twelve hundred and sixty days". From the exact correspondence of these interchangeable periods, it is obvious they all refer to the same period of time. From the fact that this same period of time is linked with such a number of events of vast importance in the prophetic calendar, it is also evident that this singular division of time is a matter of the very highest importance. Daniel's prediction of the Little Horn's reign fixes this period for the continuance of his tyranny. St. John prophesies that the "Gentiles should tread the holy city under foot forty and two months." He also predicts that the "two witnesses, clothed in sackcloth, shall prophesy a thousand, two hundred, and three score days"! He predicts again that "the woman which fled into the wilderness" should continue there "a thousand, two hundred, and three score days." He predicts again that she should "fly into the wilderness for a time, times, and half a time." He also predicts that "a wild beast to whom it was given to make war with the saints, and to overcome them, was to continue forty and two months." The fall of the Ottoman empire, and the return of the Jews to their own land, and the resumption of their nationality are both coterminous with the fall of the Horn, and are therefore two other grand events connected with this same period of time. Surely a period connected with so many and such great events possesses a dignity and importance unequalled in any similar allotment of time in the history of the world. The career al-

lotted to the reign of the Horn and the Man of Sin by the literal principle of interpretation, and accepted by the Premillennialists—THREE YEARS AND A HALF of natural time—is absurdly out of keeping with the dignity and grandeur imparted to the period by the number and greatness of the events conditioned upon it, in the inspired prophecies! On the other hand, the symbolic or figurative interpretation of the Postmillennialists will make the reign of the Little Horn or Man of Sin extend for twelve hundred and sixty years of natural time—a period which gives ample space for the grand developments predicted to occur. Closely connected with this question of time is the question whether the works alleged to be done by the Horn can rationally be supposed to be accomplished in the short period of THREE AND A HALF years of natural time allotted to the reign of the Antichristian Horn or Man of Sin. A more detailed description of this work will add to the force of this argument, and make it irresistible. Here then, we have four tests of the question whether the literal or symbolic principle of interpretation should be applied to the discovery of the mind of the Spirit of inspiration, in the prophecies touching the Horn of Daniel and the Man of Sin of Paul. First, the Person of the Antichrist; second, the Time of his Reign; third, the Mode in which that Time is expressed; and fourth, the Work to be done by the Antichrist. Either, and especially all, of these tests will be effective in settling the question what principle of interpretation the facts in the case warrant to be used in the unriddling of these remarkable prophecies.

From this illustration of the working and the final yield of the two principles of interpretation, it is possible to see how unspeakably important it is to the right understanding of the real teaching of the prophetic record to know how to apply the right principle of interpretation in the right place. When applied to the Second Advent of our Lord, and its relation to the Millennium, these two principles of interpretation will yield results as widely variant as in the case of the Man of Sin. This will be illustrated when the detail of the Scripture statements comes under discussion.

The question then becomes important, How are we to tell when a literal or symbolic principle is to be applied? What are the rules and criteria by which to determine which of the two principles of interpretation is to be employed in each particular instance of disputed construction? Two or three of these rules will be sufficient to guide us in the settlement of this question.

The first is the harmony of the Faith. That is, the conclusion reached must be consistent with known Truths taught in the Sacred Record. If the literal principle when applied, brings out a result in conflict with plain and admitted statements of the Scriptures, that is proof that the literal principle ought not to be employed in that instance, and that the symbolical principle ought to be.

The second rule is that the yield of a given interpretation must be consistent with the known laws of nature, and the known rule of the divine procedure. If results are attributed to a given cause, which could not be rationally ascribed to it, the principle of interpretation which assigns such a cause must be rejected.

The third rule is that, if the result of a given interpretation come in conflict with historical facts, the conclusion is false. Without seeking for learned and scholarly guides which might prove unintelligible to the general reader, these simple common sense guides to his judgment will be entirely satisfactory. Condemned by any one of these rules, any interpretation of a passage of Scripture will stand discredited.

There is another preliminary exposition which ought to be made. The present question concerns the Second Advent of our Lord, as well as its relation to the Millennium, both in Time and Causation. If there was only one Advent of Messiah, there would be no room for dispute about it. But there are no less than Ten Comings of the Lord Jesus asserted in Scripture. It will not always be easy to discriminate which of these "Advents" is concerned in a given series of events, especially when the "coming" alluded to is represented, as some of them are—as attended with the awful circumstances which are commonly supposed to be peculiar and exclu-

sively devoted to the awful and sublime scenery of the "Advent" to judge the world. That scene of supreme and unparalleled display of the divine glory seems to set the model or example for certain other magnificent manifestations of the same Glorious Power when concerned about events, which, however awful and impressive, bear no comparison with the awful splendor of the Advent from which the imagery employed to describe the lesser event has been borrowed. The destruction of Jerusalem, with its appalling coloring by our Lord, will at once occur to every reader as an illustration of this remark. Other instances of the same peculiarity are contained in the record. With this explanation we recite the statements of the various "Comings" or "Advents" of Christ.

1. The first Advent was the "coming" of Christ in the human flesh to effect the redemption of his elect by his suffering and death Malachi 3: 1, 2, and 4: 5, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Isaiah 11: 1, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

2. Another form of his "coming" was that strange and glorious transformation of our Lord's person, called "The Transfiguration." Mark 9: 8, "And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment be-

came shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus." Peter, afterwards writing of this astonishing event, says in his second epistle, first chapter, sixteenth, seventeenth, and eighteenth verses: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

3. Another form of his "coming" is in the dispensation of his ordinary providential blessings and judgments. Psalm 75: 6, 7, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Psalm 121: 1, 2, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." John 9: 39, "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Isa. 26: 21, "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 13: 9, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."

4. Yet another form of his "coming" is in special judgments. Isa. 13: 6, "Howl ye; for the day of the Lord is at hand: it shall come as a destruction from the Almighty." Isa. 66: 15, "For, behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Isa. 35: 4, "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you."

5. Another form of our Lord's "Advent" is his coming to destroy Jerusalem. The entire thirteenth chapter of Mark, and a large portion of the twenty-first chapter of Luke are devoted to the description of this signal act of judicial displeasure. It is described in terms taken from the Advent to judgment upon the world at the last day. Luke 21: 7, 10, 11, 25, 26, 27, "And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? Then said he unto them, Nation shall rise against nation, kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilence; and fearful sights and great signs shall there be from heaven." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

6. Another form of the Lord's "coming" is at the death of his saints. John 14: 3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

7. Another form of Christ's "coming" is the introduction and entry of the gospel ordinances of his kingdom. Psalm 80: 1, 2. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us." Psalm 101: 2, "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." Hosea 10: 12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

8. Another form of his "Advent" is in great and extraordinary displays of grace. Hosea 6: 1, 2, 3, "Come, and let us return unto

the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Isa. 59: 20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

9. Another form of the Lord's "coming" is in great displays of judicial vengeance. Isa. 66: 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

10. The tenth and last form of his "coming" will be to judge the world at the last day. Matt. 24: 30, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

It will be noticed that of all these forms of the Advent or coming of the Lord only two of them present him personally and visibly to human eyes—his first and last appearing: all the rest, although defined as the "coming" of the Lord, are manifestations of his power, without the revelation of his person. Even the awful events connected with the destruction of Jerusalem were simply events ordered in his providence, without any visible manifestation of his bodily presence. Other instances in the progress of the events of actual history, portrayed with the same impressive colors, will be seen as we advance, yet all without any appearance of the invisible Manager of the awful events. Yet each one of them is a true Advent of the invisible King. The inference is irresistible that in the great majority of these comings a visible appearance of our Lord is not to be expected: in two only is that peculiarity certainly to be anticipated; and as one of them has already occurred, only one remains to be accomplished.

1. To enable us to understand more clearly the grounds on which the two theories about the Advent and the Millennium are alleged to rest, it will be necessary to form a clear notion of the theories themselves, and their relation to the Second Advent of Christ and the Millennium, both in time and causation. This will be done by a detail of the theories, and a subsequent comparison in detail of the points on which differences are developed between them. The comparison will thus be extended through quite a number of the discussions which lie before us.

2. The first point to be settled will involve no difficulty: it is the fact of a coming Millennium as foretold in the prophetic record. There is no difference of opinion among any class of Christian interpreters on the matter of fact: all are agreed that a period of absolute ascendancy and triumph for the kingdom of Messiah in the world is positively foretold and asserted in the sacred writings. There are many differences in regard to the nature, the time, and the antecedent causes of the season of triumph, but none in regard to the triumph itself, and the length of time it is to last. That period is admitted to be "a thousand years," although there are differences as to the actual length of the Millennial age. Some construe the "thousand years" to be a thousand years of natural time, and some, that they are prophetic time. This difference, however, is not so much a difference between the Premillennial and Postmillennial parties, as between individual interpreters in both parties. The prevalent opinion, however, is that the Millennial age is to be construed as natural time—the septenary of the earth from its creation, answering to the six thousand years of the world's history; and in a parallel with the six days of the creation, and constituting the Sabbatism or rest of a redeemed world. Whether the generally accepted modern construction of the "creative days" as long periods of time, will not also have an effect on the construction of the "thousand years," since it may, and doubtless will, have such an effect, constitutes one more of the numerous questions already under animated investigation. Whatever may be the actual length of the Millennial age, these thou-

sand years give the name Millennium to the extraordinary era foretold by the prophets. The principal seat of the doctrine of the Millennium is "The Revelation" of St. John. In the visions recorded in the twentieth chapter of that marvellous book, he saw "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." In the same previous connection, he declared, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." The fact of a Millennium, and the length of its continuance are both absolutely settled in these words of the inspired prophet, St. John.

3. This same passage also settles two other future facts of the most intense interest: it asserts a peculiar reign of Christ, our Lord, and that these risen saints should reign with him in that peculiar reign. This reign is limited by the thousand years. This is one circumstance that renders the reign peculiar. It is a peculiar reign of the risen saints as well as of our Lord—as peculiar for them as it is for him. He has had, and still has, other distinct and peculiar reigns; but they are all distinguished from this reign during the thousand years. As supreme God, equal with the Father and the Holy Spirit, he has and still has rule over the universe. But there are other divisions of the universal kingdom over which a mysterious covenanted agreement has assigned to each of the ineffable persons of the Trinity a peculiar dominion. Neither of the other persons is excluded from the assigned dominion of the others; but there is no disturbance of the leading role assigned by

the agreed covenant. Thus the Father must draw every soul that comes to the Son; but the Son is the Saviour in chief. The assigned dominions of the Son are all concerned with the enterprise of redemption, and differ circumstantially, and sometimes materially, from each other. Messiah has always been the King in the kingdom upon earth, and will be the King of the same kingdom in glory. From Adam to Abraham the kingdom on earth was in its essence, but unorganized and not under a special covenant: it had the ordinances of worship appointed for that time; and was analogous to a community of pious people before they are formally organized into a Church and constituted an ecclesiastical body. In Abraham's day it was formally constituted into a Church under a specific covenant as such. From Abraham's day it existed as a Church with a subordinate civil institution under a patriarchal administration. It continued thus until the numerical increase of the tribe swelled it to the necessity for wider and more effective civil government under Judges, and then under Kings. But through all these changes, Israel's character as the Church of God dominated over all its civil institutions and its character as a State. At the First Advent of Christ the stationary and non-propagandist character of the Church was changed into the character of a propagandist body with a charter which embraced the world: and it entered upon its work after the Ascension of its King. From his throne in heaven he has governed it until now. The Father's part in this section of Messiah's reign is in drawing his elect that they may come to him to be saved. The Spirit's part is in all that glorious work which consists in taking of the things of Christ, and showing them unto us. The part of the Son is in acting in all the splendid role of the Head of the Church, and Head of all things to the Church. In all this noble program of kingly power, as a Priest upon his throne, he has always acted as a King. But in these visions of John he is said to reign in a most peculiar and discriminated manner. It is a reign for a definite and specified period. It is distinguished as a reign in which a certain class of resurrected saints reign with him. It is distinguished both in respect

to him and in respect to them, from that reign with his saints which is defined as being "forever and ever." It is a reign which will come to an end when the thousand years are fulfilled, and Satan is turned loose for a "little season." It defines the period when the truth and grace of our Lord shall win and show the glory of its real ascendancy in a world, where up to the beginning of this reign the witnesses for this truth and grace had prophesied in sackcloth for twelve hundred and sixty years of struggle with the powers of Antichrist and Satan back of him. It defines the period when the old prophecy shall be fulfilled, "The heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession." The class of saints who shall share in this reign of their Lord for a thousand years is one of the points of dispute between the Premillennialist and Postmillennialist parties. The former of these parties contend that these saints are the resurrected saints who compose the whole "Bride of the Lamb." In this they differ from the early "Chiliasts," as they were called, who were the adherents of the Premillennial theory in the early Church. They held, as do many of the modern Postmillennialists, that only the martyrs and confessors of Jesus and the Word of God were embraced in this "First Resurrection." But the great bulk of modern Premillennialists construe the mark of those who have not worshipped the beast, nor his image, as descriptive of all who have died in the faith of Christ. It is manifest, as will be shown hereafter, that this difference in the construction of those who live again, in the first resurrection, will carry great divergencies in the development of the doctrine of the Millennium, as an actual status of affairs in the world. This will appear in the sequel. Meanwhile, what has been said will present to the inquirer, an assurance of the fact, and some of the distinctive features of that wonderful outcome of the future—the Millennium of the thousand years' triumph of the grace of Christ and of God.

4. It will aid the clear conception of the differences between the two parties, to give first a statement of the theories of each, and

then a categorical list of at least the principal items in which they are opposed. The Postmillennial theory of the kingdom of grace in the world may be outlined, in addition to what has already been said, as follows: The development of the Church as a visible organization has already been given. The conflict of the divine grace in the human soul, instrumentally mediated through this visible Church under its various phases, has presented all through its history from the beginning, before the gate of Eden down to the present time, a scene of struggle and only partial success. To use the striking figure of St. John in Revelations, "the two witnesses have always prophesied in sackcloth." The complaint of the Premillennialists of the small success of the visible Church has had some reason in every age of the Church. Nowhere has the outcome been at all proportionate to the real power of divine grace mediated by the Church. The salvation of the saved has always been accomplished by the same divine forces. The pardon and justification of the elect have always been accomplished by "the blood of the Lamb"; the regeneration and sanctification of the saints of every age have been achieved by the Holy Ghost; each one of them has been drawn by the Father to the Son. All the persons of the Godhead have always been concerned in the work of salvation. All the energy of the glorious Lord has backed the various ordinances appointed for the different phases of the Church. The disproportioned success of the work from the beginning until now has been due, not to the intrinsic weakness of the Church in any age, but to the sovereign disposal of his efficacious grace by God himself—now granting—now withholding—according to his own wise and infallible good pleasure—the efficacy of his power—for reasons which no mortal or angelic mind can understand—but which is vindicated to all true and sufficient faith by its unshaken and unshakable faith in God himself. All lawful complaint of the result is out of place, and altogether out of propriety. What other reason is necessary or possible? All the ordinances from the beginning were appointed by God himself. and any charge of inefficiency in them is inadmissible. Their want

of success is due efficiently to the powers of evil in the world sovereignly left to do their work and permitted to succeed. The unhappy result is due causatively to human and Satanic wickedness; permissively to the withholding of the only efficacious power of deliverance. The apostolic commission in the outset of the Christian section of the Church's history conveyed these powers and commanded the use of them down to the end of the world. Their efficiency was insured by the promise of our Lord's own presence with his servants in their official work down to that period. "Lo, I am with you always, even to the end of the world." It is not surprising that when the victory of the saints is announced in the Revelations of St. John, the mode in which that victory was won is set forth in these words: "And they overcame him—that is, the Dragon—by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Not a word is said about the effect produced by the Saviour's personal appearing—not a word about that appearing itself at that period. The instruments and agencies appointed by him are found sufficient and are credited with the result. Why should they not be sufficient? Their sufficiency has never been in themselves, but in the power [that backed them. That power consisting in the drawing of the Father—in the redemption and promised presence of the Son—and in the power of the Holy Ghost, is all-sufficient to guarantee the efficiency and success of any institution. Christ in his invisible, but guaranteed presence, is just as powerful as Christ visible to human eyes. The Father's drawing is as effective in itself when he draws few or many. The energy of the blessed Spirit is all-sufficient to guarantee the success of any institution or enterprise which he may undertake to manage. Knowing this—knowing that the efficient power behind the simple appointed ordinances and means of grace, was the power of the whole Godhead—with special commission to the blessed Spirit as the prominent agent in the application of redemption—the Church in a vast majority has been unwilling to admit, according to the Premillennial theory that the visible Church of Jesus Christ, and the dispensa-

tion of the Holy Spirit was a failure. As these arrangements were made by Messiah himself, and endorsed by the Eternal Father, there has been a wholesome dread of dishonoring the whole Godhead by pronouncing the arrangements made for the work of the Church to be ineffective. Consequently the Church generally has believed that the Millennial triumph will be the result of the gradual ascendancy, aided by the judgments of Providence and quickened into splendid success by the power of the Holy Spirit, when the appointed time shall come. The counsel of his own sovereign and unerring Will will determine all the vicissitudes of his Church. The witnesses will continue to testify in sackcloth for the period of twelve hundred and sixty years. As that period closes up, the victory of the Man of Sin will become more and more conspicuous. The witnesses will be actually killed: their bodies will lie unburied on the streets of the great City for three days and a half. Their enemies shall rejoice over them, for these two prophets tormented them that dwelt on the earth. But 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 which saw them. And they heard a great voice from heaven saying unto them, "Come up hither. And they ascended up in heaven in a cloud; and their enemies beheld them." When these witnesses who had testified so long in sackcloth—these prophets, as they are elsewhere called—these teachers of the dishonored testimony of Jesus—had not only failed apparently for so many centuries, but were at last killed by the Beast out of the bottomless pit, their failure seemed complete; and the Premillennial reproach seemed to be still more perfectly justified. But three days and a half brought confusion on the inference, and the witnesses at last entered on their final triumph. The preaching of the gospel began to be reinforced by the judgments of God on the heresies of the Horn and the unbelief of the scientifically overwise, who had scorned the testimony of the witnesses in their sackcloth. The awful judgments on the Horn broke out to its destruction: the kings who had given their strength to the Beast at last turn against

him. The outbreak of volcanic fire will leave nothing of the great harlot City but a thin stream of smoke which rises from its fiery tomb. About the end of the same pregnant period of the twelve hundred and sixty prophetic days the Ottoman Empire comes to its end. The scattered Jews about the same time had returned to their native land, rebuilt their State, restored their ancient faith, rebuilt their temple, and re-established all the rites and ceremonies of the Law of Moses, and thus await the time of their conversion, according to the testimony of Ezekiel. Meanwhile the restored witnesses have laid aside their sackcloth, and gone out over the whole earth to preach the testimony of Jesus, and carry the gospel for a witness among all nations. Their success becomes as conspicuous as their apparent failure had been before: and the glory of the Millennium begins to appear. With a rapidity in strong contrast with the long time of incomplete victory, from the days of Eden to the coming of the Lord's own time to give the kingdoms and the dominion to the saints as he had promised long before through the pen of his great prophet, Daniel, the conquest of the world will probably be speedy as well as effectual. Post-millennialists look for a triumph of grace in the use of the same appointed ordinances and means of grace which have been in use ever since they were established by Messiah. They look for this conquest to be won by that Church which our Lord guaranteed against failure, which is a guarantee of success. Many shall run to and fro, and knowledge shall be increased. The Spirit will be poured from on high in great power, and souls shall flock to the Cross of the Lamb in ever-increasing multitudes, until in the closing stages of the great spiritual conquest the earth shall be full of the knowledge of the Lord as the waters cover the sea. As the ages of the Millennial era come more and more to their consummate perfection, the measure of grace in the hearts of the ever-growing saints will be steadily increased until forms of holiness in its glorious beauty will be developed until the image of Messiah will shine resplendent. Then will be fulfilled that noble prophecy of the olden days when "the light of the moon will be as the light

of the sun, and the light of the sun shall be sevenfold; when he that is feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them." The Premillennial conception in reference to the extent of the triumph of grace at this period of the glorious triumph may be somewhat exaggerated, in the thought that there will be not one unconverted person among the thronging millions of the blest inhabitants—that no tares will be left in the Master's field. But we believe there will be an approximation to it in the acme of the glorious ages. Men will still be born under original sin, and there will be exhibitions of sin still to be seen. But grace will convert them, if not universally, yet with a close approach to universality, and those unconverted will be so moulded and restrained by the holy influences around them, as not to present any disgraceful vicious tendencies to view. The wide aspect of human life will be determined by the victorious grace of the redeeming Lord into forms so beautiful that heaven will be seen in fainter, but true colors in the homes of men. As the result of this prevailing holiness, all the operations of the human mind will be vastly improved; science will make enormous advances. The architecture of those glorious ages will surpass the achievements of the best periods of the art in the old sin-crippled times. The business, the amusements, the social customs, the whole development of the social relations of human life will take on improvements now inconceivable. It must be borne in mind that the Millennial triumph will take effect on a human existence just as now exists; only modified by the prevalence of spiritual holiness. As the result of improved conditions it is probable that all the physical evils of humanity will be greatly qualified; human life will be prolonged; peace will universally prevail; the knowledge of war will be forgotten; and amid these transcendent scenes of human blessedness, Messiah Jesus will show on the same theatre and under the same conditions under which Satan's malignant kingdom worked out its awful results, will demonstrate the worth of that glorious faith which was so despised when his witnesses testified so long in sack-

cloth. The length of the "thousand years" will strongly qualify the conception of the glorious era. If it only prevails for a thousand years of natural time, it will still be surpassingly glorious. But if this construction prevails, it is apparent that the triumph of Messiah will be small in comparison with the six thousand years of the triumph of Satan's malignant dominion. This consideration, among others, leads strongly to the construction of the thousand years as prophetic, and not natural time. Three hundred and sixty thousand years of natural time, overshadows the period of Satan's dreadful reign, and gives a merited superiority to Messiah's blessed reign, in point of time as it has in everything else. The number of the saved taking in the fruits of that enormous prevalence of triumphant grace will reduce the number of those finally lost relatively to the countless hosts of the redeemed, to something like the number of public criminals to the preponderant mass of reputable citizens. Death will no doubt continue to keep down the swelling multitudes of the increasing human race; but death will only be the janitor of the Golden Gates, and no longer the King of Terrors. The death scenes of the happy saints will be scenes of joy and congratulation from the friends left behind for a time. The change from Millennial peace to the far higher conditions of the Heavenly Blessedness will abolish tears, and open up the sources of unmingled delight.

As the close of this happy age begins to approach, the signs of the coming Apostacy begin to appear. The tares become painfully visible once more in the Master's field. Satan will be loosed for a "little season," and go out to deceive the nations once more. He will succeed on an appalling scale—making the first apostacy which he led insignificant in its awful conditions. A final effort of the Kingdom of Darkness to extinguish the small remains of the Kingdom of Messiah. The conditions of the world and the conditions of the Church still retain the aspects which human society has always presented from the beginning of human life on the earth. Jerusalem long ago rebuilt, with its temple consecrated for vast numbers of years to the worship of Messiah Jehovah, still stands on Mt. Zion. The troubled remnants of holy Jews and Gentiles will be

gathered behind the walls of the Holy City. Satan, like his now ancient prototype, leads the hosts of his vast Little Season Empire to encompass the camp of the saints and their city of refuge. But now there will be a last and decisive interference. The sound of a great Trumpet is heard, and a voice like the sound of many waters resounds through the whole world. Then out of the shaken heavens the Judge makes his appearance and every eye shall see him. The Hosts of Darkness are overwhelmed with ruin. The graves are opened, and the millions upon millions, and millions of millions of the dead saints appear alive, and are called up to meet their Lord in the air. The first resurrection is taken by the bulk of Postmillennialists to be restoration to power and ascendancy in the world of the doctrines and principles for which the martyrs and confessors died—for which their Master had died before them. This view is advocated with great ability by Doctor David Brown, of Scotland, and is undoubtedly true in part; for the very object of vindicating the martyrs was conditioned on the vindication of the truths for which they perished. This ascendancy of the Truth is the very thing indicated by the ascent of the two witnesses to heaven after they have been killed by the Beast, and the spirit of life entered into them. The whole future of the gospel of grace was dependent upon just this restoration of the Truth to power. But there are some Postmillennialists who can see no inconsistency between this ascendancy of the Truth, and the literal resurrection of the martyrs and confessors, as will be illustrated hereafter. But all Postmillennialists are agreed with the Millennarians that there will be two resurrections, whatever those resurrections may be; but they differ with the latter party in holding that there will be but one Judgment Day. Every period of the judicial displays of the divine wrath is in a sense "Days of Judgment"; but all such seasons differ absolutely from the great Official Day of Judgment at the end of the world. Some Postmillennialists are satisfied that the language in the twentieth chapter of the Revelations compels the acceptance of a literal resurrection of the martyrs and confessors, similar to that large resurrection of the dead which took place at Jerusalem after the resurrection of our Lord. The

whole party are substantially agreed on the events which succeeded the close of the Millennial age and the "little season" beyond it. They are also substantially agreed, but not so fully, touching the developments after the Day of the General Judgment and the future history of the New Earth which appears after the revivifying fire which prepares it for its new employments. They are agreed that on the Great Day when the Judge appears, all the dead, small and great, saints and sinners, will stand before the Great White Throne, the sheep upon the right hand, and the goats upon the left. They repudiate the Premillennialist doctrine of the resurrection of all the dead saints before the Millennium, and the notion that only the wicked dead shall be raised and judged at the final Judgment. They repudiate the Millennarian notion of a fleshly state after the Judgment which will continue to all eternity. Such is a general outline of the Postmillennial view of the well-nigh universal Church of Christ. It is based on the teaching of the word of God consistently construed, so far as they have been led to conceive it. The Postmillennialists accept some of the details of the Millennarians concerning the effects of the Second Advent, but not the whole of them, but differ as to the agents employed to produce them, and the extent of the judgments at the end of the twelve hundred and sixty prophetic days. For an instance, the Premillennialists hold the destructive judgments, whatever their extent may be, to be the work of the wicked individual king; but the Postmillennialists hold them to be the work of the combined kings when they turn against the Beast. The extent of the judgments is construed by the Millennarians to be nearly, if not entirely, coextensive with the human race—some of them asserting that there will be no living beings on the earth except the millions of the resurrected saints raised from the dead, when the Advent occurs before the Millennium. Others of the same party, appalled by the difficulties that attach to this view, insist that vast multitudes will be left to continue the race, and share in the blessings of the Millennium. This latter view is evidently the most reasonable and probable, although it has difficulties of its own on their theory, as will be seen hereafter. The intermingling of the

resurrected saints, and the multitudes of men still in the flesh, for the whole period of the thousand years is difficult of management. The Postmillennialists generally construe the judgments at the end of the twelve hundred and sixty years as very great, possibly reaching to one-third of the race; and probably not extending beyond the continent of Europe, containing the bulk of the subjects of the East, together with the Ottoman Empire in western Asia and northern Africa, and to some degree into the territory of the Jews. The Postmillennialists also differ in the construction put upon that "Bright Coming" of the Lord which Paul predicted as causing the destruction of the Man of Sin. The Millennarians make this "Bright Coming" the Second Advent. This difference will be discussed more fully in the sequel.