

A TRILOGY
BY WILLIAM MILLER
A LECTURE ON THE TYPICAL SABBATHS AND GREAT JUBILEE
THE KINGDOM OF GOD
REVIEW OF A DISCOURSE

PREFACE

During the Millerite movement of the 1830s and early 1840s many pamphlets were printed. Some upheld Miller and many came out opposing his views. All of these are of historical interest to Seventh-day Adventists and Advent Christians. Have our basic doctrines changed significantly from those held by the Millerites? This book combines three pamphlets written by William Miller in 1842 and published by Joshua V. Himes. In view of the great interest being shown in the coming Jubilee, the first booklet in this TRILOGY should be of especial concern to Bible students at this time.

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A LECTURE ON THE TYPICAL SABBATHS AND GREAT JUBILEE.

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LECTURE.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. - ISAIAH lxi.1,2.

THIS text is a prophecy of Isaiah, delivered by the prophet about seven hundred years before Christ was born, whom he personates in this remarkable manner; and was the first text used by our dear Savior when he began his public ministry in Nazareth, where he was brought up. He then read a part of our text, closed the book, and sat down. All the eyes of them which were in the synagogue were fastened on him; and he began to say unto them, "This day is this scripture fulfilled in your ears:" Luke iv.18-21. He did not say it was fulfilled in their sight, but in their hearing; neither did he quote the last part of our text, "and the day of vengeance of our God, to comfort all that mourn." Some have taken advantage of this circumstance, and argued, that, because Christ did not quote the last part of the text, therefore the day of vengeance is or was past, and no day of vengeance to come. We see, by this very argument, how wicked men will pervert the word of God, to shield themselves from the just and righteous vengeance of God. If they were not guilty, and did not fear this day of retribution, they would not make Isaiah a false prophet, in order to avoid the consequence which they otherwise must, and do, admit by the argument would of necessity follow. Although Christ, at this time, did not see fit to speak of the day of vengeance, yet, in our text, Isaiah says he would proclaim it; and I think, I shall be able to show he did proclaim a day of vengeance in his public ministry. And the reader would do well to take notice, that by the same mode of reasoning, "to comfort all that mourn" was left out, and passed, and therefore Christ will not afterwards comfort them that mourn. Who will believe this? Yet one is as sound and valid an argument as the other. Therefore, when men are driven to such weak and silly arguments, we may well suspect their foundation to be unsound and sandy.

I shall therefore show, -

I. What is meant by our text.

II. What we may understand by "year of release and day of vengeance."

III. When this day will come.

1. Explain the text. "The Spirit of the LORD GOD is upon me." This part was literally fulfilled when Jesus was baptized of John in Jordan; the Holy Spirit descended upon him like a dove, and the voice from heaven pronounced him the true Messiah, which was earnestly looked for by all true worshippers about this time.

"Because the LORD hath anointed me to preach good tidings unto the meek." This too was accomplished at the first advent of Jesus Christ, when he was anointed with the Holy Ghost and with power. Acts x.38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Also, Christ did preach good tidings unto the meek in his sermon on the mount. Matt.v.5: "Blessed are the meek, for they shall inherit the earth." This cannot be fulfilled until Christ's second coming, and at the resurrection of the just, - Psalm lxxvi.9: "When God arose to judgment, to save all the meek of the earth;" - that is, in its complete sense. But Christ did preach what the prophet Isaiah said he would, "good tidings to the meek," and will accomplish his promise at his second advent, and give possession of the earth to the saints.

"He hath sent me to bind up the broken-hearted." This part of our text was to be done; not preached, but performed. This is the effect of the gospel, to bind up the heart of the poor penitent. He could say, son, or daughter, "thy sins are forgiven thee; go, and sin no more." For the Son of man had power to forgive sin. Matt.ix.6.

"To proclaim liberty to the captives." This he was to proclaim or promise; not to do them, at his first coming, but to preach, as Paul has explained it, in Rom.viii.21-23: "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body:" which shows plainly that we are under bondage, until the redemption of the body, the resurrection of the just, when all captives will go free, and will be delivered into the glorious liberty of the children of God.

"And the opening of the prison to them that are bound." The accomplishment of this promise can only be fulfilled in the resurrection of the just, when the graves will be opened, and all the bodies of the saints who have slept will come forth. See 1Cor.xv.54,55: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Then will death have no dominion over them, and the bonds of the prisoners will be loosed.

"To proclaim the acceptable year of the LORD, and the day of vengeance of our GOD." The acceptable year of the Lord is evidently the same time as we have before mentioned, when God will deliver all his captives and release him that is bound in death. It is very evident that the year of release is alluded to by the prophet, which was appointed of God as a type of the final release of the children of God from the corruption and bondage of death.

"And the day of vengeance of our GOD." This is the day when God will raise and glorify his saints, - see Isa.lxi,3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified," - and when he will take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. This is fairly proved by Isa.xxxiv.8,9: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." And this text proves that it is the great burning day, when the wicked shall be stubble. It is also the year of recompenses for Zion. Again; Isa.lxiii.3,4: "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." In this passage we are taught the destruction of the wicked, and the year of redemption of his people, as being both at one time. See Zeph.iii.8,9; Mal.iii.17; and iv.1-3. Also we have Christ's own words. Matt.iii.12: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt.xiii.40-43: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

In these passages Christ shows clearly that when he gathers his saints he will burn up the wicked. See the 49th and 50th verses. Also, Paul talks of the same day, 1Thess.iv.14, to the third verse of the fifth chapter, as follows: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This passage plainly shows the destruction of those who cry peace and safety, when he raises the dead in Christ. Again, 2Thess.i.7-10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." In this epistle, Paul shows how the wicked are to be destroyed "in flaming fire," and "when he shall come to be glorified in his saints." Peter agrees with the others, in 2Pet.iii.11-13: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." What can be proved more clearly, than I have proved by these passages, that "the year of release and the day of vengeance" are at one and the same time; and the destruction of the wicked by fire, and the resurrection and glorification of the saints, at the time of Christ's coming?

"To comfort all that mourn." Christ taught the same doctrine in Matt.v.4: "Blessed are they that mourn, for they shall be comforted." These promises in this chapter are common to all the saints, and can only be fulfilled when they are raised up, and live in his sight. Then he will wipe tears from off all faces. Isa.xxv.8: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Rev.vii.15-17: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev.xxi.3,4: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." He will then comfort all that mourn; not one mourning saint will be left comfortless. John xiv.18: "I will not leave you comfortless: I will come to you." Thus we are taught when these blessings which Christ was to proclaim will be fulfilled, - in the year of release and day of vengeance.

II. I will now show what is meant by the acceptable year.

1st. It is the year when captives go free, and those bound in prison are loosed. The prophet evidently alludes to the sabbatical year among the Jews, which was a type of this year spoken of in our text. Isaiah alludes to this time, in chap.xlix.8-13. We have an account of this typical year, first, in Exodus xxi.2: "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." Next place, Exodus xxiii.10,11: "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." Levit.xxv.3,4: same as above. Deut.xv.1,2: "At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth aught unto his neighbor, shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release." Jeremiah xxxiv.14: "At the end of seven years, let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but

your fathers hearkened not unto me, neither inclined their ear." In these texts we are taught, that at the end of every seven years the Jews were commanded to let their Hebrew servants go free, and to release all their debtors from their debts. This is called a sabbath, or year of release, and was one of the Jewish sabbaths, which was typical, or a shadow of good things to come, as we are informed by Paul to the Colossians, ii.16,17: "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." If then this is a type of time, as well as manner, - and we are expressly told that the Hebrew servants were to be let go free, at the end of every seven years, - so may we not reasonably suppose, that Jesus Christ will deliver his children from their bondage, at the end of seven prophetic years? Surely a shadow must have its substance, and the type must agree with its antitype. How can a believer in the word of God deny the promises here laid down? Will not the antitype be as sure as the type? The first was given to man as a pledge of the future, shadowing forth good things to come, and depended on the obedience of man for its accomplishment. The second is the promise of God, depending not on any contingencies, but is wholly disposed of by the wisdom and power of God. Therefore, I cannot see why I may not have strong faith in this promise, as well as in all others, which God in his good pleasure has seen fit to reveal unto us through shadows and types.

If this, then, is a correct view of the subject, and time is prefigured, when would the seven years of the antitype begin? I answer, it must begin with the servitude and bondage of the visible people of God; for at the end of seven years they must go free, or there would be no force in the type, and of course no fulfilment in the antitype. Seven prophetic years would be seven times 360, equal to 2520 years. This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and exercise authority upon them. Mark x.42: "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them." This was prophesied of by Moses and all the prophets down to John. Acts iii.20-24: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." And the restitution of all things must be at the year of release, when God will send his Son Jesus Christ to restore the earth and all who will then dwell therein, to a state of purity and blessedness, and bring them into the inheritance of the saints, and shall deliver them from the bondage of corruption into the glorious liberty of the sons of God. These seven years of servitude must include these four kingdoms, Babylon or Nebuchadnezzar's, which was the head of gold; Media and Persia, Grecia and Rome, which constituted the whole man of sin, from his head to his toes.

When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. In the twenty-second year of Manasseh's reign, in the year before Christ 677, the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy of Isaiah, vii.8: "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people." Isaiah prophesied this in the year 742 before Christ, which prophecy was literally fulfilled in sixty-five years afterwards, in the year B. C. 677. Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threatenings of God began upon his people. 2Kings xxi.10-14: "And the Lord spake by his servants the prophets, saying, because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies." Also, xxiv.3,4: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon." And although Josiah, who was king of Judah after Manasseh, did many good acts, yet the Lord turned not from the

fierceness of his wrath against Judah. 2Kings xxiii.26,27: "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." The decree against Judah, was the same as against Israel. They must be scattered among all nations. It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah xv.4, - "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," - tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843. Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, until the year 1843, will be the end of the seven years, when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in Leviticus xxvi., and Jeremiah xv.; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release.

III. This day is typified by the seventh-day sabbath. Let us first notice how the seventh-day sabbath was instituted. "In six days God made the heavens and the earth, and rested from his labors on the seventh day." He, therefore, hallowed the day and blessed it, and gave it to his people and the world as a sign, token or type, that the world, although filled with sin, and cursed by man's transgression, yet the world, and the people who are counted worthy to obtain the same inheritance or rest, should in six days be made new, by the great Mediator who is to make all things new. And when the world and the inhabitants therein are purified by the immersion of fire, then would this typical sabbath end, and the last typified sabbath commence.

This is certainly evident from Paul's reasoning in the fourth chapter of Hebrews: as also from his expression in Col.ii.16,17. That the sabbath typifies time as well as rest, is as plain to me as that light follows the rays of the sun, or shadows discover the form of the substance. If, then, the seventh day was a rest in the first creation, so must the seventh day in the new creation be a day of rest to the people who are created in Christ Jesus to inherit the new heavens and new earth. Then, if by any means we can find out how long a day is in the sight of the Lord, and can tell how long the world has stood since the fall of man, we can tell as well when the great sabbath will commence, and as easily, as we can tell when our common sabbath will commence, after six days labor and toil. For the whole creation groaneth and travaileth in pain together until now, waiting for the redemption of the day of rest which remains for the people of God. And now let us see if there is any clue by which we can discover these two points.

1. What length of time with us, is a day with the Lord? The first evidence I shall bring is in Ps.xc.4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Let the reader read the whole Psalm, and he will discover that the inspired penman has a prophetic view of the power of death, and destruction of the present race of men on the earth, their afflictions and sorrows, under the wrath of God against sin. He then shows the return of God to our earth, the establishment of his mercy upon the same forever, and that his work and glory should appear unto his servants. It would be natural for those who felt an interest in this work, to inquire how long before this work of mercy would be completed. In order to answer all reasonable inquiries, he shows us that a thousand years, in the sight of God, is but as yesterday, or one day with us. Then, by reasoning from analogy, the saint of God might come to a just conclusion, that as in six days God made the heavens and earth, so in six thousand years he will create, by Jesus Christ, the new heavens and new earth. Again, in 2Peter iii.8,9: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." In this text we are plainly told not to be ignorant of

this one thing, that one day with the Lord is as a thousand years with us; and gives us the reason, that he may be long-suffering to usward, that we may come to repentance. He will give us six thousand years to repent in, and then will come the day of the Lord, when we shall live in his sight; or as John expresses it, Rev.xx.6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These texts to me are sufficient testimony, that a day, in the work of the new creation, is a thousand years. And now, if we can show what age we live in since the work of redemption began, we may come to a satisfactory result when that work will be finished.

It is said by our chronological writers, that the world was 4004 years old at our era for the birth of Christ. But I think they are not right, into more than 150 years; and I think I can prove by the Bible they are not. In the one article of chronology, for the time of the judges' rule, from Joshua to Samuel, or to the death of Eli, our chronologers have given but about 295 years, when the Bible, in the history of the judges, gives us 448 years; Paul, in Acts xiii.20, gives us about the space of 450; and Josephus, the Jewish historian, gives us for judges 451 years. Now, I ask, in all human probability, who is right - our late writers, who only give 295 years, or the history of the judges, which gives us 448 years, corroborated by Paul and Josephus's testimony? Surely all must agree, that the weight of testimony is in favor of that chronology which makes the year of Christ's birth, according to our computation, 4157 years after the creation or fall of man. Then, by adding 1843, we have our 6000 years up to the commencing of the day of rest, or the beginning of the seven thousandth year, or the great sabbath, of which our seventh day is but a shadow. What strong evidence is this, that we are now living at the end of the 6000 years, in which the work of redemption must be completed, and the glory of God be revealed in the face of Jesus Christ at his appearing and his kingdom! Let me notice one other circumstance: from the foundation of the world to the confusion of tongues, under Patriarchal government, was 2000 years, or two days; from the confusion of tongues, to the time the Roman kingdom became mistress of the world, through the reign of the Babylonian empire, 2000 years more; and from the rise of the Roman empire to the commencement of Christ's universal kingdom under the whole heaven, will be 2000 years more, in the year 1843.

IV. This year of release, and deliverance of the saints from all bondage, death not excepted, is typified in one way more, by the Jubilee, or fiftieth year. It is well known that the Jews were commanded to keep every fiftieth year as a year of redemption from all bondage, debts or dues; persons, lands and tenements were redeemed and restored to the former owners. This is typical of the redemption of the people of God from all captivity, bondage or death, into the glorious liberty of the sons of God; Rom.viii.21; and is also typical of the times of the restitution of all things. Acts iii.21: "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And these jubilees did measure time with as exact measurement as the hand on the clock points to the time of day.

In order to realize the force of this type, we must notice that as seven days constitute a sabbath, so seven kinds of sabbath form a complete round of sabbaths, and carry us up to the perfect sabbath in heaven. "Seven sabbaths are complete."

1st. Is the seventh-day sabbath. Exod.xxxi.13-17.

2nd. Is the fiftieth-day sabbath. Levit.xxiii.15,16.

3d. Is the seventh week sabbath. Deut.xvi.9,10.

4th. Is the seventh month sabbath. Levit.xxiii.24,25.

5th. Is the seventh year sabbath. Levit.xxv.3-5.

6th. Is the year fiftieth, or jubilee. Levit.xxv.8-13.

7th. Is the fiftieth jubilee, and may be called the antitype of all other sabbaths. This will take no less than forty-nine times fifty years, which is 2450 years, to bring us to the great Jubilee, of which all others are but the shadows or types. The next question which remains to be settled, is, to know when this time began.

It is made plain that we are to begin to reckon from the last jubilee kept in regular succession, and the time the Jews were carried into their 70 years' captivity and could not keep their jubilees, for their captivity exceeded a jubilee, 20 years. This is the rule given, Levit.xxiii.15: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete." Also the prophecy of Moses, - Levit.xxvi.34,35: "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because

it did not rest in your sabbaths, when ye dwelt upon it," - shows us when the land will lie desolate and enjoy her sabbaths, not be possessed or tilled by the people of God exclusively, until the final redemption of the purchased possession in the great Jubilee, when the true Israel of God will all be redeemed. Our Judaizing teachers will tell you that "the Jews did return to their land after seventy years captivity." I agree; but did they return as in their jubilees? By no means; they were yet slaves and bondmen, and remained so under the several succeeding kingdoms of Persia, Grecia and Rome, until they were cut off from being the people of God. Isaiah lxxv.15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Since which time all Christians have been strangers and pilgrims, as their fathers were in the land of promise; for now the promise is, "the meek shall inherit the earth." It is no more given to the Jew in the flesh; but children of faith, like our father Abraham, are counted for the seed, to whom the promises are now made. There remaineth, therefore, a redemption for the people of God, not to the Jew only, but to all the people of God who are scattered abroad, when the great trumpet shall be blown in the great Jubilee. Isa.xxvii.13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Let the reader consult Isa.xviii.3-7.

Then there is no jubilee until the great trumpet shall be blown, which will gather the elect people from the four winds of heaven, and deliver the captives, those who are bound in death, as well as those who are under the smarting scourge of the tyrants of the earth; and will give the possession of the earth to the saints, with Christ for their king, and he will possess the kingdom forever, even forever and ever. The land which is given to the saints by promise, would not be inherited until the 2450 years of captivity should be completed, and this must harmonize with the year of release. Now, suppose we begin our time for the great Jubilee, at the time when the Jewish jubilees were broken and could not be kept in their regular order, when they went into their seventy years' captivity, in the year B. C. 607, before our vulgar era; (see chronology in the first chapter of Daniel;) which 607 years taken from 2450 years, will leave 1843 after the birth of Christ. You may inquire, what will be done in the year 1843? I answer, - 1. The last trumpet must be blown, which ushers in the great Jubilee, which brings in the eternal redemption of the people of God, and secures to them the promised inheritance. It brings liberty to the captives and the opening of the 0036 prison to them that are bound. It gives unto them who mourn in Zion, beauty for ashes, and the spirit of joy, for the spirit of heaviness. It gives praise to him who hath planted us as trees of righteousness in his courts in the garden of God. It builds the waste places of Zion, and raises to life and animation the desolations that death has made in former generations. It makes all the then inhabitants of the earth kings and priests unto God and to Christ, and they will reign with him in the eternal kingdom. It redeems the saints from all sin; and takes away the curse from the earth. It wipes away all reproach from the saints, and all that see them will acknowledge them the seed the Lord hath blessed. All the tears of Zion's children will be wiped from their eyes; and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

2. You will naturally inquire, What will be the situation of the wicked? I answer, God will take vengeance on them in flaming fire; they will consume away in the smoke; they will be as stubble fully dry; he will burn them up, and leave neither father nor son.

He will dash them to pieces like a potter's vessel, and they will be carried away by the indignation of the Almighty, and thrust down to hell in the fierceness of his wrath. Their bodies will be ashes under the feet of the saints, and their spirits confined in the dark pit of wo. At the sight of his glory, they shall howl; and under the rod of his justice, they shall gnash their teeth with madness. Their torment shall be without mitigation, and their hopes be blown away like the dust. They will cry for vexation of spirit, and call aloud, but have none to hear. This will be the lot of those who obey not the gospel, and the inheritance of those who keep not his commandments.

3. Now let me inquire, reader, what will be your condition when God rises up to the prey; when he comes forth to save the meek of the earth? Have you less than two years to make your last choice, either for heaven or hell? And are you spending the last moments which mercy gives, in frivolity and sin? Awake, awake! Behold, he cometh! "go you out to meet him."

THE SECOND ADVENT.

The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

The glory! the glory! by myriads are poured
The hosts of the angels to wait on the Lord;
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.
The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered channel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of man are come forth.

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met!
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word!
O mercy! O mercy! look down from above,
Creator, on us, thy sad children, with love:
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven.

THE KINGDOM OF GOD.

BY WILLIAM MILLER.

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THE KINGDOM OF GOD.

DANIEL ii.44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."**

MUCH has been said and written on this by different commentators. Different sects and partisans have seized this text, and applied it to their sect, and proved, as they verily believe, that their sect is the true kingdom of God, which will stand forever. The Catholics say it was set up in the days of the Roman Caesars, and thus claim for the Pope St. Peter's chair and the kingdom, and that to the Bishop of Rome were the keys of this kingdom given at the demise of St. Peter, and the popes have been the successor and earthly head of this kingdom ever since. The Baptist writers, many of them, say the same, and claim a descent from the apostles for the Baptist church, making the church what the Catholics do the Pope; and try to show a regular succession of the church, as the Catholics do their popes. They also claim believers' baptism (immersion,) as an initiatory rite into the kingdom, and that none are citizens of this kingdom until they comply with this requisition. The Episcopalians, or some of them, claim this same kingdom to have been set up in the days of the kings of England; and therefore the kings or queens of England are the accredited head of the episcopacy, and rulers over the visible church. The Presbyterians say it was set up in the days of Luther, among the German kings; the Quakers, in the days of Fox; the Methodists, in the days of Wesley; the Shakers, in the days of Ann Lee; and the Mormons, by Joseph Smith.

All writers seem determined to have an earthly kingdom, and an earthly head to that kingdom. 1Cor.iii.3,4: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Or, as is properly said by James, (iii.14-16,) "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

And now permit me to show that this kingdom is neither "earthly, sensual, nor devilish;" but I shall show -

I. WHAT IT IS;

II. WHOSE IT IS;

III. WHEN IT IS; and,

IV. WHERE IT IS.

I. WHAT IT IS. It is heavenly; for the God of heaven sets it up, that is, exalts it. It is evidently a holy kingdom; for the will of God is to be done in it as in heaven. Luke xi.2: "And he said unto them, when ye pray, say, Our Father

which art in heaven, hallowed be thy name: Thy kingdom come. Thy will be done, as in heaven, so in earth." It is a righteous kingdom. See Romans xiv.17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

It is an everlasting kingdom - "shall stand forever," says our text. Psalm cxlv.12,13: "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Dan.vii.14,27: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Heb.xii.28: "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." 2Pet.i.11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Rev.xi.15: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev.xxii.5: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

As there cannot be two kingdoms, and both stand forever, we must naturally suppose, by the texts which I have quoted, that it must be a glorified kingdom: and, indeed, the last text quoted proves it to be in the New Jerusalem state. See also Psalm xxiv.7-10: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. . . Who is this King of glory? The Lord of hosts, he is the King of glory." Ps.cxlv.10,11: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." Isa.ii.10,19,21: "Enter into the rocks and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. To go into the clefts of the rocks, and into the tops of the rugged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa.iv.2-5: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." Isa.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." 1Thess.ii.12: "That ye would walk worthy of God, who hath called you unto his kingdom and glory."

If it is a glorified kingdom, and an eternal kingdom, it cannot be consistent to say it is an earthly kingdom, or a mortal kingdom. It is an immortal one. Christ says, John xviii.36: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." It cannot be an earthly kingdom. And again, 1Cor.xv.50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." If this be true, it cannot be in a mortal state. But I will prove it immortal. Matt.viii.11,12: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Luke xiii.28,29: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, from the north, and from the south, and shall sit down in the kingdom of God."

This can never be in a mortal state, for Abraham, Isaac, and Jacob, together with all the prophets, have passed from the mortal state. Then we may well conclude that the kingdom spoken of in our text is a heavenly kingdom, holy,

righteous, and everlasting: an eternal kingdom, where the subjects of the kingdom will shine as the sun, and all the heirs be glorified, and corruption be changed into incorruption, and the mortal to immortal. Then death will be swallowed up in victory.

How foolish, and ridiculous the idea, that "it shall not be left to other people," if the subjects are not immortal! If deaths and births continue as now, in one hundred years death would conquer the whole kingdom, and in process of time would change every subject from those who received it at the beginning, to their descendants; and in the fulness of time, according to the temporal millennial doctrine, the devil will be let loose and conquer a large number of children, which have been literally born in the kingdom, the number of whom is as the sand of the sea-shore, and transplant them out of the eternal and everlasting kingdom of God into the kingdom of the devil, and there excite them to make war against their sires in the beloved city.* If our learned men can reason [* See "Dowling's Reply to Miller," pp.217,218.] no better than this, I would advise them to go where they can get a little common sense, before they undertake to teach people who know their right hand from the left. And were it not for the influence they obtain by newspaper puffs, for which the editors make them pay well, they would obtain no more influence than their writings deserve. But let us now inquire concerning this kingdom.

II. WHOSE IT IS.

1. I answer, it is God's kingdom. Acts xiv.22: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." 2Thess.i.5: "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." Both of these show that the kingdom of God was not then come; but believers were exhorted to be faithful, and endure sufferings and tribulation, that they might be counted worthy to obtain the kingdom of God when it should come. Therefore, none will pretend that a temporal millennium is here alluded to, or that the gospel church is here meant; for these brethren were already counted worthy to belong to the church.

Again, Luke xiv.15: "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." Now, I ask, is every one blessed who eats bread in the church, or in the gospel day? If so, what can the text mean, (Luke xiii.20,) "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets?" Every unbiassed mind must see at once that the kingdom of God of which our text speaks, is not temporal, but eternal; not earthly, but heavenly.

2. It is a kingdom given unto Jesus Christ, the Son of man, when he leaves the mediatorial seat, gives up the redeemed church to God the Father, and the mediatorship becomes subject to God. Christ having performed all the work which the Father gave him to do as Mediator, the mediatorial kingdom, or kingdom of grace, is given up, and the kingdom of God set up, and Christ now sits on the throne of his father David, having put down all enemies, and all authority and power, against his rightful reign on earth, having dashed the kingdoms to pieces like a potter's vessel, burned up the wicked, cleansed the earth, and raised the saints. Then the kingdoms of this world become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. Then Jesus will be God blessed forevermore; and his kingdom will fill the whole earth, and his tabernacle will be with men, and he will dwell with them, and be their God, and they shall be his people.

Now you will ask for my proof. This is right; and in my soul I wish you would be as particular with all who preach the gospel, and demand their evidences. We should have less error in our world, and more truth.

First; see Daniel vii.13,14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This proves the kingdom given to the Son of man.

Second; see 1Cor.xv.23-28: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his

feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Also, Psalm ii.9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalm v.3,6: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Thou shalt destroy them that speak teasing; the Lord will abhor the bloody and deceitful man." 2Pet.iii.10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." Also, verse 13: "Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Rev.xi.15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Psalm xlvii.2,9: "For the Lord Most High is terrible; he is a great King over all the earth." "For God is the King of all the earth: sing ye praises with understanding." Zech.xiv.9: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." Rom.ix.5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.

Amen." Rev.xxi.3: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and they shall be his people, and God himself shall be with them, and be their God." These texts prove the remainder of what I have stated above; and we may further inquire, To whom is the kingdom given?

Third; I answer, it is given to the saints. See Dan.vii.21,22,27: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Luke xii.32: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Matt.xxv.34: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." James ii.5: "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" 2Pet.i.11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." These texts prove abundantly that the saints are to possess and inherit the kingdom, and the everlasting kingdom of Jesus Christ.

III. I will now show WHEN IT IS they will enter this kingdom and inherit it forever. Not in this present world; for in this world they are to suffer persecution; also, they are strangers and pilgrims in this world. 2Tim.iii.12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 1Pet.ii.11: "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." Heb.xi.13,14: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country." Also, verse 16: "But now they desire a better country, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

But it is at the coming of Christ with power and great glory, when he shall come in the clouds and in his kingdom. See Dan.vii.13,14: "I saw in the night visions: and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Matt.xxv.31-34: "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 the other, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 1Thess.ii.12: "That ye would walk worthy of God, who hath called you unto his kingdom and glory." 1Thess.iii.13: "To the end he may stablish your hearts unblamable in holiness before God, even our Father, as at the coming of our Lord Jesus Christ with all his saints." 2Tim.iv.1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Also

verse 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

After the resurrection; for when Christ comes he will reward his saints with his kingdom, as we have abundantly proved. Matt.xvi.27: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Then the kingdom of God is not yet set up? No. But our text tells us it will be set up in the days of those kings. What kings? I answer, the ten toes, of which he had just been speaking, are a representation of ten kingdoms, into which the iron, or fourth kingdom, should be divided. Compare Dan.ii.41,42, with Dan.vii.23,24: "And whereas thou sawest the feet and toes, part of potter's clay and part iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken." "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three kings."

Then our text more than implies that these ten kings are to be in existence until Christ shall come and dash them to pieces, and they be destroyed by the brightness of his coming. 2Thess.ii.8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Also, Dan.ii.45: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." These passages are as simple and plain as words can make them. And I am bold to say, that no one will, or can, consistent with common sense, deny but what these ten toes do denote ten kings; and I have never seen any but scoffers, skeptics or infidels, who would deny it. And if these toes do represent ten kings or kingdoms, as all good expositors do admit, there can hardly be a shadow of a doubt but we are on the very close of the kingdoms; for they have now existed more than 1300 years, and this is a greater proportion than other parts of the image have borne with reference to time. And had we no other rule, we ought to bear our watch-tower night and day, lest he, Christ, come and find us sleeping.

IV. I will now show WHERE THIS KINGDOM IS TO BE. And, 1. It is to be under the whole heaven. See Dan.vii.27. Phil.ii.9,10: "Wherefore 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, of things in heaven, and things in earth, and things under the earth." 2. It is to be on the earth. Psalm ii.8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Also xxv.13: "His soul shall dwell at ease, and his seed shall inherit the earth." xxxvii.9: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." verse 11: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Also, verse 22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Isa.lx.21: "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Rev.v.10: "And hast made us unto our God kings and priests: and we shall reign on the earth." 3. It will be called a new earth. Isa.lxv.17: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind." Isa.lxvi.22: "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." 2Pet.iii.13: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev.xxi.1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." Also, verse 5: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."

By the proof thus adduced, we see, that the kingdom spoken of in our text is not earthly; for the kingdoms of the earth are broken to pieces and carried away, and no place found for them. It is not sensual, man ruling over man, or tyrannizing over his fellow; but each will do as he would have others do unto him, and each will love his neighbor as himself. It is not to be wondered at, then, that a rich man cannot easily enter this kingdom, nor one who lords it over his fellow, for the meek only can inherit it. This, too, shows why kings, captains, and mighty men are destroyed in the great battle of God Almighty; for those spirits and principles cannot exist in the kingdom of God. We learn too, by this view, why the earth is cleansed by fire; for the proud, and all that do wickedly, must be consumed out of it.

See Matt.xiii.41,42: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, 0059 and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." This too accounts for the scoffers in these last days; for they well know, if the kingdom is to be a righteous one, they themselves can have no part in it. We also learn by this why so many of our D. D.'s and professors, so many of our Rev.'s and clergy, so many of our editors and Christian teachers, as they wish to be called, are so strongly opposed to this doctrine. They know if Christ should come he would not regard their high-sounding titles, nor their dogmatical teachings: they know that their great aim has been to seek honors of men, and worldly profits of their dupes, and their trade is in danger. Their spiritual reign and conversion of the world has been their hobby, and they hug to the foolish idea of converting the world to their dogmas and faith, by means of money and sectarian missionaries. As well may they undertake to dip the ocean dry with a fireman's bucket, as to convert the world with their sectarian motives and party creeds. How can men be so ignorant as not to see, that every convert only makes the rent worse, and every year divisions and subdivisions increase? Can a kingdom thus torn and divided stand for "millions of years," as one of the sectarian editors lately proclaimed, and our dear Saviour be correct, Matt.xii.25: "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." We know they cannot be true.

Every discerning mind knows that at the present time, the Roman Church are making two proselytes to the Protestants' one, and all must agree that of those converted by Protestants one half, or nearly so, are mere nominal professors. Well may we say, "millions of years" must pass away before our world could be converted. But I ask, what man of common sense, who has read and believes his Bible, can for a moment believe the doctrine of these foolish editors and priests, who assert that "millions of years" must intervene before Christ will come? How different did the apostle Peter preach from this. 1Pet.iv.7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Also Christ, Rev.xxii.12: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." And, 20: "He which testifieth these things saith, Surely I come, quickly; Amen. Even so, come, Lord Jesus." Likewise James v.8,9: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door."

Much more Scripture might be produced to show we are on the end of the world. Yet the Scripture is fulfilling, to the very letter, by these scoffers of the present day, who say, "where is the promise of his coming?" and also "saying in their hearts, my Lord delayeth his coming." And some of them are so awfully daring as to publish openly and boldly to the world that he will not come this "million of years yet." Strange infatuation! It is time for all who sincerely love our Lord to awake from their slumbers, trim their lamps, and be ready, for the Bridegroom is at the door. Why will you be so backward in believing God's word? Can you not discern the signs of the times? And I beseech you, O sinner! do not hear to these false teachers; they will deceive you. Look for yourselves; read, study, and consider for yourselves. You may depend upon it, every important movement of the nations, of the church, of sects, and societies, of the world, denotes the end of all things is at hand. A few more days to be numbered, and time will be no more. Regard not these blasphemous hypocrites, these wicked scoffers, these false teachers, who are crying peace and safety, when sudden destruction cometh; that say, my Lord delayeth his coming. Be warned by one who feels for your souls. I ask not for your honors, nor for your money; let them perish with the world. I ask you to escape for your life, your eternal life. Oh! 0062 save, save your soul! Think of that world which will never end, of that state which will never be changed. Think, my dear friend, of your own good; buy the truth, buy oil, buy wine and milk, without money and without price. Come, ye poor, take hold of the riches which can never perish; eat, O eat and drink of that food which can never cloy, which if a man eat of he shall live forever. Come, ye sick, here is health for you; ye lame, you will find strength; yes, weary ones may find rest, and captives will go free. The bars of the prison-house will be broken, and the shackles of the slaves will be unloosed. Captain Jesus is knocking at the door; King Immanuel will soon come in.

REVIEW OF A DISCOURSE,
DELIVERED IN THE NORTH CHURCH, NEWBURYPORT,
ON THE LAST EVENING
OF THE YEAR 1841,
BY L. F. DIMMICK,
PASTOR OF THE CHURCH.
BY WILLIAM MILLER,
LOW HAMPTON, NEW YORK. BOSTON:
PUBLISHED BY JOSHUA V. HIMES.
14 Devonshire Street.
1842.

PREFATORY REMARKS.

THE author of the sermon under review in the following pages, holds a high rank among the Orthodox clergy in New England. His talents, learning, and piety are highly prized by the sect to whose interest he is devoted. We are always pleased to have such men come out with their views, and their reasons for rejecting the doctrine of the Advent near at hand. Our opponents, no doubt, are willing to rest their cause in such hands. If it is sustained, well; but if not, the candid and honest will yield to the stronger reasons. Mr. Dimmick has evidently laid out his whole strength in this treatise, to overthrow Mr. Miller's theory. It is true that this is not his avowed object; but he has done what he could in a single discourse to effect it.

Let the reader examine the following review of Mr. D.'s discourse, in the light of the Scriptures, and we think he will see the weakness of the arguments by which the modern Millenists endeavor to sustain their theory.

J. V. HIMES.

BOSTON, MARCH 26, 1842.

REVIEW.

WITH his introduction we have nothing to say, except that he has misapplied the text. The opinions of Plato, the Stoics, Hindoos, or Brahmans, have no bearing on the words of the text. Christ has no affinity with Belial, or with vain philosophy. On page 7 he says, after quoting his text - "By the preaching of the gospel to all nations, as here intended, we are to understand, doubtless, the evangelizing of all nations." This text, thus construed, would be a plain and palpable contradiction to Matthew xiii.30, and xxiv.37-39: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The text does not warrant any man to thus contradict the other plain passages of the Scripture, and shows the writer's presumption, or ignorance of the word of God. And what may we not expect of a writer, who will wrest Scripture to suit his own vain views or feelings? If a man starts wrong, he is very apt to come out wrong; like his saying, "then shall the end come," when he is trying to prove "the end will not come."

Again, our Saviour says, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Why ask this question, when all the world are to be evangelized, and then the end shall come? But the text explains itself - "for a witness to all nations; and then shall the end come." It does not say "evangelize" all nations. The text in Matt.xxviii.19 - "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" - does not help his explanation, at any rate; for the command to make all nations Christians was as binding on the disciples as on us; and we know that all nations were not made Christians then, are not now, neither can be, as long as tares grow with wheat, or foolish virgins have no oil, or "that wicked" stands revealed, whom the Lord shall "destroy by the brightness of his coming." This writer, then, would acknowledge that his text is wrested from its true meaning, by supposing the apostles or pastors under obligation to convert all men. And the idea of this command not being obeyed by the apostles, is too absurd to be found in the brain of any one but the skeptic, and is an assumption which has no base on which to rest. So much for the explanation of his text.

Then, on page 9, he says, "The Scripture expressly asserts, that it is not permitted to men, nor to any created being, to know when the end shall be." This is a broad assertion, and no man but a bigot or infidel could thus boastingly

declare such a sentiment. He goes still further, and says, "Even the Son, though in his higher nature knowing all things, yet is not commissioned to reveal this great secret." Now see how the Scripture can put down this vain boasting. Matt.xxiv.33: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Also, Isa.lxi.2: "To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn." If he was not commissioned, how could Isaiah foretell that he was to proclaim the day of vengeance; and how could Christ tell us we might know when he was near, even at the door? His very text is a plain contradiction to this daring and reckless assertion; for it tells us "when the end shall be" - "when this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." He, the writer, should have left it where Christ left it - "Of that day and hour knoweth no man," &c. - and not put words and language, as it were, into the Savior's mouth, in plain and palpable contradiction to what Christ had just before said - "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

But, says the writer of the sermon under consideration, "It is the design of the Savior to teach, in clear and honest language, that the time of the judgment is not revealed." I say, that language cannot be more plain than Christ has used to teach us that we may know when it is as near as summer is to the spring; and Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." And yet, this pretended preacher of righteousness presumptuously declares, that the "design" of the Savior is opposite to the words of Christ, the declaration of Isaiah, and the opinion of the apostle Paul. All the proof he has brought to support his assertion may be found in Matt.xxiv.36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." And in quoting this text, he shows his sense of his own weakness, or he would not have labored so hard to prove that "day and hour" means all time, to the exclusion of all those passages which certainly show the time near.

Again; he quotes Acts i.6,7: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power:" and again misapplies his text by only quoting a part of the sentiment contained in the passage. Let the reader read the 6th, 7th, and 8th verses, and it will prove too much for our North Church divine. It will prove that, when they asked the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Christ answered them, that it was not then for them "to know the times or the seasons which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you." What power shall they receive? The same as expressed before - "to know times and seasons." And Peter has expressly told us this in his 1st Epistle, i.10-13: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angles desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Paul, also, in 1Thess.v.4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

On page 10, he says, - "II. The speedy ushering in of the judgment and end of the world seems unlikely; considering the shortness of the Christian dispensation up to the present time, compared with what has gone before it." To support this skeptical idea, which could not be hatched in the brain of a believer, he has first quoted Rom.ix.28: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth," - and then says, "which may only mean, however, that, in carrying forward his kingdom of grace, he will act with great energy and power."

To "cut short," with this expounder, is to "carry forward," and to "make a short work upon the earth," is to prolong it 365,000 years!! See, on page 9 of this sermon: "Some have understood this language figuratively, a day for a year, making it 365,000 years, - when the end shall come." Then he tells us his mind would favor even this long period. His next proof is from 1Peter i.20:

"Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." Here "last times" only means "last dispensation." I will here ask this redoubtable perverter of God's word, why did Peter use the plural "times," when he only meant one dispensation?

His next quotation, which I will notice, is Heb.ix.26: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "The 'end of the world' here is used to signify the final or Christian dispensation." Then our text would properly read thus: "For then must he often have suffered since the foundation of the Christian dispensation: but now in the end of the Christian dispensation, hath he appeared to put away sin by the sacrifice of himself." Thus, according to his own construction, he saps his own foundation, and proves nothing. Although he brings a number of texts to prove his second head they are all of them, strictly and literally, against him. A common schoolboy would be ashamed of arguments like these.

I will notice his argument about the sunrise, and any one may see how vain such an argument is, to overthrow plain Bible. He first assumes that the four thousand years was a night, and then the gospel must be a day, and of course would be more than eighteen hundred years long. The only proof he brings is in Malachi iv.2: "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." None who will read the context, can for a moment believe that this prophecy has been fulfilled, or was at the first coming of Christ. He was represented by the prophets as a star, at his first coming: Num.xxiv.17; Rev.xxii.16. And this Sun of righteousness is to rise, when he makes up his jewels - when he shall return, and discern between the righteous and wicked - when the proud and all that do wickedly shall be burned up, and when they shall be ashes under the soles of the feet of the saints.

This day has not come yet. This day is the time when Christ and his saints will be glorified in the new heavens and earth, and stands opposed to the whole time of this life, which, notwithstanding our boasting of an increase of knowledge, is yet but a night of moral darkness, error, and ignorance. "If in this life only we have hope, we are of all men most miserable." It can only be fulfilled when the saints inherit the earth, and when the sun is visible, and when Christ shall come the second time and dwell with his people in the new heavens and new earth, when he will drive away all moral darkness, dispel all mists and fogs of error, shut up the prince and spirits of darkness, and purify his people and sanctuary, the place of his dwelling. Therefore Paul says, Rom.xiii.11-14, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Every one will see that Paul did not reason like our blind watchmen in these days; but plainly shows us that we are in moral darkness, and that in his day we were drawing near to the close of this moral night. He might have said, four thousand two hundred years have passed, and only about eighteen hundred to come; then the six worldly working days will be spent, in which moral darkness has "covered the earth, and gross darkness the people." Then will the Sun of righteousness arise, and be succeeded by an eternal day, or day of the Lord.

To me, this looks more like sound orthodoxy, than the sophistry of our author, who will have a day of the Lord to run far into the future; and, long after the world enjoys a pure state, then to be burned up. This would, to me, be neither Scripture, reason, nor common sense. How could it be said, when the world has been evangelized, and has had a glorious day of 365,000 years, - for then the end must come, according to his text and reasoning, - that it would be as the days of Noah and Lot? Ah! but, says our expositor, before Christ will come, Satan will be loosed, and go out and deceive the nations in the four quarters of the earth. How many? Why, an innumerable company, like the sand on the sea-shore. Of whom? These evangelized nations? Why, yes. Well, if those who live in the end of this 365,000 years may all, or nearly all, be deceived, I ask, might not those millions of millions, which are born, and evangelized during this 365,000 years, have fallen if they had been tried? Happy mortals! they have no trial of their faith; and they will all go to heaven without tribulation. But their descendants - unhappy beings! who are born and live at the end of this 365,000 years - no help for you! you must be evangelized, fall from grace, and be forever lost!

So must our orthodox divine argue, if he is consistent with his doctrine in his text; for the world must come to an end as soon as it is evangelized, by his own showing; and yet he chooses the longest time given, which he says is 365,000 years, after the world is evangelized, before Christ will come.

What an expounder of prophecy! Christ and the apostles told us to watch, eighteen hundred years ago; and now we have more than 365,000 years to sleep before the resurrection. If this is not saying, "my Lord delayeth his coming," no time could proclaim it; at any rate, I feel perfectly satisfied that the prophecy, Matt.xxiv.48, is literally fulfilled. Under his next head, page 12, section III., he says: "An immediate judgment and end of the world seems unlikely, from viewing the condition of the world itself in regard to its natural developments. First argument: "Now does it not seem that the earth would continue in its present state till the children of men have had time to occupy it, and make proof of the resources it contains?" What an argument! "All things continue as they were, since the fathers fell asleep;" "no great improvements;" "not one half of the earth has been occupied by man;" "probably not one tenth part of the population has ever yet existed upon it, which it is able to sustain." What a pity the antediluvians did not think of this argument, when God brought in a flood upon them, and destroyed the old world! Surely, God would have listened to so powerful an argument, and not have swept them all off before they had occupied one half of the globe, or filled one tenth of the world with men. But our author is more than four thousand years too late for his special pleading; for there is a precedent, as Peter shows in his Second Epistle, iii.6,7: "Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Again; his double pleading will not be admitted before the grand assizes of Heaven's court. First, he pleads that the earth cannot be destroyed by fire until the children of men occupy it and make proof of the resources it contains. Then, secondly, he pleads that as they have begun to make improvements, they ought to have a fair trial, until it becomes like the garden of Eden. And then, others, not so daring as himself, might plead that it would be a pity to destroy so innocent and happy a world as the garden of God. And thus the world would stand forever, and scoffers would gain their point.

I must acknowledge, that these arguments are the same as Voltaire, Tom Paine, and Ethan Allen, brought against the Bible, on this very topic. And little did I imagine, forty years ago, that I should read the same arguments in a sermon from an orthodox minister! But so it is. And as McKnight says concerning these scoffers, mentioned in 2Pet.iii.4,5, - "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water," - "they will be found in the church." Now it has been proved true. He has mentioned but two texts. Psalm cxv.16, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." This is in the past tense; and the earth was given to Noah and his sons, and was divided among them. Gen.ix.19, and x.32: "These are the three sons of Noah: and of them was the whole earth overspread." "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." The other texts which he has quoted are Gen.i.28, and ii.8,9: "And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." This was before the fall - was revoked by the curse - afterwards destroyed by the flood, and can have no possible bearing on the end of the present world. And a man's cause must be weak, indeed, to press such evidence to delay Christ's coming, or scoff at the burning day.

On page 14, section IV., he says, "An immediate judgment and dissolution of the world is not likely, inasmuch as the moral plans of God, so far as developed in the Scriptures, do not appear to be sufficiently accomplished to warrant the expectation of such a result." Now we may expect he will bring his proof from Scripture; for to them he has at last appealed. First, he has brought Matt.xxiv.14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come." And from this text, without any other proof, he argues, "that the world should be evangelized," and then says, - "how long the world shall continue in this state, enjoying the blessings of the gospel, ere the end shall come, the passage does not inform us." Is it possible for a man to make a greater blunder than our author has, in his assertion on this text? First, he asserts that the text proves the evangelizing of the world, which is not true; and then declares the text does not inform us when the end shall come, when the text does tell us, distinctly, "then shall the end come." If men are thus permitted to wrest the Scriptures from their plain and obvious meaning, I can tell the writer it would be of no manner of use to evangelize the world; for they would be like those converts which Christ accused the Pharisees of encompassing sea and land to make.

His second proof is Gen.iii.15, which he says "was made to the mother of mankind," and was the earliest promise of a Savior: "The seed of the woman shall bruise the serpent's head." If our writer will take the pains to look into his Bible, he will find another blunder; - this promise to the serpent was a curse, instead of a promise, denounced against the serpent, and will be fulfilled when Christ shall come, and destroy death and him that has the power of death, that is, the devil, in the resurrection of his people. This is no proof that the end of the world is not yet.

Then he says, page 16, "Take the repetition of this promise, (curse on the serpent,) as made to Abraham," Gen.xxviii.14: "In thee, and in thy seed, shall all the families of the earth be blessed." How this can be called a "repetition" of the curse, is more than I can tell. The first is denouncing the destruction of the power of the serpent; the other is a promise of salvation to all who would believe, whether Abraham's natural seed or Gentiles, if they had the faith of Abraham; which was fulfilled to the children of Israel, when they entered the land of Canaan, and to the Gentiles when Paul preached. See Gen.xxviii.15; Josh.xxiii.14; Gal.iii.8,9,16-18. And, as this promise to Abraham has been fulfilled, how can our author say, on this promise, "The end is not yet." Does he suppose all the families of the earth are to be saved, and every individual in all families? Why not be a Universalist, and openly advocate the doctrine? Or does he mean that in one age of the world all men will be saved? Let him read John's explanation, Rev.v.9,10: "Out of every kindred, and tongue, and people, and nation;" not all of every kindred, &c., nor all of one age. It is not so stated; and I am ashamed of such preachers, who can, and do, pretend to prove anything they please from some texts, and that nothing can be proved from others, let them be ever so plain.

His next quotation is from Numbers xiv.21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." If he will read the connection, he will see, if he has eyes to see, that this text alludes to the children of Israel entering the land of Canaan, and is a type of the glorified state of the righteous in the New Jerusalem; according with his own rule, on page 16, "that both the threatenings and the promises of God extend across the gulf into the future and eternal state, and there receive their full accomplishment."

And this he says is true in a great many instances. Here, then, we have one instance, proved by Paul, 1Cor.x.11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." This, then, does not hinder the end of the world.

His next proof, page 17, is Psalms ii.8-12; and then his reasoning is as follows: "This also is, manifestly, a part of the present economy of the world. It is to take place while there are `kings' and `judges of the earth;' while men exist in nations, as now. But this state of things has never yet been realized. The heathen, and the uttermost parts of the earth have never yet been subject to Christ, in the sense here intended. The kings and judges, as a body, have not yielded the homage required of them; they have not been wise, but in a few instances; they have not been instructed; they have not served the Lord, nor kissed the Son. Christ has not yet, in any respect, exercised his strong and full dominion in all the earth, overpowering whatever opposes his reign. The world must, therefore, yet continue to give time for the carrying out of this great branch of the plan of God. `The end is not yet.'" If this is sound reasoning, then surely I cannot understand reason. Must the heathen, kings and judges of the earth, be all subject to Christ, wise, instructed, pay homage, serve the Lord, kiss the Son, &c., before God can dash them to pieces? Surely, if they do this, God will not dash them to pieces; and this is the very reason why all worldly kingdoms are dashed to pieces, - because Christ cannot take possession of his inheritance, cannot reign on earth, until he has destroyed the sinners out of it. Read the thirty-seventh Psalm, and the thirty-fourth verse in particular. When the kings and the wicked are cut off, then the righteous will inherit the earth. And that is, the end of Noah's earth, as the flood was the end of Adam's earth; and this is to be done by fire, as that was by water. 2Peter iii.7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Where, then, has our author brought any proof that the kingdoms may not be dashed to pieces within two years. Presumptuous man! to say "The end is not yet."

He then quotes Psalm lxxii.11,17: "All kings shall fall down before him; all nations shall serve him; all nations shall call him blessed." If this has not been already, it surely cannot be until after the resurrection; for tares and wheat must grow together until the harvest, and the harvest is the end of the world. But, says our author, "These things are to take place in the present world, while men exist as nations, while kings reign."

How ignorant this man must be of his Bible! Are there no nations and kings in the New Jerusalem and new earth? Are men annihilated after the resurrection? Let us see what God says about it. Rev.xxi.24,26: "And the nations of

them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." "And they shall bring the glory and honor of the nations into it." And this in the New Jerusalem and eternal state. There are nations walking, and kings of the earth bringing their glory and honor into it. Here, then, will the seventy-second Psalm be literally fulfilled; but the end of the present world must come first. No proof yet.

The next proof he brings is from Isa.ii.4: "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." He is very careful not to mention the connection of the text, where the time is particularly mentioned when the "law shall go forth out of Zion, and the word of the Lord from Jerusalem." This was literally fulfilled at Jerusalem, at the time the gospel was first sent out to the Gentiles. Christ forbade his followers to use carnal weapons; and this was the law of the gospel; and all the true followers of Christ, who have walked in his paths, have refused to learn war any more, both among Jews and Gentiles. "Nation shall not lift up sword against nation," does not mean the wicked nations of the earth; for Christ teaches, in the twenty-fourth of Matthew, that there will be wars and rumors of wars to the end of the world. And Micah iv.5, where the same prophecy is given, says, "For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God forever and ever." And we are positively and distinctly taught, in Rev.xvi.14-16, of the battle of the kings and the whole world, at the very time Christ will come. So here our author has failed of proving that the end of the world cannot come yet. What next will he bring?

The Jew, the Jew! Well, what of the Jew? "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer.xxxi.10. But who is Israel, after the Jewish dispensation ended? And if, as our author argues, it is yet to be fulfilled, then it is under the gospel dispensation, and Israel is the elect of God, both among Jew and Gentile; for they are all included in unbelief, that God might have mercy upon all. But who are the Israel now? Let Paul answer. Rom.ix.6-8: "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Who, then, will be gathered, as the prophet Jeremiah has said? Let Caiaphas, the Jewish high-priest, answer. John xi.52: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." I say, he fails in one point; that is, to prove that the Jews are all to be converted. If he will prove this, I will pledge myself to prove universal salvation by the same rule; for we are told that "they shall bow down their back always." But even suppose they are all to be saved, then what rule have we to suppose that it is the Jews that live in one age, to the exclusion of every other age? Surely this would be all conjecture. See the prophet Isaiah, lxxv.15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." And Paul tells us that he is not a Jew that is one outwardly; but he is a Jew that is one inwardly; circumcision is of the heart, &c. So we see that, when the fulness of the Gentiles be come in, then all the true Israel of God will be saved; for the Jew is no more nor less than a Gentile now; he can be saved with the Gentile, if he continues not in unbelief, but has no promise without the Gentile.

His next quotation is from Isaiah lii.8: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion." This text was evidently fulfilled in the days of the apostles, when there was but one sect, one faith, one Lord, and one baptism. See Acts iv.32: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." He then quotes Isaiah xi.13, - "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim," - to prove the end cannot come yet. This text speaks of the gospel day, when the Jew and Gentile would flow together to the gospel ensign, and was fulfilled near 1800 years ago. So with all the texts he has quoted under this head: some of them were fulfilled in the apostolic age, and some of them will be in the glorified state of the church, after Christ shall come the second time. Such descriptions as Isa.xi.6-9, xxv.7, xxx.26, have all been realized under the gospel dispensation, and are figurative language, showing the different dispositions of men, and the uncultivated minds of barbarous nations, civilized and christianized under the influence of the gospel. See, in history, how barbarous nations of Europe, America, and islands of the sea, become tame and civil through the influence of the gospel. See how easily the wolfish disposition of a Saul can be changed to that of a lamb.

But one thing let me say: it is but right to believe that all those prophecies which we find in the Old Testament, having reference to the gospel period, cannot have a general reference to all men, as our author seems to suppose; for they would contradict plain prophecies in the New, such as Matt.xiii.37-42; Matt.xxiv; 1Thess.v.1-9; 2Thess. 1st and 2d chapters; 1Tim.iv.1-3; 2Tim.iii.1-13, also iv.1-4; James v.1-10; 2Peter, 2d and 3d chapters. Also Jude, and the whole book of Revelation, give us a very different picture from what our author has given us, down to the end of the world. Reason would teach any man that, if it was a pentecost day all around the world, and all the families of the earth and all nations were blessed; the earth become as the garden of Eden; all kings fall before the Son and kiss him, all the judges of the earth serve him; all swords be beaten into ploughshares, and all spears into pruning-hooks; all Jews be converted, with the fulness of the Gentiles; all religious teachers see eye to eye, and all denominations hold the truth in harmony; the wolf dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den; they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; - if this were literally all to be true, God would not destroy the earth; for there would be no occasion for it.

But let us look on the other side of this picture. Truth is what we want. Isa.xxiv.17-23: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 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 before the glorious reign, and the earth and inhabitants thereof are burned and few men left. See verse 6.

See, also, Isa.xxx.27-30: "Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones." This is also to be done, in the very day when he "bindeth up the breach of his people, and healeth the stroke of their wound."

Isa.xxxiv.1-9: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." This is the year of release and day of vengeance, and when the heavens pass away. There can be no happy time before this.

Isa.xxviii.14-22: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." This passage is evidently talking to just such men as our author, who has made a covenant with death, and lies his refuge, and can put judgment off more than 365,000 years.

Isa.lxvi.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." When this takes place, then, and not till then, will Zion be comforted, as all must see, who are not crying "peace and safety, when sudden destruction cometh." Read the context.

Micah i.2-5: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?" This must come, before any happy time can come; for it is poured upon the earth for the transgression of Jacob and Israel, in Samaria and Jerusalem; which has not yet been done.

Nahum i.5-7: "The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." In this passage, too, the earth and wicked are burnt, when the righteous are delivered.

Hab.ii.12-14: "Wo to him that buildeth a town with blood, and establisheth a city by iniquity! Behold, is it not of the Lord of hosts, that the people shall labor in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Here we see the people building a city with blood, and laboring in the very fire, before the knowledge of the glory of God shall fill the earth. This is plain, and helps explain Isaiah.

Zeph.i.14-18: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." (Please read to verse 18.) Our Savior seems to allude to this prophecy, Luke xxi.25-6; James, also, v.1-9. Peter likewise, in his 1Epis.iv.7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Can these prophecies be all true, and that day be more than 365,000 years off? Surely, my impenitent friend, you cannot, you will not put any dependence on such expositions as these.

Mal.iv.1-3: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts." In this text the proud and wicked are all to be consumed, before the righteous will go forth, and grow up; or before Christ will make up his jewels, and then we shall discern between the righteous and wicked. Of course, tares and wheat will grow together until the harvest, "and the harvest is the end of the world."

On page 22, he inquires, "What is the evidence that Nebuchadnezzar's dream reaches to the end of all worldly kingdoms?" I answer, the dream itself teaches it; and I hope he will read Daniel ii.35 and 44: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." If all these kingdoms are broken to pieces and carried away and no place found for them, will it not be the end of them? Let our author take notice that the stone smote the image upon the feet and toes; and the ten toes are ten kings; see verses 41 and 42. See also Dan.vii.24: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

On the next page, 23, he admits that the last kingdom includes the papal power; and then inquires, "But what is there in all this that has explicit reference to the final judgment and end of the world?" If he will candidly read Daniel vii.9-14, he will find the "thrones cast down;" also the Ancient of days sitting in judgment, thousands of thousands and ten thousand times ten thousand standing before him; the judgment did sit, and the books were opened; the body of the papal beast given to the burning flames; the Son of man coming in the clouds of heaven, and an everlasting kingdom given to Jesus Christ.

If this is not a judgment, it would be in vain for any man to prove one by any passage in the Bible. The writer seems to argue that the end of the world is the annihilation of it. But we believe no such thing; the globe will endure forever. Ps.lxxvii.69. The saints will inherit it forever; they will never be removed. See Psalm xxxvii. Also, more than nine tenths of our best theologians admit this earth is to be given to Christ and the saints forever. Then of course it is an everlasting kingdom; and of course destroys his millennium root and branch; for the end of Daniel's vision carries us to the eternal kingdom, under the whole heaven, and this by his own concession. Will the Roman kingdom or papal beast exist 365,000 years yet, making war against the saints and prevailing over them? Does the "time, times and a half," include so long a time? Every man of sense will say, no. How unfortunate will that people be, who have such a teacher in the day of His appearing! and how blind must that man be, who does not understand the nature, nor time of the judgment! Eccl.viii.5: "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment."

Were I to follow this writer through all his darkness, in his discourse on prophetic time, I should be as wicked as Nehemiah would have been, to have left building the walls, to confer with Sanballat and others; he seems to deny, and then admit, and is perfectly in a confused Babel state. And I must confess, after reading his work, I arose from the task with not a single idea that could be called clear or distinct, or any sentence which might help to convert an infidel or enlighten a skeptic.

It is wholly a piece of wild conjecture; his text is perverted, and Daniel's vision darkened, and obscurity and doubt thrown upon the minds of all who hear, or read his work. His chief aim appears on the face of his work, to "cry peace and safety," and to say, "My Lord delayeth his coming." The work is calculated to make more infidels than a Tom Paine and Ethan Allen put together. His text, Matt.xxiv.14, "And the gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come" - is made to say: "This gospel of the kingdom shall evangelize all nations, and then the end shall not come until 365,000 years." This must be the fair and legitimate conclusion drawn from his sermon. Who but an infidel, or skeptic, can subscribe to this construction of the text? Again: all the passages of Scripture which he brings as proof of his subject, are made to be as elastic as India rubber, to contract, or expand, as this day dreamer shall dictate. One moment Daniel's vision includes not papacy; the next it is the last part of Daniel's kingdom. One time the Roman kingdom is made to end when the gospel began; then again it is carried far into the future. Every step the writer takes, he involves himself in an impenetrable veil of darkness; and if any man can tell what he does believe concerning the "glorious appearing of the great God, and our Savior Jesus Christ," he is much more fortunate than I can be. One thing I am certain of by his own concessions; he is neither watching, nor looking for it, nor loving it; and if he prays, "Thy kingdom come," it is parrot-like; having no definite idea of his own meaning. He is blind, leading the blind; and if Christ should come, he must be overtaken as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

