



principles of his own religion forever, and they are ready to fight against it with all their might. We are living in the very state of things predicted by our Saviour, "And because iniquity shall abound the love of many shall wax cold." To such an extent has the love of this present world abounded, in the hearts of those who say they are Christians, that nothing is so unwelcome to the mass of them as to tell them that their Saviour, whom they profess to regard as their best friend, is soon coming to take his people to be with him.

The apostle John writes as follows: "Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever. Little children, it is the last time: and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby ye know that it is the last time." Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on the earth, THEY ARE ANTICHRIST.

John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on that sea of glass, having the harps of God. The Greek word *arkhos*, here translated number, is also thus defined: a mob, a worthless multitude, a herd; and some have suggested that these sects make up the number of six hundred threescore and six, which is ascribed to the Antichristian beast; and I confess that the idea of getting the victory over the worthless multitude of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that had wisdom and understanding, than the usual idea of getting the victory over the Hebrews, or Greek, or Roman letters whose numerical value amounts to 666. These various Protestant sects have no occasion to take credit to themselves, on account of their professed desires for converting the world to Christ, for the pope is as loud in his professions of this sort as they, and far more consistent and persevering and efficient in his efforts. But altogether Catholics and Protestants are determined on a spiritual reign, and each hopes in their fabled millennium, to be the predominating sect. If by the way either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt, in proportion as their power and influence and wealth have increased; and there is not a sect among them all, but would unquestionably become as corrupt, and as cruel and tyrannical as the Catholics ever were, by the time they had gained the same summit of greatness to which the Catholics did once obtain. There is not the sect nor the individual on earth that is worthy of being trusted with irresponsible power. Many a sect, if told that they would become as wicked as the Catholics ever were, when once they should have the power—would be ready to exclaim with one of old, "are we dogs that we should do these things," and yet like him, when once the power should be in their hands, would go straight forward and do them. None is worthy to reign over this world but Christ—none else has a right to reign, and he is coming in the clouds of heaven for that very purpose; while the whole professed Christian world, Catholic and Protestant, are determined that it shall be only a spiritual reign, when each particular sect is hoping to have the ascendancy.

One most unscriptural feature in all their plans, is to have the world given to a generation of Christians who have never known anything but peace and safety, while the Bible says "if we suffer we shall reign with Him;" that we are "heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be glorified together;" that "blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven;" that through much tribulation we must enter into the kingdom of God; that those which were beheaded for the witness of Jesus, and the word of God shall rise and reign with Christ, and those John had heard singing praise and saying, "thou hast made us unto our God, kings and priests and we shall reign on the earth." Notwithstanding all these scripture declarations respecting those who are to reign with Christ, when the kingdoms of the world are His, and He shall reign forever and ever, it is now claimed that those shall possess the world and reign forever Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake. There is no language that can express the immeasurable folly of such pretended Biblical explications as these. They are unmeasurable nonsense. Again, all these pretended Christian sects, are particularly opposed to the idea, that Christ is coming speedily in person, to take the dominion of the world, and especially to the idea that those 144,000 who believe that He will come during the present

Jewish year. Against this they can find no words to express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anybody should believe that Christ is coming the present year to take His seat on David's throne forever, this is intolerable. In these particulars therefore, the professed Christian world, Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love His appearing, and especially not at present. Said a professed minister of the gospel, in the state of New Jersey, "If Christ is coming to reign in this world, I'll not stay with Him." Said another minister in New York, "If Christ is coming thus to destroy His enemies, I'll not worship Him." Said another minister in the state of Ohio, "God has no right to destroy the world at present. He had no right to make it to be destroyed at such a time." These men were all indulging the very spirit of Antichrist. This I have defined what Babylon or Antichrist is. It is every thing that rises in opposition to the personal reign of Christ on David's throne, and to the revealed time for His appearing, and here we do find the professed Christian world, Catholic and Protestant, on the side of Antichrist. They all say, let us take the kingdom, and let Christ, and the departed saints that have suffered with Him, to whom the kingdom has been promised, remain where they are.

2. What are we to understand by the fall of Babylon? This is fully expressed in scripture language: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Babylon is fallen into this dreadful state. No Protestant sect would think this language too strong to express the true state of things in the Catholic church at the present time; and the Catholics in their turn would say the same things of Protestants. We need not stop to show how the language applies to Catholicism. The justice of the application is sufficiently obvious. But how is it with Protestant christendom? How is she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandise ascribed to Babylon, even to slaves and the souls of men? The spirit of oppression reigns, in greater or less portions of the leading sects, unbribed; and a man may sell or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant christendom go unrebuked. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth, which does not amount to positive transgression of human law, and yet stand in the church as accredited members. Things in this respect, in the professed church, are entirely the reverse of what they were when as many as were possessors of houses and lands told them to be distributed for the advancement of the cause of Christ. Sumptuous dwellings and apparel, and equipage, are sought after by professed disciples of the meek and lowly Jesus, as though they were the supreme good; and you will see multitudes of such pretended christians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular enough to carry out the principles of the religion of the cross,) as though they could find no language sufficiently to express their contempt. Speak to them about the coming of Christ to take possession of His throne, and they show themselves sufficiently disgusted to spit in your face. Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended ministers of the gospel, in multitudes, manifest all these feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers. Mention to them the probability of Christ's coming in His glory during the present Jewish year, to take the throne of the world; and express to them your belief that the Bible fully teaches this, and they feel insulted that you should dare to mention in their presence a thing to them so utterly contemptible. They are ready to hold their breath and thrust you from them as with a pair of tongs. Ask them if they have ever examined the Bible evidence of the immediate coming of the Lord, and they evidently feel degraded that you should think them capable of turning their thoughts on such a subject. Who are these mighty sons of pride, that God Almighty must not presume to speak to them through His word? Why they are the professed disciples and ministers of Christ; but in truth and reality Antichrist. They are Babylon in its fallen state, the hold of every foul spirit, the cage of every unclean and hateful bird. They are in their own estimation of vast consequence, but if they remain what they are a little longer, Jesus Christ will neither be afraid nor ashamed to smite them with the rod of his mouth, and with the breath of his lips to lay them. Many of them may be ready to inquire, "Lord, Lord, have we not prophesied in thy name, and in thy name cast

out devils, and in thy name done many wonderful works?" But Christ will only profess unto them, I never knew you, depart from me ye that work iniquity.

3. What is it for God's people to come out of Babylon? "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." To come out of Babylon, is to be converted to the true scriptural doctrine of the personal coming and kingdom of Christ; to receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible, to love Christ's appearing and rejoice in it, and fully and faithfully to avow to the world your unshrinking belief in God's word touching this momentous subject, and to do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord. Christ has said whose is ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he shall come in the glory of his Father with the holy angels. Who are you that you should be ashamed of what God has written in His word respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God? Stand up before the world and dare honestly to avow your belief in what the Almighty God has spoken. Give up the lust of the flesh, and the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Be just as ready also, to receive and confess all that God has been pleased to reveal, touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be ashamed of the time of Christ's coming?

Many are beginning to say, "we are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium is altogether groundless, and that the coming of Christ is doubtless near;" but they feel a very great reluctance either to express or to hold any belief respecting the time. It is very popular not to know anything about it, and a very convenient way of escaping reproach to be able to say, "we know nothing about it." Thousands are glad that they don't know anything about it, and are very fully determined they will continue to know nothing about it; and some, though they profess to have examined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness. Shame on these miserable skulkers. How will they bear the blazing light of Christ's face at His glorious appearing? They will want rocks and mountains to hide them in that hour. If this time many will begin to say with a sneer of contempt, "you are trying to make it out that that none but Millerites can be saved." Hold one moment, for your soul's sake, and tell if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give Him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot. Do you still complain that I should try to make it appear that you are not a christian? I have no such desire. I pray God that you may make it appear that you are a christian. But I do say, if you are a christian, come out of Babel. If you intend to be found a christian when Christ appears, come out of Babylon, and come out now. Throw away that miserable medley of ridiculous spiritualizing nonsense, with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible. It contains the wisdom of the infinite God as it is, and needs no alterations and emendations from men, as though they could tell what God means better than He has been able to express it in His own language. He has sworn with an oath that he would raise up the seed of David to sit on David's throne; and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever. And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it a spiritual coming, and his reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown forever away into some ethereal something, which some sneering infidel has defined to be nothing on a cloud and singing Psalms to all eternity. No, no. Jesus Christ has been raised up in David's flesh, incarnated, and he shall come in that flesh glorified, and there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall adore Him: His dominion is on 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 son of the man; and the saints of the Most High; and the saints of the Most High shall take the kingdom and shall possess the kingdom forever, even forever and ever." This God's word; and all the spiritual faces on the footstool cannot alter it. They may undertake to tell what God means by it, but God has given His own meaning in His own language, and He will make it good, fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language, and then interpreted it, that it might be fully understood, He had after all left it for men, in their upstart folly, to prove His own revelation. My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men by the attempts which have been made to alter it into something else. And now a multitude of ministers of all the multiplied sects of Antichrist will begin to say, "Thus saying, thou reproachest us also;" and will perhaps accuse me of dealing in wholesale unanction, when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, you are the true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ, as the Bible declares he will come, to take His seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say, if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as He has written he will fulfill it, and if you are ashamed of it, he will be ashamed of you. Dare you believe the Bible? Dare you preach it? Dare you bring out its plain testimony respecting the manner, the objects and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer and call it Millerism; and go on prating about a spiritual reign of Christ? Tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take His throne. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

4. It remains that I speak of the consequences of refusing to come out of Babylon. God declares her downfall, and foretells her destruction in time to give all His people who may be in her, an opportunity to come out and escape; and then, as a mighty angel would cast a millstone into the sea, God will cast down Babylon, and she shall be found no more at all. And now many will begin to say, if I confess my belief in the personal reign of Christ, and that that reign is immediately to commence, I shall lose my reputation, my influence, my friends, my all that I value on earth. And has not Christ said that you must do this? Has he not positively declared "whoever he be of you that forsaketh not all that he hath cannot be my disciple." Do you say, I did that years ago, and have been acquiring friends and reputation since, and did not expect to be called upon to lay these down? And because you have taken up the cross once, do you claim that that ought to be sufficient, and that it is too hard to do it for Christ a second time? Has not Christ said in Luke 9: 24, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Having once sacrificed all for Christ have you now acquired something which is too dear to be given up for Him? Is it not he that endureth the cross, to the end, and that denies himself daily, that shall be saved? Do you begin to say, "I acquired this reputation for Christ, and hoped to use it for Him, and that it is now hard to part with it?" Very well, if you acquired it for Christ, then show your sincerity by being willing to sacrifice it for Christ when he calls. If you sought the birth of Isaac that God might be glorified in him, then be willing to offer Isaac on God's altar, that God may be glorified the more. Remember, you can never glorify God in the use of that which you are unwilling God should take away. You will never see anything for God's glory which you do not hold perfectly and continually at God's disposal. It is not for you and me to say whether we will have reputation or not; but it is for us to say whether we will please God or not; and having done this, let the Lord decide what our reputation shall be. This he has decided already, that we shall have our names cast out as evil for his sake, and in this we ought ever to rejoice. Will you then, professed disciples of Jesus Christ, find the truth respecting the coming of the Lord, and hold it up, and leave the results with God? Friends will be tried and mortified, and feel themselves disgraced by you; your church will call you fanatical and foolish, then to throw away your influence and curtail your socialness; Satan will meet you with all manner of temptations, and a wicked world will laugh you to scorn; but can you not endure so much as this for Him who has endured ten thousand times more for you? Just



a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first. And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and the millennium is a state personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: 'And I saw an angel come down from heaven'—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him—'having the key of the bottomless pit and a great chain in his hand.' See Rev. 1: 18, 'and he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death.' And Christ only has power to bind Satan. 'That he might destroy him that had the power of death, that is, the devil.' Heb. 2: 14. 2d verse: 'And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.' I suppose this verse needs an explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse: 'And cast him into the bottomless pit'—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. 1: 18—'and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.' This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: 'And I saw thrones, and they set on them, and judgment was given unto them'—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Matt. 19: 28, 'And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel'—'and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' The rest of the dead means the wicked dead, who do not have part in the first resurrection; lived not again, showing conclusively that it is a natural life and death spoken of. The first resurrection is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: 'And when the thousand years are expired, Satan shall be loosed out of his prison.' We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 9th verse: 'And shall go out'—that is, Satan—'to deceive the nations which are in the four quarters of the earth'—ashes under the feet of the saints,' as Malachi tells us: 'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.'—*Die and Magog*—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel, chapters 38 and 39—'to gather them together to battle'—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host. 'The number of whom is as the sand of the sea;' evidently including the whole number of the wicked; for the figure, sand of the sea, is never used, only to express the whole class of the people named;

as, the children of Israel, the whole host of Jacob. 9th verse: 'And they went up on the breadth of the earth'—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body—and compassed the camp of the saints about, and the beloved city'—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host compass it about? they have not climbed the celestial walls of heaven—no, for it says, 'and fire came down from God out of heaven and devoured them.' This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men—but the justice of God, under the figure of fire; for our God is a consuming fire,' Heb. 12: 29. 10th verse: 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.' In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. And I saw, always implies a new view, or another vision. 11th verse: 'And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them.' This is the same throne that Daniel saw, 7: 2—14: 'I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.' 12th verse: 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the same as Daniel saw, 7: 10, 'A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened.' It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and opened; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.' I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and behold the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works. This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and this equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, 'We must all stand before the judgment-seat of Christ.' Rom. 14: 12. And again, 2 Cor. 5: 10, 'For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' And, 1 Cor. 3: 13—15, 'Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work

shall be burned, he shall suffer loss; yet he himself shall be saved, so as by fire.' We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the sea, death, and hell, I understand the sea, grave, and place of punishment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. 'And they were judged every man according to their works.' They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine good their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: 'And death and hell were cast into the lake of fire. This is the second death.' By death and hell I understand the body and spirit. 15th verse: 'And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire.' But the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death,' Rev. 21: 8, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,' Rev. 22: 14, 15. Then our text says, 'Blessed and holy is he that hath part in the first resurrection.' This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, 'but they shall be priests of God and of Christ, and shall reign with him a thousand years.' To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. 3: 9, 10, 'And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nations; and hast made us unto our God kings and priests, and we shall reign on the earth.' See also, Rev. 1: 6, 'And hath made us kings and priests unto God, and his Father.' Again, Rev. 2: 9, 'Ye also, as lively stones, are built up a spiritual house, a holy priesthood; but ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.' The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, there is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chap., and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and so it is not proper

for me to show the negative. I call on all of you to show where we may find the evidence—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the earth. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispensation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state of the state of immortality; for Peter says plainly, 'Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness.' This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, 'They lived and reigned with Christ a thousand years,' and also, 'This is the first resurrection.' Now, admit there is such a time, how or by what rule shall we call it a thousand years? Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes—that is, at Christ's second appearance? And who in the world are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium? And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day—Christ will not be with her in person? None. But our text tells us he will live and reign with them, and they shall be priests to God. Again, while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, why this distinction in the language? I answer, there is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath many sons. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may receive the seal which guard the kingdom of Christ, but in the kingdom of God there shall be no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life. Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice; here they sin and repent; they there will be holy, without fault, before his throne. 'Blessed and holy is he that hath part in the first resurrection.' Amen.

The price of subscription is 25 cents for twenty Numbers. Most of the back numbers can be furnished to new subscribers, if desired.